

THE GENERAL BIOGRAPHICAL DICTIONARY

CONTAINING
AN HISTORICAL AND CRITICAL ACCOUNT
OF THE
LIVES AND WRITINGS
OF THE
MOST EMINENT PERSONS
IN EVERY NATION;
PARTICULARLY, THE BRITISH AND IRISH;
FROM THE EARLIEST ACCOUNTS TO THE

A NEW EDITION,
REVISED AND ENLARGED BY
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# A NEW AND GENERAL BIOGRAPHICAL DICTIONARY

**F**ABER (BASIL), an eminent Lutheran divine, was born in 1520, at Soraw in Lusatia, on the confines of Silesia. He was bred to letters, and successively became a teacher in the schools at Nordhausen, Tennstadt, and Quedlinburg, and lastly, rector of the Augustinian college of Erfurt. He was a zealous Lutheran, and translated into German, the remarks of Luther on Genesis. He published also observations on Cicero, and other learned works, and was concerned in the Magdeburgh Centuries; but the chief foundation of his fame was his "*Thesaurus Eruditionis Scholasticæ*," an undertaking which required the labour of many able men to render it complete. It was first published in 1571. After his death it was augmented and improved by Buchner, Thomasius, the great Christopher Cellarius, and the Grævius's, father and son. The edition published at the Hague in 1735, in 2 vols. folio, was long esteemed the best, but that by John Henry Leich, published at Francfort in 1749, 2 vols. fol. is thought superior.<sup>1</sup>

FABER (JOHN), surnamed from one of his works, the Hammer of Heretics, "*Malleus Hereticorum*," was born in Suabia in 1479, and distinguished himself in the universities of Germany in the sixteenth century. In 1519 he was appointed vicar-general to the bishop of Constance; in 1526, Ferdinand king of the Romans, afterwards emperor, named him as his confessor, and in 1531, advanced

<sup>1</sup> Moreri.—Dict. Hist.—Saxii Onomast.

to the see of Vienna. He died in 1542, at the age of thirty-three. His works are comprised in three volumes, printed at Cologne in 1537—1541; but that for which he was most celebrated was entitled "*Malleus Hæreticorum*," in which he discusses many controversial points with considerable warmth, and was considered by those of his persuasion as a formidable enemy to the reformers. Luther having been one of his opponents, Erasmus said, when he was advanced to the episcopacy, "that Luther, poor as he was, found means to enrich his enemies." He was impetuous in argument, and his enemies attributed to him many indiscreet expressions, the consequence of the anger he felt in being conquered in debate. There was another divine of the same name, and who lived about the same time, and distinguished himself by many controversial writings against the reformed religion, which are no longer remembered.<sup>1</sup>

FABER (JOHN), is the name of two engravers whose works are held in some estimation among portrait-collectors. The elder was born in Holland, where he learned the art of mezzotinto-scraping, and also drew portraits from the life, on vellum, with a pen. What time he came into England does not appear, but he resided here a considerable time, in Fountain court in the Strand, London. He died at Bristol in May 1721. He drew many of the portraits which he engraved from nature, but they are not remarkable either for taste or execution. His most esteemed works were, a collection of the founders of the colleges of Oxford, half sheet prints, the heads of the philosophers from Rubens, and a portrait of Dr. Wallis the mathematician, from Kneller. The other JOHN FABER, the younger, was his son, and lived in London, at the Golden Head in Bloomsbury-square, where Strutt thinks he died in 1756. Like his father, he confined himself to the engraving of portraits in mezzotinto; but he excelled him in every requisite of the art. The most esteemed works are the portraits of the Kit-Cat club, and the Beauties of Hampton Court. Some of his portraits are bold, free, and beautiful.<sup>2</sup>

FABER. See FAVRE and FEVRE.

FABERT (ABRAHAM), an eminent French officer, was the son of a bookseller at Mentz (author of "*Notes sur la*

<sup>1</sup> Moreri.—Dupin.

<sup>2</sup> Strutt's Dict.—Walpole's Anecdotes.

Coutume de Lorraine," 1657, fol.) He was educated with the duke d'Epéron, and saved the royal army at the famous retreat of Mentz; which has been compared by some authors to that of Xenophon's 10,000. Being wounded in the thigh by a musket at the siege of Turin, M. de Turenne, and cardinal de la Valette, to whom he was aid de camp, intreated him to submit to an amputation, which was the advice of all the surgeons; but he replied, "I must not die by piece-meal; death shall have me intire, or not at all." Having, however, recovered from this wound, he was afterwards made governor of Sedan; where he erected strong fortifications, and with so much œconomy, that his majesty never had any places better secured at so little expence. In 1654 he took Stenay, and was appointed marechal of France in 1658. His merit, integrity, and modesty, gained him the esteem both of his sovereign and the grandes. He refused the collar of the king's orders, saying it should never be worn but by the ancient nobility; and it happened, that though his family had been ennobled by Henry IV. he could not produce the qualifications necessary for that dignity, and "would not," as he said, "have his cloke decorated with a cross, and his soul disgraced by an imposture." Louis XIV. himself answered his letter of thanks in the following terms: "No person to whom I shall give this collar, will ever receive more honour from it in the world, than you have gained in my opinion, by your noble refusal, proceeding from so generous a principle." Marechal Fabert died at Sedan, May 17, 1662, aged sixty-three. His Life, by father Barre, regular canon of St. Genevieve, was published at Paris, 1752, 2 vols. 12mo. There is one older, in one thin vol. 12mo.<sup>1</sup>

FABIAN. See FABYAN.

FABIUS MAXIMUS (QUINTUS, surnamed RULLIANUS), was a celebrated Roman, who was five times consul, three times dictator, and triumphed twice or more, yet was always distinguished by his modesty and equanimity. The first public office in which we trace him, is that of curule ædile, which he bore in the year before Christ 330. In the year 324, he was named master of the horse by the dictator L. Papirius Cursor, in the war against the Samnites; and, having given battle to the enemy in the

<sup>1</sup> Moreri.—Dict. Hist.

absence of the dictator, contrary to his express order, though completely victorious, was capitally condemned; and through the strictness of Roman discipline, and the inflexible severity of the dictator, would have been executed had he not been first rescued by the army, and then strongly interceded for by the senate and people of Rome. His first consulship was three years after, in the year 321 B. C. It was not till the year 303 B. C. when he bore the office of censor, that he acquired the surname of MAXIMUS, which afterwards was continued in his family, and was given him in consequence of his replacing the low and turbulent mob of Rome in the four urban tribes, and thereby diminishing their authority, which, when they were scattered in the various tribes, had been considerable on account of their numbers. His last consulship was in the year 294 B. C. and it is not likely that he lived many years after that period. We find him, however, three years after, attending the triumph of his son the proconsul, a very old man, and celebrated by the historians for his modest demeanour, and respectful acknowledgment of his son's public dignity.<sup>1</sup>

FABIUS MAXIMUS (QUINTUS, surnamed VERRUCOSUS and CUNCTATOR), a noble Roman, was the fourth in descent from the preceding, and in a very similar career of honours, obtained yet more glory than his ancestor. He also was consul five times, in the years 233 Ant. Chr. 228, 215, 214, and 210; and dictator in the years 221 and 217. His life is among those written by Plutarch. In his first consulship, he obtained the honour of a triumph for a signal victory over the Ligurians. His second consulship produced no remarkable event, nor, indeed, his first dictatorship, which seems to have been only a kind of civil appointment, for the sake of holding comitia, and was frustrated by some defect in the omens. But in the consternation which followed the defeat at Thrasymene, his country had recourse to him as the person most able to retrieve affairs, and he was created dictator a second time. In this arduous situation he achieved immortal fame, by his prudence in perceiving that the method of wearing out an invader was to protract the war, and avoid a general engagement, and his steady perseverance in preserving that system. By this conduct he finally attained the ho-

<sup>1</sup> Livy.—Hooke's Roman Hist.

nourable title of CUNCTATOR, or protector. But before he could obtain the praise he merited, he had to contend not only with the wiles and abilities of Hannibal, but with the impatience and imprudence of his countrymen. The former he was able to baffle, the latter nearly proved fatal to Rome. "If Fabius," said Hannibal, "is so great a commander as he is reported to be, let him come forth and give me battle." "If Hannibal," said Fabius in reply, "is so great a commander as he thinks himself, let him compel me to it." A battle in Apulia, however, was brought on by the rashness of his master of the horse, Minucius, and it required all the ability of Fabius to prevent an entire defeat. His moderation towards Minucius afterwards, was equal to his exertions in the contest. After he had laid down his office, the consul Paulus Æmilius endeavoured to tread in his steps; but rashness again prevailed over wisdom, and the defeat at Cannæ ensued in the year 215, and then the Romans began to do full justice to the prudence of Fabius. He was called the shield, as Marcellus the sword of the republic; and, by an honour almost unprecedented, was continued in the consulship for two successive years. He recovered Tarentum before Hannibal could relieve it, and continued to oppose that general with great and successful skill. It has been laid to his charge that when Scipio proposed to carry the war into Africa, he opposed that measure through envy; and Plutarch allows that though he was probably led at first to disapprove, from the cautious nature of his temper, he afterwards became envious of the rising glory of Scipio. It is, however, possible, that he might think it more glorious to drive the enemy by force out of Italy, than to draw him away by a diversion. Whether this were the case or not, he did not live to see the full result of the measure, for he died in the year 203, at a very advanced age, being, according to some authors, near a hundred. This was the very year preceding the decisive battle of Zama, which concluded the second Punic war. The highest encomiums are bestowed by Cicero upon Fabius, under the person of Cato, who just remembered him, and had treasured many of his sayings.<sup>1</sup>

FABIUS (PICTOR), a Roman historian, the first prose writer on the subject of Roman history, was the son of C.

<sup>1</sup> Plutarch.—Livy.—Hooke's Roman Hist.



**Fabius Pictor**, who was consul with **Ogulnius Gallus** in the year 271 B. C. and grandson of the **Fabius** who painted the temple of health, from whom this branch of the family obtained the name of **Pictor**. He was nearly related to the preceding **Fabius**, and after the battle of **Cannæ** was sent to the Delphic oracle to inquire by what supplications the gods might be appeased. He wrote the history of this war with **Hannibal**, and is cited by **Livy** as authority in it. The fragments of his annals that remain in the works of the ancients, whether in Greek or Latin, for he wrote in both, relate chiefly to the antiquities of Italy, the beginnings of Rome, or the acts of the Romans. He is censured by **Polybius**, as too partial to the Romans, and not even just to the Carthaginians. His style was doubtless that of his age, unformed, and imperfect. An history, circulated as his, consisting of two books, one on the golden age, the other on the origin of Rome, is now known to have been a forgery of **Annius of Viterbo**.<sup>1</sup>

**FABRA** (**ALOYSIO**, or **LOUIS DELLA**), an Italian physician, was born at **Ferrara** in 1655. His father was a surgeon of much reputation, and recommended the medical profession to this son, who after the usual course of studies, took his degree of doctor at **Ferrara**, where he became afterwards first professor of medicine. He died May 5, 1723, after having published various dissertations on medical subjects and cases, which were collected in a quarto volume, and published at **Ferrara** in 1712 under the title "*Dissertationes Physico-medicæ*." **Haller** speaks rather slightly of this author's works.<sup>2</sup>

**FABRE D'EGLANTINE** (**PHILIP FRANCIS NAZAIRE**), one of the agents in the French revolution, was born at **Carcassane**, Dec. 28, 1755, and was educated in polite literature and natural philosophy by his parents, whom he quitted in his youth, and became by turns a painter, musician, engraver, poet, and actor. He performed on the stages of **Versailles**, **Brussels**, and **Lyons**, but with no great success. As a writer for the stage, however, he was allowed considerable merit, and obtained, on one occasion, at the **Floralia**, the prize of the **EGLANTINE**, the name of which he added to his own. In 1786 he published in a French periodical work, "*Les Etrennes du Parnasse*," a little poem called "*Chalons sur Marne*," in which he

<sup>1</sup> Vossius de Hist. Lat.—Saxii Onomast.

<sup>2</sup> Manget and Haller.—Dict. Hist.

drew a very charming picture of the moral pleasures that were to be found in that place and its neighbourhood. This piece, however, fell very short of the celebrity to which he afterwards attained. In 1789 and 1790 he published two comedies, "Le Philinte," and "L'Intrigue Epistolaire," the former of which was reckoned one of the best French pieces of the last century.

He was soon, however, called to perform a more important part on the revolutionary stage, being chosen, in 1792, a deputy to the national convention. For this office he had all the negative qualities that were necessary, no regard for religion or civil subordination; and accordingly took a very active part in the insurrection of Aug. 10, and the prison massacres of the September following; the latter are called "measures which would save France." After this, it was in character to vote for the death of the king. It was generally supposed that he contributed with Danton and Robespierre to the massacre of May 31, 1793, when the Girondine faction was overthrown by a popular insurrection. What gives the appearance of authenticity to this supposition is, that Fabre himself, some days afterwards, observed to a friend, that the domineering spirit of the Girondines, who had engrossed all power and office, had induced him and his colleagues, in order to shake off the yoke, to throw themselves into the hands of the *sansculoterie*; but that he could not help, however, foreboding dangerous consequences from that day, May 31st, as the same mob which they had taught to despise the legislature, might, at the instigation of another faction, overthrow him in his turn.

On the overthrow of the Girondine party, and the establishment in power of the *sansculoterie*, Fabre began to render himself more conspicuous. As a member of the committee of public safety, he demanded of the jacobins "a manifesto furnished with 300,000 signatures, for the formation of a faction, or holy league of public safety," and was one of the instigators of the decree that ordained that all the English and Hanoverian prisoners should be shot, which, however, we believe, was never carried into execution. He was also appointed a member of the committee of public instruction, and in August 1793 gave his vote for suppressing all academies and literary corporations, which, from their privileges and aristocratic spirit, were considered as unfriendly to a truly republican government.

In October 1793, he submitted to the national convention the plan of a new calendar, which was afterwards adopted; but which, absurd as we find it, is said not to have been of his own composition.

In the winter of 1793, the Sansculoterie became divided into two parts or factions, the jacobins and cordeliers, or, in other words, the Robespierrists, and the Dantonists. Fabre was of the faction of Danton, and was confined with Danton's adherents in the prison of the Luxemburgh. After a month's imprisonment, Fabre was, with many others, dragged to the scaffold in April 1794, where he was executed in the thirty-fifth year of his age. Mercier, who was his colleague, speaks of him thus in his "Tableau de Paris:" "He was a promoter and panegyrist of the revolutionary system, the friend, the companion, the adviser of the pro-consuls, who carried throughout France, fire and sword, devastation and death." In 1802 a collection of his works was published in 2 vols. 8vo, containing some posthumous pieces.<sup>1</sup>

FABRE (JOHN CLAUDIUS), a voluminous French writer, or rather compiler, was born April 25, 1668, at Paris, the son of an eminent surgeon. He was subdeacon, and bachelor of the Sorbonne, and had been second teacher at St. Quintin, when he entered the congregation of the oratory at Paris. He rose to be successively professor of philosophy at Rumilly in Savoy, at Toulon, Riom, Mans, and Nantes; afterwards taught theology three years at Riom, and during three more at the seminary of the congregation at Lyons. While he lived in the last named city, he published a small dictionary, Latin and French, 8vo, compiled from the best classical authors, which has passed through several editions; and he also published at Lyons, in 1709, a new edition of Richelet's dictionary, 2 vols. folio, under the title of Amsterdam, which edition was suppressed on account of several theological articles respecting the affairs of the times; and because in his list of authors, he bestowed great encomiums on Messrs. of Port Royal, but none on their adversaries. This obliged him to quit the oratory, and retire to Clermont in Auvergne, where, being destitute of a maintenance, he undertook the education of some children, and had recourse to father Tellier, a Jesuit, the king's confessor, who twice supplied him with money.

<sup>1</sup> Dict. Hist.—Biog. Moderne.—Supplement to the Encyclopædia Britannica.

In the latter end of 1715, Fabre again entered the congregation of the oratory, and was sent to Douay, where he wrote a small pamphlet, entitled “*Entretiens de Christine, et de Pelagie, sur la lecture de l'Ecriture-Sainte* ;” which is still in request. Having afterwards preached the Sunday sermons of the oratory of Tragany with great credit (for he had also talents for preaching), he went to reside at Montmorency, towards the end of 1723, and there began his “*Continuation de l'Histoire Ecclesiastique, de feu M. l'Abbé Fleury* ;” and published 16 vols. 4to or 12mo, which induced his superiors to invite him again to their houses, Rue St. Honoré, at Paris, where he died, October 22, 1755, aged eighty-five, much lamented by his brethren and friends, for his mildness, candour, modesty, and virtue. The discourse “*Sur le renouvellement des études ecclesiastiques*,” &c. at the beginning of the thirteenth volume of the *Continuation*, is by the abbé Goujet. This *Continuation* discovers great learning, and facility in writing, but has neither the wit, penetration, character, style, nor accuracy of judgment possessed by the abbé Fleury. Fabre would have carried it on much farther, but was forbidden to print any new volumes. He made the index to M. de Thou's history translated into French, 4to, and had begun one to the “*Journal des Sçavans*,” but soon gave up his undertaking to the abbé de Claustre, to whom the public owes that useful work, 10 vols. 4to. Fabre also left a moderate translation of Virgil, 4 vols. 12mo, and a translation of the Fables of Phædrus, Paris, 1728, 12mo, with notes.<sup>1</sup>

FABRETTI (RAPHAEL), a very learned antiquary of Italy, was born at Urbino, of a noble family, in 1619. After he had passed through his first studies at Cagli, he returned to Urbino to finish himself in the law, in which he was admitted doctor at eighteen. Having an elder brother at Rome, who was an eminent advocate, he also went thither, and applied himself to the bar ; where he soon distinguished himself to such advantage, that he was likely to advance his fortune. Cardinal Imperiali entertained so great an esteem for him, that he sent him into Spain, to negociate several important and difficult affairs ; which he did with such success, that the office of the procurator fiscal of that kingdom falling vacant, the cardinal procured it for him. Fabretti continued thirteen years in Spain, where he was for some

<sup>1</sup> Moreri.—*Dict. Hist. de L'Avocat.*

time auditor general of the Nunciature. These employments, however, did not engage him so much, but that he found time to read the ancients, and apply himself to polite literature. He returned to Rome with cardinal Bonelli, who had been nuncio in Spain; and from his domestic became his most intimate friend. He was appointed judge of the appeals to the Capitol; which post he afterwards quitted for that of auditor of the legation of Urbino, under the cardinal legate Cerri. His residence in his own country gave him an opportunity of settling his own private affairs, which had been greatly disordered during his absence. He continued there three years, which appeared very long to him, because his inclination to study and antiquities made him wish to settle at Rome, where he might easily gratify those desires to the utmost. He readily accepted, therefore, the invitation of cardinal Corpegna, the pope's vicar, who employed him in drawing up the apostolical briefs, and other dispatches belonging to his office, and gave him the inspection of the reliques found at Rome and parts adjacent. Alexander VIII. whom Fabretti had served as auditor when cardinal, made him secretary of the memorials, when he was advanced to the pontificate; and had so great a value and affection for him, that he would certainly have raised him to higher dignities, if he had lived a little longer.

Upon the death of Alexander, Fabretti retired from business, and devoted himself entirely to his favourite amusement. He went to search antiquities in the country about Rome, without any other companion than his horse, and without any regard to the heat or inclemency of the weather. As he always made use of the same horse, his friends gave that animal, by way of jest, the name of Marco Polo, the famous traveller; and said, that this horse used to discover ancient monuments by the smell, and to stop of himself immediately when he came to any ruins of an old building. Fabretti was so well pleased with the name given to his horse, that he used it to write a letter to one of his friends in an ironical strain, yet full of learning, upon the study of antiquity: but this letter was never printed. Innocent XII. obliged him to quit his retirement, and made him keeper of the archives of the castle of St. Angelo; a post, which is never given but to men of the most approved integrity, since he who enjoys that place is master of all the secrets of the pope's temporal estate. All these dif-

ferent employments never interrupted his researches into antiquity ; and he collected enough to adorn his paternal house at Urbino, as well as that which he had built at Rome after the death of Alexander VIII. Neither could old age divert him from his studies, nor hinder him from labouring at the edition of his works, which he printed at his own house. He died Jan. 7, 1700. He was a member of the academy of the Assorditi at Urbino, and the Arcadi at Rome.

He was the author of the following works : 1. “*De Aquis & Aquæ-ductibus Veteris Romæ Dissertationes tres,*” Romæ, 1680, 4to. This book may serve to illustrate Frontinus, who has treated of the aqueducts of Rome, as they were in his time under the emperor Trajan. It is inserted in the fourth volume of Grævius’s “*Thesaurus Antiquitatum Romanarum.*” 2. “*De Columna Trajana Syntagma. Accesserunt explicatio Veteris Tabellæ Anaglyphæ Homeri Iliadem, atque ex Stesichoro, Arctino, et Lesche Ilii excidium continentis, et emissarii lacus Fucini descriptio,*” Romæ, 1683, folio. 3. “*Jasitheï ad Grunnovium Apologema, in ejusque Titivilitia, sive de Tito Livio somnia, animadversiones,*” Neapol. 1686, 4to. This work is an answer to James Gronovius’s “*Responsio ad Cavillationes R. Fabretti,*” printed at Leyden, 1685. Fabretti had given occasion to this dispute, by censuring, in his book “*De Aquæ-ductibus,*” some corrections of Gronovius ; and thus had drawn upon himself an adversary, who treated him with very little ceremony. Fabretti replied to him here, under the name Jasitheus, and treated him with equal coarseness. Gronovius called him *Faber Rusticus*, which he retorted by styling his antagonist *Grunnovius*. 4. “*Inscriptionum Antiquarum, quæ in ædibus paternis asservantur, explicatio et additamentum,*” Romæ, 1699, folio. Fabretti had an admirable talent in decyphering the most difficult inscriptions, and discovered a method of making something out of those which seemed entirely disfigured through age, and the letters of which were effaced in such a manner as not to be discernible. He cleaned the surface of the stone, without touching those places where the letters had been engraven. He then laid upon it a piece of thick paper well moistened, and pressed it with a sponge, or wooden pin covered with linen ; by which means the paper entered into the cavity of the letters, and, taking up the dust there, discovered the traces of the letters. M. Baudelot, in his

book "*De l'Utilité des Voyages*," informs us of a secret very like this, in order to read upon medals those letters which are difficult to be decyphered. 5. "A Letter to the abbé Nicaise," containing an inscription remarkable for the elegance of its style, inserted in the "*Journal des Sçavans*" of Dec. 1691. He left unfinished "*Latium vetus illustratum*." Fabretti discovers in his writings a lively genius, a clear and easy conception, and a great deal of learning.<sup>1</sup>

FABRI (HONORE'), an industrious and learned Jesuit, was born in the diocese of Bellay in 1606 or 1607. He for a long time held the chair of professor of philosophy in the college de la Trinité at Lyons; but in consequence of his profound knowledge of theology, he was called to Rome, where he was made a penitentiary. He died in that city on the 9th of March, 1688. He was a man of most extensive and universal knowledge, and studied medicine and anatomy with considerable ardour. He assumed the credit of the discovery of the circulation of the blood, and father Regnault, and other credulous persons, have supported his assumption, on the grounds that he had maintained the fact of the circulation in a discussion in 1638: but Harvey had published his discovery in 1628. The medical works of this Jesuit consist of an apology for the Peruvian bark, in answer to Plempius, which he published at Rome in 1655, under the title of "*Pulvis Peruvianus Febrifugus vindicatus*;" and two other essays, one, "*De Plantis, et Generatione Animalium*," the other, "*De Homine*," published at Paris in 1666, and at Nuremberg in 1677. His theological works are mostly controversial, and now held in little estimation.<sup>2</sup>

FABRIANO (GENTILE DA), a famous painter, in the early stage of the art after its restoration, was born at Verona in 1332, and was a disciple of Giovanni da Fiesole. His most conspicuous work was a picture in the great council chamber of the state of Venice, executed by order of the doge and senate, who regarded the work in so extraordinary a degree of esteem, that they granted him a pension for life, and conferred upon him the privilege of wearing the habit of a noble Venetian; the highest honour in the power of the state to bestow. Many of his pictures

<sup>1</sup> Fabroni *Vitæ Italarum*, vol. VI.—Gen. Dict.—Moreri.—Saxii *Onomast.*

<sup>2</sup> Moreri.—Dict. Hist.—Rees's *Cyclopædia*.

adorn the pope's palace of St. Giovanni Laterano, and the churches in Florence, Urbino, Perugia, Sienna, and Rome. One of them in the church of Santa Maria Nuova, placed over the tomb of cardinal Adimari, representing the Virgin and child, with St. Joseph and St. Benedict, was highly commended by Michael Angelo; whom Vasari represents as being accustomed to say that in painting the hand of Gentile was correspondent with his name. He died in 1412, 80 years old.<sup>1</sup>

FABRICIUS (ANDREW), a learned popish divine in the sixteenth century, was born at a village in the country of Liege, and studied philosophy and divinity under his brother Geoffry; such was his progress that he was soon preferred to teach those sciences at Louvain. While here Otho, cardinal of Augsburgh, engaged him in his service, and sent him to Rome where he remained his agent for about six years under the pontificate of Pius V. On his return he was promoted to be counsellor to the dukes of Bavaria, and by their interest was farther advanced to the provostship of Ottingen, where probably he died, in 1581. His principal work was "*Harmonia confessionis Augustinianæ*," Cologne, 1573 and 1587, folio. He wrote also a "*Catechism*," with notes and illustrations, Antwerp, 1600, 8vo; and three "*Latin tragedies*," which are said to be written in elegant language: 1. "*Jeroboam rebellens*," Ingoldstadt, 1585. 2. "*Religio patiens*," Cologne, 1566; and "*Samson*," *ibid.* 1569. The two former, it must be observed, are ingeniously contrived to assimilate the heretics, that is those of the reformed religion, with the rebellious Israelites.<sup>2</sup>

FABRICIUS (CARUS), surnamed LUSCINUS, an illustrious Roman, was much and justly celebrated for his inflexible integrity, and contempt of riches. He was twice consul, first in the year before Christ 282, when he obtained a triumph for his victories over the Samnites, Lucani, and Bruttii. Two years after this, Pyrrhus invaded Italy; and, after the defeat of the Romans near Tarentum, Fabricius was sent to that monarch to treat of the ransom and exchange of prisoners, on which occasion he manifested a noble contempt of every endeavour that could be made, in any shape, to shake his fidelity, and excited the admiration of Pyrrhus. His second consulship was in the year 273,

<sup>1</sup> Pilkington — Rees's Cyclopædia

<sup>2</sup> Moseri. — L'oppen Bibl. Belg.



when his refined generosity yet further secured the esteem of the royal enemy, whom he informed of the treacherous design of his physician to give him poison. According to some authors, he again triumphed this year over the allies of Pyrrhus. It was remarked, that when the comitia were held for the ensuing consuls, Cornelius Rufinus, a man of notorious avarice, and detested by Fabricius for that vice, but an excellent general, obtained the consulship chiefly by his interest. Being asked the reason of this unexpected proceeding, he said, "In times of danger it is better that the public purse should be plundered, than the state betrayed to the enemy." But when he became censor in the year 275, he proved his fixed dislike to that man's character, by removing him from the senate, for possessing an unlawful amount of silver plate. The war with Pyrrhus was then concluded. St. Evremond, with the contemptible sneer of a man who has no conception of disinterested virtue, insinuates that his poverty was ambitious, and his severity envious; but it is not for a French Epicurean to judge the motives of a Fabricius. His frugality and poverty became almost proverbial; and Virgil has characterized him in very few words:

— — — "parvoque potentem  
"Fabricium.

The state paid a glorious tribute to his memory by portioning his daughters after his death.<sup>1</sup>

FABRICIUS (FRANCIS), professor of divinity in the university of Leipsic, was born at Amsterdam April 10, 1663. His father was a divine and pastor of the church of Meurs, but he had the misfortune to lose both parents when he was only five years old. His education then devolved upon his maternal grandfather, Francis Felbier, who appears to have done ample justice to him, and particularly introduced him to that intimate acquaintance with the French language for which he was afterwards distinguished. He began to be taught Latin in the public school of Amsterdam in 1673; but in less than three months his grandfather died, and on his death-bed advised him to devote himself to the study of divinity, which was the wish and intention both of himself and of his parents. He accordingly pursued his classical studies with great assiduity; and in 1679, when in his sixteenth year, was much applauded for a discourse he

<sup>1</sup> Plutarch in Pyrrhus.—Gen. Dict.—Roman Hist.

pronounced, according to the custom of the school. His subject was that "justice elevates a nation." After this he remained two more years at Amsterdam, and studied philosophy and rhetoric under the ablest professors; and at his leisure hours David Sarphati Pina, a physician and rabbi, gave him lessons in the Hebrew, Chaldaic, and Syriac languages, and enabled him to read the works of the Jewish doctors. In Sept. 1681 he removed to Leyden, where for two years he studied philosophy, Greek and Roman antiquities, and ecclesiastical history and geography, under the celebrated masters of that day, De Volder, Theodore Ryckius, James Gronovius, and Frederic Spanheim; and went on also improving himself in the Oriental languages. Such was his proficiency in this last pursuit, that he already was able to carry on a correspondence with his master at Amsterdam, the above-mentioned Pina, in the Hebrew language, and he translated the gospels of St. Matthew and Mark into that language.

At the age of twenty he began his theological studies, and in 1686 returned to Amsterdam, where he remained for a year, during which he had frequent disputes with his old Hebrew master on the subject of the Messiah. In 1687 he was ordained according to the forms of the Dutch church, and preached first at Velzen, where he was much admired, and here he married Anne van Teylingen, the daughter of a gentleman high in office in the Dutch East Indies. In 1696, the church of Leyden invited him to become their pastor, which he accepted; and in 1705, on the death of James Trigland, he succeeded to the chair of divinity professor, of which he took possession Dec. 13, with an oration on the subject of "Jesus Christ the sole and perpetual foundation of the church." Besides his professorship, he had, like his predecessor, the charge of the schools attached to the college. So much employment rendered it necessary for him to resign part of his pastoral charge, but he fulfilled his share of its duties until within four years of his death. In 1723 the curators of the university of Leyden founded a professorship of sacred eloquence, and appointed him to it, where his business was to teach the art of preaching. In 1726 the London society for the propagation of the gospel elected him a member. In 1737 he suffered very much by the consequences of a repelled gout, which at length proved fatal on July 27, 1738. Fabricius was four times rector magnificus of the

university, in 1708, 1716, 1724, and 1736. On taking leave on this last occasion, he delivered a harangue very suitable to his age and character, on the duty of Christians in general, and divines in particular when they arrived at old age. The synod of South Holland had likewise chosen him as one of their deputies. His works consist of five volumes of dissertations, the subjects of which he had treated, but not so fully, in his academical orations.— 1. “*Christus unicum ac perpetuum fundamentum ecclesiæ*,” Leyden, 1717, 4to. 2. “*De Sacerdotio Christi juxta ordinem Melchizedeci*,” *ibid.* 1720, 4to. 3. “*Christologia Noachica et Abrahamica*,” *ibid.* 1727, 4to. This consists of twelve dissertations on several passages in the Old and New Testament, calculated to prove that Christ was the object of the faith of Noah and Abraham. At the end are some letters to the author. 4. “*De Fide Christiana Patriarcharum & Prophetarum*,” *ibid.* 4to. 5. “*Orator Sacer*,” *ibid.* 1733, 4to. This contains the substance of his lectures on preaching, and is a complete treatise on the subject, although in some respects peculiarly adapted for the church of which he was a member. His sentiments, however, are so liberal, his view of the subject so comprehensive, and his historical illustrations so happy, that we are rather surprized this work has not found its way into this country, by translation. Fabricius published also six sermons preached on public occasions.<sup>1</sup>

FABRICIUS (GEORGE), a learned German, and celebrated for a talent at Latin poetry, was born at Chemnitz in Misnia, a province of Upper Saxony, 1516. After a liberal education, he went to Italy and Rome, in quality of tutor to a nobleman; where he spent his time in a manner suitable to his parts and learning. He did not content himself with barely looking on, and blindly admiring; but he examined with great accuracy and minuteness, all the remains of antiquity, and compared them with the descriptions which the Latin writers have given of them. The result of these observations was his work entitled “*Roma*,” published in 1550, containing a description of that city. From Rome he returned to his native country, and was appointed master of the great school at Meissen, over which he presided twenty-six years, and died in that station, in 1571. He was the author of numerous Latin poems, and

<sup>1</sup> *Oratio de Vita*, &c. F. Fabricii.—Chaufepie.—Moreri.

had the strongest passion for verse that can be conceived. His poems appeared at Bale in 1567, in two volumes 8vo; and, besides this collection, there are also hymns, odes against the Turks, the Art of Poetry, Comparisons of the Latin Poets, &c. He is said to have received the laurel from the emperor Maximilian, a short time before his death.

His poems are written with great purity and elegance. He was particularly careful in the choice of his words; and he carried his scruples in this respect so far, that he would not on any account make use of a word in his "Sacred Poems" which favoured the least of Paganism. He condemned some liberties of this sort, which he had taken in his youth; and he exceedingly blamed those Christians who applied themselves for matter to the divinities of Parnassus, and the fables of the ancients. He wrote also in prose, the "Roma," already mentioned; the "Annals of Messein," in seven books; "Origines Saxonicae," in two volumes, folio; the same quantity on the affairs of Germany and Saxony, &c. His "Roma" has been greatly admired by some, by Barthius in particular: and there is this singularity in it, that he has so adapted to his descriptions the language of the Latin writers who have described the same things, as to make some Germans fancy it an ancient work.<sup>1</sup>

FABRICIUS (JAMES), an eminent physician, was born at Rostock, Aug. 28, 1577. Following the advice of Hippocrates, he joined the study of the mathematics with that of medicine, and was a pupil of Tycho Brahe, as he had been before of the learned Chytræus. His medical studies were not confined to his own country; for he travelled through England, Germany, and the Low Countries, in order to obtain the instructions of the most celebrated professors; and afterwards repaired to Jena, where he was distinguished by the extent of his acquirements, and obtained the degree of doctor at the age of twenty-six. He soon gained extensive employment in his profession, and at length received several lucrative and honourable appointments. He filled the stations of professor of medicine and of the mathematics at Rostock during forty years, was first physician to the duke of Mecklenburgh, and afterwards retired to Copenhagen, where he was appointed chief

<sup>1</sup> Moreri.—Baillet Jugemens des Savans.—Blount's Censura.—Saxii Onomast.

physician to the kings of Norway and Denmark, Christian IV. and Frederick III. He died at Copenhagen on August 14, 1652, in the seventy-fifth year of his age; and his remains were carried to Rostock for interment, by his sons-in-law and daughters, and a monument was afterwards erected to his memory. His works are entitled, 1. "*Periculum Medicum, seu Juvenilium Fæturæ priores*," Halæ, 1600. 2. "*Uroscopia, seu de Urinis Tractatus*," Rostochii, 1605. 3. "*De Cephalalgia Autumnali*," *ibid.* 1617. 4. "*Institutio Medici practicam aggredientis*," *ibid.* 1619. 5. "*Oratio Renunciationi novi Medicinæ Doctoris præmissa, de Causis Cruentantis cadaveris præsentis Homicidæ*," *ibid.* 1620. 6. "*Dissertatio de Novo-antiquo Capitis Morbo ac Dolore, cum aliis Disquisitionibus Medicis de diffic. nonnul. Materiis Practicis*," *ibid.* 1640.<sup>1</sup>

FABRICIUS (JAMES), a Lutheran divine, was born at Coslin, a town of Pomerania, in 1592. In his youth, as his parents were poor, he contrived to defray the expences of his education by instructing a few pupils in what he had already learned, and having the charge of some of them to Rostock, he soon distinguished himself among the learned of that city. Having taken orders, he was chosen preacher at Coslin, and chaplain to the duke Bogislaus XIV. who five years after recommended him to a doctor's degree at Gripswald. About this time the king of Sweden, Gustavus Adolphus, arriving in Germany, made him his confessor, and superintendant of his army; and after the battle of Lutzen, in which that prince lost his life, the duke Bogislaus recalled Fabricius, and made him superintendant of Upper Pomerania, in which office he was afterwards continued by queen Christina. He was also appointed minister of the principal church of Stettin, and professor of divinity. He died suddenly of an apoplectic stroke, Aug. 11, 1654. His principal writings are, 1. "*Disputationes in Genesim, et in Epistolam ad Romanos*." 2. "*Probatio visionum*," a work which involved him in disrepute with some of his brethren, and obliged him to publish in defence of it, 3. "*Invictæ visionum probationes*." 4. "*Justa Gustaviana*." He published besides some pieces in German.<sup>2</sup>

FABRICIUS (JEROME), more generally known by the name of HIERONYMUS FABRICIUS AB AQUAPENDENTE, was

<sup>1</sup> Moreri.—Rees's Cyclopædia.—Mangel Bibl. Med.—Freheri Theatrum.

<sup>2</sup> Moreri.—Dict. Hist.

born at Aquapendente, in the territory of Orvieto, in Italy, in 1537. His parents, although poor, found the means of procuring him a good education at Padua, where he acquired a knowledge of the Latin and Greek languages, and, after having gone through the usual course of philosophy, he began the study of anatomy and surgery under Gabriel Fallopius, one of the most intelligent professors of his time. His progress under this excellent tutor was such as to acquire for him a character not less distinguished than that of his master, whom he afterwards succeeded in the professor's chair, in which he taught the same sciences for nearly half a century, in the university of Padua. During the whole of this long period he maintained an uniform character for eloquence and sound knowledge, and continued to excite great interest in his lectures. He died universally regretted in 1619, at the age of eighty-two years.

The kindness and disinterested generosity of Fabricius gained him the esteem of the principal families of Padua, and the republic of Venice built a spacious anatomical amphitheatre, on the front of which his name was inscribed; they also decreed him an annual stipend of a thousand crowns, and the honour of a statue, and created him a knight of St. Mark. But the celebrity which he obtained for the university of Padua by his talents, afforded him a gratification above that which accrued from all those flattering favours.

His attention was chiefly directed to anatomy and surgery, both of which his researches materially contributed to elucidate. He is said to have been the first to notice the valves of the veins, having demonstrated their structure in 1574. The honour of this discovery has also been given to Paul Sarpi; but Albinus and Morgagni are of opinion that he was anticipated by Fabricius. These anatomists, however, were ignorant of the use of this valvular apparatus; but Fabricius has given excellent views of its structure in his engravings. He was exceedingly methodical in his writings, first describing the structure of each part of the body, and then its uses. Valuable as his anatomical writings were, however, his surgical works obtained for him a still higher reputation. The improvements which he introduced into the practice of his art, in consequence of his accurate anatomical knowledge, and the consistent form which he gave to it, have, in fact, gained him the appellation of the father of modern surgery. His works are

*numerous*: the first, entitled "*Pentatenchus Chirurgicus*," published at Francfort in 1592, contains five dissertations on tumours, wounds, ulcers, fractures, and luxations. 2. "*De Visione, Voce, et Auditu*," Venice, 1600. 3. "*Tractatus de Oculo, visusque Organo*," Padua, 1601. 4. "*De Venarum Ostiolis*," *ibid.* 1603. 5. "*De Locutione, et ejus Instrumentis*," *ibid.* 1603. It is said that, in one day, all the Germans deserted the school of Fabricius, because, in explaining the mechanism of the muscles of speech, he had ridiculed their mode of pronunciation. 6. "*Opera Anatomica, quæ continent de formato Fœtu, de formatione Ovi et Pulli, de Locutione et ejus Instrumentis, de Brutorum loquela*," Padua, 1604. The essay on the language of brute animals, in this work, is curious, and worthy the attention of naturalists. 7. "*De Musculi Artificio, et Ossium Articulationibus*," Vicentia, 1614. 8. "*De Respiratione et ejus Instrumentis, libri duo*," Padua, 1615. 9. "*De Motu locali Animalium*," Padua, 1618. 10. "*De Gula, Ventriculo, et Intestinis, Tractatus*," *ibid.* 1618. 11. "*De Integumentis Corporis*," *ibid.* 1618. 12. "*Opera Chirurgica in duas Partes divisa*," *ibid.* 1617. This work, in which all the diseases of the body, which are curable by manual operation, are treated, passed through seventeen editions, in different languages. 13. "*Opera omnia Physiologica et Anatomica*," Leipsic, 1687. 14. The whole of his works were also published at Leyden in 1723, and in 1737, in folio.<sup>1</sup>

FABRICIUS (JOHN ALBERT), one of the most eminent and laborious scholars of his time in Europe, was descended both by the father's and mother's side from a family originally of Holstein. His father, Werner Fabricius, a native of Itzhoa, in Holstein, was director of the music at St. Paul's in Leipsic, organist of the church of St. Nicholas in that city, and a poet and a man of letters, as appears by a work he published in 1657, entitled "*Deliciæ Harmonicæ*." His mother was Martha Corthum, the daughter of John Corthum, a clergyman of Bergedorff, and the descendant of a series of protestant clergymen from the time of the reformation. He was born at Leipsic Nov. 11, 1668. His mother died in 1674, and his father in 1679; but the latter, while he lived, had begun to instruct him, and on his death-bed recommended him to the care of Valentine Al-

<sup>1</sup> Morexi.—Rees's Cyclopædia.—Manget and Haller.

bert, an eminent divine and philosopher, who employed, as his first master, Wenceslaus Buhl, whom Mayer calls the common Mæcenas of orphans ; and he appears to have been taught by him for about five years. He also received instructions at the same time under Jo. Goth. Herrichius, rector of the Nicolaitan school at Leipsic, an able Greek and Latin scholar, whose services Fabricius amply acknowledges in the preface to Herrichius's "*Poemata Græca et Latina*," which he published in 1718, out of regard to the memory of this tutor. In 1684, Valentine Albert sent him to Quedlinburgh to a very celebrated school, of which the learned Samuel Schmidt was at that time rector. It was here that he met with, in the library, a copy of Barthius's "*Adversaria*," and the first edition of Morhoff's "*Polyhistor*," which he himself informs us, gave the first direction to his mind as to that species of literary history and research which he afterwards carried beyond all his predecessors, and in which, if we regard the extent and accuracy of his labours, he has never had an equal. Schmidt had accidentally shown him Barthius, and requested him to look into it ; but it seemed to open to him such a wide field of instruction and pleasure, that he requested to take it to his room and study it at leisure, and from this he conceived the first thought, although, perhaps, at that time, indistinct, of his celebrated *Bibliothecas*. After his return to Leipsic in 1686, he met with Morhoff, who, he says, gave his new-formed inclination an additional spur. He now was matriculated in the college of Leipsic, and was entirely under the care of his guardian Valentine Albert, one of the professors, with whom he lodged for seven years. During this time he attended the lectures of Carpzovius, Olcarius, Feller, Rechenberg, Ittigius, Menckenius, &c. and other learned professors, and acknowledges his obligations in particular to Ittigius, who introduced him to a knowledge of the Christian fathers, and of ecclesiastical history. It is perhaps unnecessary to add of one who has given such striking proofs of the fact, that his application to his various studies was incessant and successful. His reading was various and extensive, and, like most scholars of his class, he read with a pen in his hand.

Such proficiency could not escape the attention of his masters, nor go unrewarded, and accordingly we find that he was admitted to the degree of bachelor of philosophy, as it is styled in that college, Nov. 27, 1686, and on Jan.



26, 1688, to that of master. In this last year, he produced his first publication, a dissertation "*de numero septuagenario;*" and in the same year published his "*Scriptorum recentiorum decas,*" a sort of criticism on ten eminent writers, George Morhoff, Christ. Cellarius, Henning Witte, Christian Thomasius, William Salden, Abraham Berkelius, Servatius Gallæus, James Tollius, George Matthias König, and Christian William Eyben. This was published at Hamburgh, without his name, and having been attacked by an anonymous opponent, he replied in a "*Defensio decadis adversus hominis malevoli maledicum judicium, justis de causis ab auctore suscepta.*" He was a young man when he assumed such a decisive and disrespectful tone, of which his good sense soon made him ashamed, and he afterwards abstained from this opprobrium of controversial writing, and received every criticism or remark on his works with perfect submission and temper. It was peculiar to him that the more he knew, the more he learned how to excuse the imperfections of others, and to speak diffidently of his own acquisitions.

In 1689, he published his "*Decas Decadum, sive plagiariorum et pseudonymorum Centuria,*" in which he assumed the name of Faber. To this was added a dissertation on the Greek Lexicons, which he enlarged afterwards, and inserted in the fourth volume of his "*Bibl. Græca.*" This same year he edited a corrected and enlarged edition of Weller's Greek grammar. In 1691 he published, in Greek and Latin, the books of the Apocrypha, with a preface and new translation of the book of Tobit; and at the same time, a new edition of Lewis Cappel's "*Historia apostolica.*" For his degree of doctor in philosophy, he supported two theses: one in March 1692, on the sophisms of the ancient philosophers, and particularly the stoics; and the other in 1693, on the Platonism of Philo.

Besides his studies in the belles lettres and philosophy, he had much inclination to that of medicine, and would probably have pursued it as a profession; but Berger, the medical professor, under whom he studied, being removed from Leipsic, he thenceforth devoted himself entirely to divinity. In April 1692 he had been admitted a preacher, and his four disputations on subjects of theology procured him the highest praises from his tutors. In 1693 he went to Hamburgh, without any immediate design, except that of visiting some relations, particularly his maternal uncle,

but intended afterwards to travel, from which he was diverted by an unexpected event. His guardian Valentine Albert now wrote to him that his whole patrimony, amounting only to 1000 German crowns, had been expended in his education, and that he was indebted to him for a considerable sum advanced. Fabricius returned an answer to this letter, expressing his concern at the news, but full of gratitude to his guardian for the care he had taken of him and his property. He had, however, to seek for the means of subsistence, and might have been reduced to the greatest distress, had he not found a liberal patron in John Frederick Mayer. This gentleman was minister of the church of St. James at Hamburgh, ecclesiastic-counsellor to the king of Sweden, and honorary professor of divinity at Kiel. Being made acquainted with Fabricius's situation, and probably no stranger to the fame he had acquired at Leipsic, he gave him an invitation to his house, and engaged him as his librarian, on which office Fabricius entered in June 1694, and during his residence here, which lasted five years, divided his time betwixt study and preaching, in the church of St. James, and other churches. In the month of August 1695, he sustained a disputation at Kiel on the irrational logic of the popes, in the presence of the dukes of Holstein and Brunswick. In 1697 he published the first edition of his "*Bibliotheca Latina*," in a small volume, 8vo, and appears to have prepared some of his other works for the press; but a fuller list of these, with their dates, will be given at the conclusion of this article.

In 1696 he went into Sweden with M. Mayer, who introduced him to Charles XI.; and after their return, Mayer endeavoured to procure for him the professorship of logic and metaphysics, vacant by the resignation of Gerard Maier. Fabricius accordingly became a candidate, and sustained a public disputation, without a respondent, the subject of which was "*Specimen elencticum historiæ logicæ, &c.*" After the other candidates had exhibited their talents, their number was reduced to Fabricius and another, Sebastian Edzard. The votes on the election happened to be equal, and the matter being therefore determined by casting lots, Edzard was chosen. Fabricius, however, was not long without a situation befitting his talents. In the same year, 1699, he was unanimously chosen to be professor of eloquence, in the room of Vincent Placcius, who died in April; and on June 29, Fabricius delivered his inaugural speech

“on the eloquence of Epictetus,” and he now settled at Hamburg for the remainder of his life, having a few months before taken his degree of doctor in divinity at Kiel. On this occasion he supported a thesis “*De recordatione animæ humanæ post fata superstitis.*” In April 1700 he married Margaret Scultz, daughter of the rector of the lower school in that city, to which situation Fabricius was presented in 1708, in order to keep him at Hamburg, for he had many tempting invitations from other universities, particularly in 1701, when his friend and patron Mayer left Hamburg to settle at Grypswald, and procured Fabricius the offer of the divinity-professorship in that university, with a salary of 500 crowns. On entering on the duties of his new situation, as rector of the schools, he began, as usual, with an oration, on the causes of the contempt of public schools; but after the death of M. Scultz, Fabricius resigned this office in 1711, as interfering too much with the duties of his professorship. In 1719, the landgrave of Hesse Cassel offered him the professorship of divinity at Giessen, and with it the place of superintendent of the churches of the confession of Augsburg. Fabricius had some inclination to have accepted this offer; but the magistrates of Hamburg, sensible of the value of his services, made a very considerable increase of his salary, the handsome manner of offering which, more than the value of the money, induced him to adhere to his resolution of never leaving Hamburg; and in this city he died April 30, 1736. His last illness appears to have been a complication of asthma and fever, attended with great pain and difficulty of breathing, which he bore with unexampled patience; and employed his last powers of speech in pious reflections and exhortations to his family and servants. His whole life had been spent in the practice of piety and the accumulation of learning, and his death was regretted as an irreparable loss to the university to which he belonged, and to the learned world at large. Few men, indeed, have laid scholars under greater obligations; and he has contributed, perhaps, more than any man ever did to abridge the labours of the student, and facilitate the researches of the most minute inquirer. He had a prodigious memory, and a great facility in writing; and both enabled him to accomplish labours, at the thought of which many a modern scholar would be appalled. Never, perhaps, was there such an instance of literary and professional industry. In the first

six years of his professorship he devoted ten hours a day to his scholars ; and afterwards seldom less than eight, unless when his last illness obliged him to reduce his hours to four or five. With such employment in public, it is, with all the explanation his biographers have given, difficult to comprehend how he could find time and health, not only for his numerous printed undertakings, but for that vast extent of correspondence which he carried on with the learned men of his time, and for the frequent visits of his friends, whom he received with kindness.

Besides many funeral orations, poems, &c. in honour of Fabricius, Reimar, his scholar and colleague, and afterwards his son-in-law, published a "*Commentarius de Vita et Scriptis*," which contains many curious particulars of Fabricius, and a complete list of his writings ; extracts from the correspondence of his friends, &c. Of his separate publications, although a few have been incidentally mentioned, the following chronological account cannot be uninteresting, as a stupendous monument to his industry and erudition.

1. "*Scriptorum recentiorum Decas*," Hamburgh, 1688, 4to, without his name.
2. "*Defensio Decadis, &c.*" 4to, without place or date.
3. "*Decas Decadum, sive plagiariorum et pseudonymorum centuria*," Leipsic, 1689, 4to.
4. "*Grammatica Græca Welleri*," *ibid.* 1689, 8vo, often reprinted, but Fabricius never put his name to it.
5. "*Bibliotheca Latina, sive notitia auctorum veterum Latinorum, quorumcunque scripta ad nos pervenerunt*," Hamburgh, 1697, 8vo, afterwards enlarged in subsequent editions, the best of which is that of 1728, 2 vols. 4to. An edition of a part of this work has been more recently published by Ernesti, in 3 vols. 8vo, which is not free from errors.
6. "*Vita Procli Philosophi Platonici scriptore Marino Neapolitano, quam altera parte, de virtutibus Procli theoreticis ac theurgicis auctiorem et nunc demum integram primus edidit, &c.*" Hamburgh, 1700, 4to, dedicated to Dr. Bentley.
7. "*Codex Apocryphus N. T. collectus, castigatus, &c.*" *ibid.* 1703, 8vo.
8. "*Bibliotheca Græca, sive Notitia Scriptorum Veterum Græcorum, quorumcunque Monumenta integra aut fragmenta edita extant : tum plerorumque ex Manuscriptis ac Deperditis.*" This consists of 14 vols. in 4to, and gives an exact account of the Greek authors, their different editions, and of all those who have commented, or written notes upon them, and with

the "*Bibliotheca Latina*," exhibits a very complete history of Greek and Latin learning. Twelve volumes of a new edition of the "*Bibliotheca Græca*" have been published by Harles, with great additions, and a new arrangement of the original matter. 9. "*Centuria Fabriciorum scriptis clarorum, qui jam diem suum obierunt*," Hamburg, 1700, 8vo, and "*Fabriciorum centuria secunda*," *ibid.* 1727, 8vo. It was his intention to have added a third and fourth century, including the Fabri, Fabretti, Fabrotti, Le Fevre's, &c. but a few names only were found after his death among his manuscripts. 10. "*Memoriæ Hamburgenses, sive Hamburgi et virorum de ecclesia, reque publica et scholastica Hamburgensi bene meritorum, elogia et vitæ*," Hamburg, 1710—1730, 7 vols. 11. "*Codex pseudepigraphus Veteris Testamenti*," as a companion to his preceding account of the apocryphal writers of the New Testament times; *ibid.* 1713, 8vo, reprinted with additions in 1722. 12. "*Menologium, sive libellus de mensibus, centum circiter populorum menses recensens, atque inter se conferens, cum triplice indice, gentium, mensium et scriptorum*," *ibid.* 1712, 8vo. 13. "*Bibliographia Antiquaria, sive introductio in notitiam scriptorum, qui antiquitates Hebraicas, Græcas, Romanas et Christianas scriptis illustrarunt. Accedit Mauricii Senonensis de S. Missæ ritibus carmen, nunc primum editum*," 1713, 4to, and an enlarged edition, in which Mauricius's poem is omitted, 1716, 4to. 14. "*Mathematische Remonstration, &c.*" Hamburg, 1714, 8vo, a work in German against Sturm, on the institution of the Lord's Supper. 15. "*S. Hippolyti Opera, non antea collecta, et pars nunc primum a MSS. in lucem edita, Gr. et Lat. &c.*" *ibid.* 1716 and 1718, 2 vols. fol. 16. "*Bibliotheca Ecclesiastica*," *ibid.* 1718, fol. a very valuable collection of notices of ecclesiastical writers and their works from various biographers, beginning with Jerome, who goes to near the end of the fourth century, and concluding with Miræus, who ends in 1650. 17. "*Sexti Empirici Opera*," Gr. and Lat. Leipsic, 1718, fol. 18. "*Anselmi Bandurii Bibliotheca Nummaria*," Hamburg, 1719, 4to. 19. "*S. Philastri de Hæresibus Liber, cum emendationibus et notis, additisque indicibus*," *ibid.* 1721, 8vo. 20. "*Delectus argumentorum et syllabus scriptorum, qui veritatem religionis Christianæ adversus Atheos, Epicureos, Deistas seu Naturalistas, Idolatras, Judæos, et Mohammedanos lucubrationibus suis asseru-*

erunt," Hamb. 1725, 4to. This performance, very valuable in itself, is yet more so, on account of the Proemium and first chapters of Eusebius's "*Demonstratio Evangelica*," which are wanting in all the editions of that work, and were supposed to be lost; but which are here recovered by Fabricius, and prefixed to the "*Delectus*," with a Latin translation by himself. 21. "*Imp. Cæs. Augusti temporum notatio, genus, et scriptorum fragmenta*," *ibid.* 1727, 4to. 22. "*Centifolium Lutheranum, sive notitia literaria scriptorum omnis generis de B. D. Luthero, ejusque vita, scriptis et reformatione ecclesiæ, &c. digesta*," *ibid.* 1728 and 1730, 2 parts or volumes, 8vo. 23. A German translation of Derham's "*Astro-theology*," and "*Physico-theology*," 1728, 1730, 8vo, by Weiner, to which Fabricius contributed notes, references, an analysis, preface, &c. 24. "*Votum Davidicum (cor novum crea in me Deus) a centum quinquaginta amplius metaphrasibus expressum, carmine Hebraico, Græco, Latino, Germanico, &c.*" *ibid.* 1729, 4to. 25. "*Conspectus Thesauri Literariæ Italiæ, premissam habens, præter alia, notitiam diariorum Italiæ literariorum, &c.*" *ibid.* 1730, 8vo. Every Italian scholar acknowledges the utility of this volume. 26. "*Hydrotheologiæ Sciagraphia*," in German, *ibid.* 1730, 4to. 27. "*Salutaris Lux Evangelii, toti orbi per divinam gratiam exorians: sive notitia historico-chronologica, literaria, et geographica, propagatorum per orbem totum Christianorum Sacrorum*," Hamb. 1731, 4to. This work is very curious and interesting to the historian as well as divine. It contains some epistles of the emperor Julian, never before published. 28. "*Bibliotheca Mediæ et infimæ Latinitatis*," printed in 5 vols. 8vo, 1734, reprinted at Padua, in 6 vols. 4to, 1754, a work equal, if not superior, to any of Fabricius's great undertakings, and one of those, which, like his "*Bibliotheca Græca*," seems to set modern industry at defiance. 29. "*Opusculorum Historico-critico-literariorum sylloge quæ sparsim viderant lucem, nunc recensita denuo et partim aucta*," Hamburgh, 1738, 4to.

Besides these, Reimar gives a list of fifteen works to which he contributed additions and dissertations; thirteen original dissertations, or academical theses, published from 1688 to 1695; sixteen programmata; thirteen lives; six orations, and thirty-eight prefaces, all from the pen of this

indefatigable writer : he left also a considerable number of unfinished manuscripts. <sup>1</sup>

FABRICIUS (JOHN LEWIS), an eminent protestant divine of the seventeenth century, was born at Schaffhausen, July 29, 1639. He began his studies under the inspection of his father, who was rector of the college ; but in 1647 went to Cologne, where his brother Sebaldus lived, and there for about a year studied Greek and Latin. In 1648 he returned to Schaffhausen, but left it for Heidelberg in the following year, where his brother had been appointed professor of history and Greek. In 1650 he went to Utrecht, and for about two years was employed in teaching. At the end of that time he visited Paris as tutor of the son of M. de la Lanc, governor of Reez, and remained in this station for three years. Having returned to Heidelberg in 1656, he took his degree of master of arts, and the following year was admitted into holy orders, and appointed professor extraordinary of Greek, but was, not long after, requested by the elector to go again to Paris as tutor to the baron Rothenschild, and in 1659 he accompanied his pupil to the Hague, and afterwards into England. On their return to France they parted, and Fabricius went to Leyden, where he took his degree of doctor in divinity. Soon after he was appointed professor of divinity at Heidelberg, superintendant of the studies of the electoral prince, inspector of the college of wisdom, and philosophy professor. In 1664 he was appointed ecclesiastical counsellor to the elector, who, in 1666, sent him to Schaffhausen to explain to that canton the reasons for the war of Lorraine, which office Dr. Boeckelman had discharged in the other cantons. In 1674, when the French army advanced towards Heidelberg, Fabricius retired to Fredericksburgh, and to Cologne, but returned the same year. In 1680, although a Calvinist, he was commissioned with a Roman catholic to open the temple of concord at Manheim. In 1688, the French, who had taken possession of Heidelberg, showed so much respect for his character as to give him a passport, which carried him safely to Schaffhausen ; but the continuance of the war occasioned him again to shift his place of residence, and when at Francfort, he was employed by the king of England (William III.) and the States General to join the English envoy in Swisserland,

<sup>1</sup> Reimar ubi supra.—Chaufepie.—Moreri.—Niceron, vol. XL.—Saxii Onomast.

and watch the interests of the States General. In the execution of this commission he acquitted himself with great ability, and was particularly successful in adjusting the differences between the Vaudois and the duke of Savoy, and afterwards in accomplishing an alliance between the duke and the States General. We find him afterwards at Heidelberg, and Francfort, at which last he died in 1697. From these various employments it appears that he was a man of great abilities and political weight, and he derived likewise considerable reputation from his writings as a divine. Such was his abhorrence of Socinianism that he opposed the settlement of the Socinian Poles when driven out of their own country in the Palatinate; in which, however, at that time he was not singular, as, according to Mosheim, none of the European nations could be persuaded to grant a public settlement to a sect whose members denied the divinity of Christ. The same historian informs us that he "was so mild and indulgent" as to maintain, that the difference between the Lutherans and Roman catholics was of so little consequence, that a Lutheran might safely embrace popery; an opinion, which, mild and indulgent as Mosheim thinks it, appears to us more in favour of popery than of Lutheranism. His works, on controversial topics, were collected and published in a quarto volume, by Heidegger, with a life of the author, printed at Zurich in 1698.<sup>1</sup>

FABRICIUS (VINCENT), a man eminent for wit and learning, and for the civil employments with which he was honoured, was born at Hamburg in 1613. He was a good poet, an able physician, a great orator, and a learned civilian. He gained the esteem of all the learned in Holland while he studied at Leyden; and they liked his Latin poems so well, that they advised him to print them. He was for some time counsellor to the bishop of Lubec, and afterwards syndic of the city of Dantzic. This city also honoured him with the dignity of burgomaster, and sent him thirteen times deputy in Poland. He died at Warsaw, during the diet of the kingdom, in 1667. The first edition of his poems, in 1632, was printed upon the encouragement of Daniel Heinsius, at whose house he lodged. He published a second in 1638, with corrections and additions: to which he added a satire in prose, entitled "Pransus

<sup>1</sup> Moreri.—Mosheim.—Saxii Onomast.



Paratus," which he dedicated to Salmasius; and in which he keenly ridiculed the poets who spend their time in making anagrams, or licentious verses, as also those who affect to despise poets. The most complete edition of his poems is that of Leipsic, 1685, published under the direction of his son. It contains also Orations of our author, made to the kings of Poland; an Oration spoken at Leyden in 1632, concerning the siege and deliverance of that city; and the Medical Theses, which were the subject of his public disputations at Leyden in 1634, &c.<sup>1</sup>

FABRICIUS (WILLIAM), an eminent surgeon and physician, was known also by his surname of HILDANUS, from Hilden, a village of Switzerland, where he was born, July 25, 1560. Like his predecessor of the same name, Fabricius of Aquapendente, he became one of the most eminent surgeons of his age, and contributed not a little to the improvement of the art. He repaired to Lausanne in 1586, where he completed himself in the art of surgery, under the instruction of Grifflon, an intelligent teacher in that city. Here he pursued his researches with indefatigable industry, and undertook the cure of many difficult cases, in which he was singularly successful. He combined a knowledge of medicine with that of his own art, and began to practise both at Payerne in 1605, where he remained ten years, and in 1615 settled himself at Berne, in consequence of an invitation from the senate, who granted him a pension. Here he enjoyed the universal esteem of the inhabitants. But in the latter period of his life he was prevented by severe and frequent attacks of the gout from rendering his services to his fellow-citizens with his accustomed assiduity. At length, however, this malady left him, and he was seized with an asthma, of which he died on the 14th of February, 1634, at the age of seventy-four. His works were written in the German language, but most of them have been translated into the Latin. He published five "Centuries of Observations," which were collected after his death, and printed at Lyons in 1641, and at Strasburgh in 1713 and 1716. These "Observations" present a considerable number of curious facts, as well as descriptions of a great number of instruments of his invention. His collected treatises were published in Latin, at Francfort in 1646, and again in 1682,

<sup>1</sup> Gen. Dict.—Moreri.—Saxii Onomast.

in folio, under the title of "Opera Omnia." And a German edition appeared at Stutgard in 1652.<sup>1</sup>

FABRICIUS (BARON), known to the public by his letters relating to Charles XII. of Sweden, during his residence in the Ottoman empire, was sprung from a good family in Germany. His father was president of Zell for George I. as elector of Hanover, and he had a brother who held a considerable office in that prince's service. The baron, of whom we are speaking, as soon as he had finished his studies, went into Holstein, and was early taken into the service of that court, where his talents were much admired. He was sent from thence, by the duke administrator, in a public character, to his Swedish majesty, while he continue at Bender. He was then in the flower of his youth, had a good person, pleasing address, great accomplishments, and no vanity. He soon stood very high in the good graces of that prince; accompanied him in his exercises, was frequently at his table, and spent hours alone with him in his closet. He it was that gave him a turn for reading; and it was out of his hand that monarch snatched the book, when he tore from it the 8th satire of Boileau, in which Alexander the Great is represented as a madman. He had but one enemy in the court, viz. general Daldorff, who was made prisoner by the Tartars, when they stormed the king's camp at Bender. Fabricius took pains to find him out, released him, and supplied him with money; which so entirely vanquished the general, that he afterwards became a warm friend. This amiable man was likewise in favour with king Stanislaus, and with our own monarch George I. whom he accompanied in his last journey to Hanover, and who may be said to have died in his arms. A translation of his genuine letters in English, containing the best accounts relating to the Northern Hero during his residence in Turkey, was published, in one volume 8vo, Lond. 1761.<sup>2</sup>

FABRICY (GABRIEL), a French Dominican, was born in 1726 at St. Maximin in Provence, and, in 1757, was appointed secretary to the library of la Casanati in Rome; and in 1771 French theologist to that establishment. He was also admitted a member of the Arcadi. He died Jan. 13, 1800. His principal works are, 1. "*Recherches sur l'epoque de l'equitation, et de l'usage des chars equestres,*

<sup>1</sup> Manget and Haller.—Rees's Cyclopædia.

<sup>2</sup> Letters as above.

chez les anciens," Rome, 1764, 1765, 2 vols. 8vo. 2. "Memoire pour servir a l'histoire litteraire de la vie des deux P. P. Ansaldi, des P. P. Mamachi, Paluzzi, Richini, et Rubeis," inserted in Richards's "Dict. Univ. des Sciences Ecclesiastiques," vol. V. and VI. 3. "Des titres primitifs de la revelation, ou, considerations critiques sur la pureté et l'integrité du texte original des livres saints de l'Ancien Testament," Rome and Paris, 1772, 2 vols. 8vo, recommending a new translation of the Bible. 4. "Diatribæ qua bibliographiæ antiquariæ et sacræ critices capita aliquot illustrantur," Rome, 1782, 8vo. He wrote also some papers in the literary journals.<sup>1</sup>

FABRONI (ANGELO), an eminent Italian scholar and biographer, was born Sept. 25, 1732, at Marradi in Tuscany, of a family once so opulent as to be able to assist the falling fortunes of the Medici. He was the youngest of the eleven children of Alexander and Hyacinth Fabroni. He was educated first at home under able masters, and afterwards went to Rome, in 1750, to the college founded by Bandinelli for the youth of Tuscany, who were also required to attend the public schools of the Jesuits. Here he studied rhetoric, logic, geometry, physics, and metaphysics. After he had been here three years, Peter Francis Foggini, who had acted as a second father to him (for his own died in 1750), introduced him to Bottari, as his assistant in the duties of a canonicate which he held in the church of St. Mary; and as Bottari was a great favourer of the Jansenists, Fabroni thought to please him by translating from the French of Quesnel, and publishing "*La preparazione alla morte*;" and "*Principi e regale della vita Cristiana*." About the same time he published "*Le Massime della Marchesa di Sable*," also translated from the French, with notes. This, he informs us, was a work of little consequence, yet served to show that he was at this time tolerably versed in the reading of ancient authors.

From his earliest youth he cultivated a pure and ready Latin style, and as a specimen, he now, encouraged by Foggini, published the life of Clement XII. in that language. This however, he allows, was a severe task, and although he re-wrote it twice or thrice, and had the advice of his friend, he did not think it worthy of the illustrious subject. Cardinal Corsini, however, had a higher opinion

<sup>1</sup> Dict. Hist.

of its merit, and not only defrayed the expence of printing, but made the author a handsome present. Such liberality produced a suitable impression on Fabroni's mind, who became in gratitude attached to this patron, and when a female of the Corsini family married about this time, he, with learned gallantry, invited the most celebrated Italian poets to celebrate the joyous occasion. About this time having presented an oration, which he had delivered in the pope's chapel, on the ascension, to Benedict XIV. his holiness received him very graciously, and exhorted him to continue the studies he had begun so well. Among these we find that he had for some time made considerable progress in canon law, and had even defended some causes, but afterwards resigned all this for the more agreeable study of the belles lettres and classics. At the funeral of James III. of England, as he was styled, Fabroni was ordered by his college to compose an oration in praise of that prince, which he accordingly delivered in the presence of the cardinal duke of York, who expressed his sense of its merit not only by tears and kind words, but by a liberal present.

After this Fabroni appears to have employed himself in preparing his valuable lives of the eminent Italian literati of the seventeenth and eighteenth centuries, the first volume of which he published at Rome in 1766, 8vo, and, as he informs us, soon had to encounter an host of Aristarchus's. In 1767, a vacancy occurring of the office of prior of the church of St. Lorenzo at Florence, he was appointed to that preferment by the duke Peter Leopold, and here he remained for two years, during which he went on with his great work. At the end of this period, he obtained leave to return to Rome, and as he had considerable expectations from pope Ganganelli (Clement XIV.) would have probably attached himself to him, had he not thought that it would appear ungrateful to his patron the duke Peter Leopold, if he served any other master; but gratitude does not seem to have been his only motive, and he hints that implicit reliance was not always to be placed in Ganganelli's promises.

At Pisa, in 1771, he began a literary journal which extended to 102 parts or volumes; in this he had the occasional assistance of other writers, but often entire volumes were from his pen. At length the grand duke, who always had a high regard for Fabroni, furnished him liberally with the means of visiting the principal cities of Europe. Dur-

ing this tour he informs us that he was introduced to, and lived familiarly with the most eminent characters in France, with D'Alembert, Condorcet, La Lande, La Harpe, Mirabeau, Condilliac, Rousseau, Diderot, &c. and laments that he found them the great leaders of impiety. He then came to England, where he resided about four months, and became acquainted with Waring, Maskelyne, Priestley, and Dr. Franklin, who once invited him to go to America, which, he informs us, he foolishly refused. With what he found in England he appears to be little pleased, and could not be brought to think the universities of Oxford and Cambridge equal, for the instruction of youth, to those of Italy. In short he professes to relish neither English diet, manners, or climate; but perhaps our readers may dispute his taste, when at the same time he gives the preference to the manners, &c. of France. In 1773 he returned to Tuscany, and was desired by the grand duke to draw up a scheme of instruction for his sons, with which he insinuates that the duke was less pleased at last than at first, and adds that this change of opinion might arise from the malevolent whispers of literary rivals. He now went on to prosecute various literary undertakings, particularly his "*Vitæ Italarum*," and the life of pope Leo, &c. The greater part were completed before 1800, when the memoirs of his life written by himself end, and when his health began to be much affected by attacks of the gout. In 1801 he desisted from his accustomed literary employments, and retired to a Carthusian monastery near Pisa, where he passed his time in meditation. Among other subjects, he reflected with regret on any expressions used in his works which might have given offence, and seemed to set more value on two small works he wrote of the pious kind at this time, than on all his past labours. When the incursions of the French army had put an end to the studies of the youth at Pisa, Fabroni removed to St. Cerbo, a solitary spot near Lucca, and resided for a short time with some Franciscans, but returned to Pisa, where an asthmatic disorder put an end to his life Sept. 22, 1803. He left the bulk of his property, amounting to about 1500 scudi, to the poor, or to public charitable institutions; and all the classics in his library, consisting of the best editions, to his nephew, Raphael Fabroni.

Of his principal work, the "*Vitæ Italarum doctrina excellentium, quæ sæculis XVII. et XVIII. floruerunt*,"

eighteen volumes were published in his life-time, and two more were afterwards added: the last contains some memoirs of his life written by himself, with illustrative notes, a short continuation, and a collection of letters addressed to him by various illustrious and learned characters. His lives are written with great accuracy and precision, and many of them are much fuller and more minute than was attempted by any preceding biographer; but his Latin style, which he fancied to be pure, is deformed by many words and phrases of modern Latinity, and he has rendered many circumstances obscure by Latinizing the names of eminent persons of all nations.

His other works, not already mentioned, are, 1. "Dialochi di Focione del Mably, trad. del Francese." 2. "Lettere del Magolotti," Florence, 1769. 3. "Lettere d'Uomini dotti a Leopoldo Medici." 4. "Istoria dell' arte del disegno." 5. "Dissertazione sulla fabola di Niobe." 5. "Prefazioni al I. e II. tomo degli Uomini Illustri Pisani." 6. "Vita Laurentii Medicei," 4to. 7. "Historia Lycæi Pisani," 3 vols. 4to. He was at one time rector of the university of Pisa, but his employment ceased with the incursions of the French army. 8. "Viaggi d'Anacarsi." 9. "Vita Leonis X." 4to. 10. "Vita Cosmæ Medicei," 4to. 11. "Epistolæ Francisci Petrarchæ," 4to. 12. "Vita F. Petrarchæ," 4to. 13. "Vita Pallantis Stroctii," 4to. 14. "Elogi d'illustri Italiani, cioè di Michelangelo Giacomelli, Eust. Zanotti, Tomaso Perelli, Paolo Frisi, Innocenzo Frugeni, e Pietro Metastasio." 15. "Elogi di Dante Alighieri, di Angelo Poliziano, di Ludovico Ariosto, e di Torquato Tasso," Parma, 1800. 16. "Oratio ad S. R. E. Cardinales cum subrogandi Pontificis causa conclave Venetiis ingressuri essent," Pisa, 1800. 17. "Oratio in funere Franc. Leopoldi Austriaci," Pisa, 1800. 18. "Devoti Affetti in preparazione alle Feste del S. natale," &c. ibid. 1801. 19. "Novena in onore di Maria S. S. Ausiliatrice, coll' aggiunta di dodici Meditazioni," Pisa, 1803.<sup>1</sup>

FABROT (CHARLES ANNIBAL), a very learned lawyer and scholar, was born in 1580, at Aix in Provence, whither his father, a native of Nismes in Languedoc, had retired during the civil wars. After making very distinguished progress in Greek and Latin, the belles lettres, and juris-

<sup>1</sup> Fabroni Vitæ, vol. XX.

prudence, he was admitted doctor of laws in 1606, and then became an advocate in the parliament of Aix. Among the many friends of distinction to whom his talents recommended him, were M. de Peiresc, a counsellor of that parliament, and William de Vair, first president. By the interest of this last-mentioned gentleman, he was promoted to the law-professorship at Aix, which office he filled until 1617, when Du Vair being made keeper of the seals, invited him to Paris. On Du Vair's death in 1621, Fabrot resumed his office in the university of Aix, where he was appointed second professor in 1632, and first professor in 1638. At this time he was absent, having the preceding year gone to Paris to print his notes on the institutes of Theophilus, an ancient jurist. This work he dedicated to the chancellor Seguier, who requested him to remain in Paris, and undertake the translation of the Basilics, or Constitutions of the Eastern emperors, and gave him a pension of 2000 livres. This work, and his editions of some of the historians of Constantinople, which he published afterwards, procured him from the king the office of counsellor of the parliament of Provence, but the intervention of the civil wars rendered this appointment null. During his stay at Paris, however, several of the French universities were ambitious to add him to the number of their teachers, particularly Valence and Bourges, offers which his engagements prevented his accepting. His death is said to have been hastened by the rigour of his application in preparing his new edition of Cujas; but his life had already been lengthened beyond the usual period, as he was in his seventy-ninth year when he died, Jan. 16, 1659. His works are: 1. "Antiquités de la ville de Marseille," Lyons, 1615 and 1632, 8vo. This is a translation from the Latin MS. of Raymond de Soliers. 2. "Ad tit. Codicis Theodosiani de Paganis, Sacrificiis, et Templis notæ," Paris, 1618, 4to. 3. "Exercitationes duæ de tempore humani partus et de numero puerperii," Aix, 1628, 8vo; Geneva, 1629, 4to, with a treatise by Carranza, on natural and legitimate birth. 4. "Car. Ann. Fabroti Exercitationes XII. Accedunt leges XIV. quæ in libris digestarum deerant, Gr. et Lat. nunc primum ex Basilicis editæ," Paris, 1639, 4to. 5. "Theophili Antecessoris Institutiones," Gr. et Lat. Paris, 1638 and 1657, 4to. 6. "Institutiones Justiniani, cum notis Jacobi Cujacii," ibid. 1643, 12mo. 7. "Epistolæ de Mutuo, cum responsione

Claudii Salmasii ad Ægidium Menagium," Leyden, 1645, 8vo. 8. "Replicatio adversus C. Salmasii refutationem," &c. Paris, 1647, 4to. 9. "Basilicorum libri sexaginta," Gr. et Lat. ibid. 1647, 7 vols. folio. The whole of the translation of this elaborate collection of the laws and constitutions of the Eastern emperors, was performed by Fabrot, except books 38, 39, and 60, which had been translated by Cujas, whose version he adopted. 10. "Nicetæ Acominati Choniatae Historia," ibid. 1647, fol. 11. "Georgii Cedreni Compendium historiarum," Gr. et Lat. ibid. 1647, 2 vols. fol. 12. "Theophylacti Simocattæ Hist. libri octo," ibid. 1647, fol. 13. "Anastasio Bibliothecarii Hist. Ecclesiastica," ibid. 1649, fol. 14. "Laonici Chalcondylæ Hist. de origine ac rebus gestis Turcarum, libri decem," ibid. 1650, fol. 15. "Prælectio in tit. Decret. Gregorii IX. de vita et honestate Clericorum," ibid. 1651, 4to. 16. "Constantini Manassis Breviarium Historicum," Gr. et Lat. ibid. 1655, fol. 17. "Cujacii Opera omnia," ibid. 1658, 10 vols. fol. 18. "J. P. de Maurize Juris Canonici Selecta," ibid. 1659, 4to. 19. "Notæ in T. Balsamonis collectionem constitutionum Ecclesiasticarum." This is inserted in the second volume of Justel and Voel's Bibliotheca of Canon law. Ruhnkenius published a supplementary volume to his edition of Cujas at Leyden in 1765.<sup>1</sup>

FABYAN, or FABIAN (ROBERT), an English historian, was an alderman of London, and presents us with the rare instance of a citizen and merchant, in the fifteenth century, devoting himself to the pleasures of learning: but we know little of his personal history. There was nothing remarkable in his descent, and he made no great figure in public life. From his will it appears that his father's name was John Fabyan; and there is reason to believe that, although he was apprenticed to a trade, his family were people of substance in Essex. Bishop Tanner says he was born in London. At what period he became a member of the Drapers' company cannot now be ascertained. Their registers would probably have furnished a clue to guess at the exact time of his birth, but the hall of that ancient company was twice destroyed by fire, and they have no muniments which reach beyond 1602. From records, however, in the city archives, it appears that he was alderman of the ward of Farringdon Without; in 1493 he served the

<sup>1</sup> Nicéron, vol. XXIX.—Moréri.—Saxii Onomasticon.



office of sheriff; and in the registers which go by the name of the "Repertory," a few scattered memoranda are preserved of the part which he occasionally took, at a period somewhat later, in public transactions.

On the 20th of September, 1496, in the mayoralty of sir Henry Colet, we find him "assigned and chosen," with Mr. Recorder and certain commoners, to ride to the king "for redress of the new impositions raised and levied upon English cloths in the archduke's land." This probably alludes to the circumstance of Philip, to whom the emperor Maximilian had resigned the Low Countries the year before, exacting the duty of a florin upon every piece of English cloth imported into his dominions; but which he desisted from in the articles of agreement signed by his ambassadors in London, July 7, 1497. In the following year, when the Cornish rebels marched towards London, alderman Fabyan was appointed with John Brooke, and John Warner, late sheriff, to keep the gates of Ludgate and Newgate, the postern of the house of Friars-preachers, and the Bar of the New Temple. A few months after, in the thirteenth of Henry VII. we find him an assessor upon the different wards of London, of the fifteenth which had been granted to the king for the Scottish war. In 1502, on the pretext of poverty, he resigned the alderman's gown, not willing to take the mayoralty; and probably retired to the mansion in Essex, mentioned in his will, at Theydon Gernon. That he was opulent at this period cannot be doubted, but he seems to have considered that the expences of the chief magistracy were too great, even at that time, to be sustained by a man who had a family of sixteen children, for such is the number specified in his will, and whose figures in brass he ordered to be placed upon his monument. Stowe, in his "Survey of London," gives the English part of the epitaph on Fabyan's tomb, from the church of St. Michael, Cornhill, and says he died in 1511; adding that his monument was gone. Bale, who places Fabyan's death on February 28, 1512, is probably nearest the truth, as his will, though dated July 11th, 1511, was not proved till July 12th, 1513; which, according to the ecclesiastical computation, would be somewhat less than five months after the supposed time of his death. His will, which affords a curious comment on the manners of the time of Henry VIII. may be seen in Mr. Ellis's late excellent edition of his

Chronicle, to the preface to which edition this article is solely indebted.

From several passages in Fabyan's history, it is evident that he was conversant in French, and no layman of the age he lived in is said to have been better skilled in the Latin language. With these accomplishments, with great opportunities, and with a taste for poetry, he endeavoured to reconcile the discordant testimonies of historians, and therefore named his work "The Concordance of Histories;" adding the fruits of personal observation in the latter and more interesting portion of his Chronicle. His poetry, indeed, is not of a superior cast. Mr. Warton considered "The Complaint of king Edward II." to be the best of his metres; but observes, that it is a translation from a Latin poem attributed to that monarch, but probably written by William of Wyrcestre. "Our author's transitions," he adds, "from prose to verse, in the course of a prolix narrative, seem to be made with much ease, and when he begins to versify, the historian disappears only by the addition of rhyme and stanza."

Fabyan, like the old chroniclers in general, for fear of neglecting some important facts, went beyond the age of historical certainty in his details. He divides his Chronicles into seven portions, giving a copy of verses as an epilogue to each, under the title of the Seven Joys of the Blessed Virgin. The first six portions bring his history from the landing of Brute to the Norman conquest. The seventh extends from the conquest to the conclusion. That he was a little tinged with superstition must be allowed; but he was no great favourer of the monastic institution, and his observations on some of the miracles related in his history are too pointed to be mistaken.

There have been five editions of Fabyan; the first printed by Pynson, in 1516, the great rarity of which is attributed by Bale to cardinal Wolsey, who ordered some copies "*exemplaria nonnulla*" to be burnt, because the author had made too clear a discovery of the revenues of the clergy. This obnoxious part, Mr. Ellis thinks, was the abstract of the bill projected by the house of commons in the eleventh year of Henry IV. for depriving ecclesiastics of their temporal possessions. Bale's assertion, however, is unsupported by any other writer. The second edition was printed by Rastell in 1533; the third by John Reynes in 1542; the fourth by Kingston in 1559, all in folio; and

the fifth makes part of the series of *Chronicles* lately reprinted by a society of the most eminent booksellers of London, and was edited by Henry Ellis, esq. F. R. S. and F. S. A. with such collations and improvements as give it a very superior value. It is reprinted from Pynson's edition of 1516, the first part collated with the editions of 1533, 1542, and 1559, and the second with a manuscript of the author's own time, as well as the subsequent editions; including the different continuations.<sup>1</sup>

FACCIO, or FATIO (NICOLAS of DUILLIER), a man of considerable learning, but unfortunately connected with the French prophets, was a native of Switzerland, whither his family, originally Italians, were obliged to take refuge, for religion's sake, in the beginning of the reformation. He was born Feb. 16, 1664. His father intending him for the study of divinity, he was regularly instructed in Greek and Latin, philosophy, mathematics, and astronomy; learned a little of the Hebrew tongue, and began to attend the lectures of the divinity professors of Geneva: but his mother being averse to this, he was left to pursue his own course, and appears to have produced the first fruits of his studies in some letters on subjects of astronomy sent to Cassini, the French king's astronomer. In 1682 he went to Paris, where Cassini received him very kindly. In the following year he returned to Geneva, where he became particularly acquainted with a count Fenil, who formed the design of seizing, if not assassinating the prince of Orange, afterwards William III. This design Faccio having learned from him communicated it to bishop Burnet about 1686, who of course imparted it to the prince. Bishop Burnet, in the first letter of his *Travels*, dated September 1685, speaks of him as an incomparable mathematician and philosopher, who, though only twenty-one years old, was already become one of the greatest men of his age, and seemed born to carry learning some sizes beyond what it had hitherto attained. Whilst Dr. Calamy studied at the university of Utrecht, Faccio resided in that city as tutor to two young gentlemen, Mr. Ellys and Mr. Thornton, and conversed freely with the English. At this time he was generally esteemed to be a Spinozist; and his discourse, says Dr. Calamy, very much looked that way. Afterwards, it is probable, that he was professor of mathematics at

<sup>1</sup> Preface as above.

Geneva. In 1687 he came into England, and was honoured with the friendship of the most eminent mathematicians of that age. Sir Isaac Newton, in particular, was intimately acquainted with him. Dr. Johnstone of Kidderminster had in his possession a manuscript, written by Faccio, containing commentaries and illustrations of different parts of sir Isaac's *Principia*. About 1704 he taught mathematics in Spitalfields, and obtained about that time a patent for a species of jewel-watches. When he unfortunately attached himself to the new prophets, he became their chief secretary, and committed their warnings to writing, many of which were published. The connexion of such a man with these enthusiasts, and their being supported, likewise, by another person of reputed abilities, Maximilian Misson, a French refugee, occasioned a suspicion, though without reason, that there was some deep contrivance and design in the affair. On the second of December, 1707, Faccio stood in the pillory at Charing-cross, with the following words affixed to his hat: "Nicolas Fatio, convicted for abetting and favouring Elias Marion, in his wicked and counterfeit prophecies, and causing them to be printed and published, to terrify the queen's people." Nearly at the same time, a like sentence was executed upon Elias Marion, one of the pretended prophets, and John d'Andè, another of their abettors. This mode of treatment did not convince Faccio of his error; and, indeed, the delusion of a man of such abilities, and simplicity of manners, was rather an object of compassion than of public infamy and punishment. Oppressed with the derision and contempt thrown upon himself and his party, he retired at last into the country, and spent the remainder of a long life in silence and obscurity. He died at Worcester in 1753, about eighty-nine years old. When he became the dupe of fanaticism, he seems to have given up his philosophical studies and connections. Faccio, besides being deeply versed in all branches of mathematical literature, was a great proficient in the learned and oriental languages. He had read much, also, in books of alchymy. To the last, he continued a firm believer in the reality of the inspiration of the French prophets. Dr. Wall of Worcester, who was well acquainted with him, communicated many of the above particulars to Dr. Johnstone, in whose hands were several of Faccio's fanatical manuscripts and journals; and one of his letters giving an account of count Fenil's conspiracy, and some

particulars of the author's family was communicated to the late Mr. Seward, and published in the second volume of his *Anecdotes*. In the *Republic of Letters*, vol. I. we find a Latin poem by Faccio, in honour of sir Isaac Newton; and in vol. XVIII. a communication on the rules of the ancient Hebrew poesy, on which subject he appears to have corresponded with Whiston. There are also many of his original papers and letters in the British Museum; and among them a Latin poem, entitled "*N. Facii Duellerii Auriacus Throno-Servatus*," in which he claims to himself the merit of having saved king William from the above-mentioned conspiracy.<sup>1</sup>

FACCIOLATI (JAMES), a learned Italian orator and grammarian, was born Jan. 4, 1682, at Toreglia, and studied principally at Padua, where he took his degree of doctor in divinity in 1704, and taught for some time, and afterwards was professor of philosophy for three years. He was then appointed regent of the schools. As the Greek and Latin languages were now his particular department, he bestowed much pains in providing his scholars with suitable assistance, and with that view, reviewed and published new and improved editions of the *Lexicons* of Calpinus, Nizolius, and Schrevelius. Some years after he was promoted to be logic professor, and in that as well as the former situation, endeavoured to introduce a more correct and useful mode of teaching, and published a work on the subject for the use of his students. In 1739, when the business of teaching metaphysics was united to that of logic, Facciolati was desirous of resigning, that he might return to his original employment; but the magistrates of Padua would by no means allow that their university should be deprived of his name, and therefore, allowing him to retain his title and salary, only wished him to take in hand the history of the university of Padua, which Papadopoli had written, and continue it down to the present time. This appears, from a deficiency of proper records, a very arduous task, yet by dint of perseverance he accomplished it in a manner, which although not perfectly satisfactory, as far as regards the "*Fasti Gymnastici*," yet was entirely so in the "*Syntagmata*." He wrote also some works in theology and morals, and had the ambition to be thought a

<sup>1</sup> Biog. Brit. vol. III. art. Calamy.—Seward's *Anecdotes*.—Tatler, with notes, 1806, vol. IV.

poet, but his biographer Fabroni thinks that in this he was not successful. His principal excellence was as a classical scholar and critic, especially in the Latin, and his high fame procured him an invitation from the king of Portugal to superintend a college for the young nobility at Lisbon, but he excused himself on account of his advanced age. Fabroni mentions a set of china sent to him by this sovereign, which he says was a very acceptable present, and corresponded to the elegant furniture of Facciolati's house. He had a garden in which he admitted no plants or fruit-trees but what were of the most choice and rare kind, and four or five apples from Facciolati's garden was thought no mean present. In every thing he was liberal to his friends, and most benevolent to the poor. He died in advanced age of the iliac passion, Aug. 27, 1769.

His works were, 1. "Orationes Latinæ," separately published, but collected and printed at Padua in 1744, 8vo, and reprinted with additions in 1767. 2. "Logicæ disciplinæ rudimenta," Venice, 1728, 8vo. 3. "Acroases dialecticæ," first published separately, and afterwards incorporated in a work, entitled "J. Facciolati logica tria complectens, Rudimenta, Institutiones, Acroases undecim," Venice, 1750. 4. "De Vita Cardinalis Cornelli episcopi Patavini." This life of one of his early patrons appeared in the "Acta Erudit." Lips. 1722. 5. "Ortografia moderna Italiana," Padua, 1721. 6. "Exercitationes in duas priores Ciceronis orationes," Padua, 1731. 7. "Animadversiones Criticæ in I. Litteram Latini Lexici cui titulus Magnum Dictionarium Latino Gallicum," Padua, 1731, 8vo. 8. "Animadversiones criticæ in X. Litterarum ejusdem Lexici." This is in Calogera's collection of scientific works, vol. XIX. Venice, 1739. 9. "Scholia in libros Ciceronis de officiis, de senectute, &c." Venice, 8vo. 10. "Monita Isocrateæ, Gr. et Lat." Padua, 1741, 8vo. 11. "De Gymnasio Patavino syntagmata duodecim ex ejusdem Gymnasii fastis excerpta," *ibid.* 1750, 8vo. 12. "Fasti Gymnasii Patavini, ab anno 1260 ad annum 1756," *ibid.* 1757, 4to. 13. "Sfera e geografia per le scuole dè fanciulli." 14. "Ciceronis Vita Literaria," *ibid.* 15. "Vita et acta Jesu Christi secundum utramque generationem, divinam ac humanam," *ibid.* 1761. 16. "Vita et acta B. Mariæ," *ibid.* 1764. 17. "Viatica Theologica X. quibus adversus religionis dissidia catholicus viator munitur," Padua, 1763. 18. "Epistolæ Latinæ CLXXI Jacobi Facciolati," *ibid.*

1765. Besides these he was the author of some articles in the literary journals.<sup>1</sup>

FACINI (PETER), a painter of history, was born at Bologna in 1560. He began to paint when already grown up to manhood, at the advice of An. Caracci, who, on seeing a whimsical design of his in charcoal, concluded he would be an acquisition to his school. Of this advice he had reason to repent, not only because Facini roused his jealousy by the rapidity of his progress, but because he saw him leave his school, become his rival in the instruction of youth, and even lay snares for his life. Facini had two characteristics of excellence, a vivacity in the attitudes and heads of his figures, that resembled the style of Tintoretto, and a truth of carnation which made Annibal himself declare that his colours seemed to be mixed with human flesh. Beyond this he has little to surprise; his design is weak, his bodies vast and undefined, his heads and hands ill set on, nor had he time to correct these faults, as he died young, in 1602. At St. Francesco, in Bologna, is an altar-piece of his, the marriage of St. Catherine, attended by the four tutelary saints of the city, and a number of infant angels, which shews the best of his powers. His children carolling, or at play, in the gallery Matvezzi, and elsewhere at Bologna, are equally admired; they are in the manner of Albani, but with grander proportions.<sup>2</sup>

FACIO (BARTHOLOMEW), a very learned man of the fifteenth century, was a native of Spezia, a sea-port in the Genoese territory. The most curious inquirers into the history of literature have not yet been able to ascertain the precise period of his birth. From many passages, however, which occur in his works, it appears, that he was indebted for instruction in the Latin and Greek languages to Guarino Veronese, whom he frequently mentions in terms of affectionate esteem. Facio was one of the numerous assemblage of scholars that rendered illustrious the court of Alphonsus, king of Naples, by whom he was treated with distinguished honour. He had been sent by the Genoese to Alphonsus on a political errand, in which he failed; but the interviews he had gave the king so favourable an opinion of him, that he invited him into his service, and made him his secretary, an office which he filled for many years. During his

<sup>1</sup> Fabroni Vitæ Itælorum.—Saxii Onomasticon, a curious article, with some original correspondence.

<sup>2</sup> Pilkington.

residence at Naples, the jealousy of rivalry betrayed him into a violent quarrel with Laurentius Valla, against whom he composed four invectives, and as he happened to die soon after Valla, the circumstance occasioned the following lines :

“ Ne vel in Elysiis sine vindice Valla susurret,  
Facius haud multos post obiit ipse dies.”

Some say Facio composed these lines himself on his death-bed, which is doubtful, as indeed is the period of his death. Mehus, his last biographer, fixes his death in 1457 ; but Valla, we know, died eight years before, which is rather a too liberal translation of “ haud multos dies.” Nicéron contends for 1467, which is nine years after the death of Alphonsus.

His works, according to the catalogue given by Mehus, are, 1. *De Bello Veneto Clodiano ad Joannem Jacobum Spinulam, liber,* Leyden, 1568. 2. “ *De humanæ vitæ felicitate,*” Hanov. 1611, and with it, “ *De excellentia et præstantia hominis,*” a work erroneously ascribed to Pius II. with whom Facio was intimately acquainted. 3. “ *De rebus gestis ab Alphonso primo Neapolitarum rege Commentariorum libri decem,*” Leyden, 1560, 4to, and reprinted in 1562 and 1566. The first seven books were also published at Mantua in 1563, and it has been inserted in various collections of Italian history. 4. “ *Arriani de rebus gestis Alexandri libri octo, Latine redditi,*” Basil, 1539, folio. This translation was made by Facio at the request of his patron Alphonsus. 5. “ *De viris illustribus liber,*” published for the first time by the abbé Mehus, at Florence, 1745, 4to, with a life of the author, and some of his correspondence. Saxius has published in his *Onomasticon* a small tract of Facio’s, “ *de differentiis,*” or the difference between words apparently of the same meaning. Tiraboschi thinks Facio’s style much more elegant than that of any of his contemporaries, and in his *lives of illustrious men*, published by Mehus, he displays much impartial and just criticism.<sup>1</sup>

FACUNDUS, bishop of Hermianum in Asia, is noticed by ecclesiastic writers as having been present at the council of Constantinople, held by pope Vigilius in the year 547, where he was a strenuous defender of the writings

<sup>1</sup> Shepherd’s *Life of Poggio*, p. 435.—Ginguené *Hist. Litt. d’Italie*.—Nicéron, vol. XXI.—Moréri.—Saxii *Onomast.*



called "The Three Chapters," which the council of Chalcedon had pronounced orthodox. The works so named were, 1. The writings of Theodore of Mopsuestia. 2. The books which Theodoret of Cyrus wrote, against the twelve anathemas published by Cyril against the Nestorians. 3. The letter which Ibas of Edessa had written to Maris, a Persian, concerning the council of Ephesus, and the condemnation of Nestorius. The question of condemning these writings, had been raised by Theodore bishop of Cæsarea, for the sake of weakening the authority of the council of Chalcedon, and crushing the Nestorians. The emperor Justinian listened to this prelate, published an edict against The Three Chapters in the year 544, and in the council of Constantinople above-mentioned, forced the pope Vigilius to accede to the same sentence. Vigilius, agitated between the contending parties, changed his opinion and conduct four times; but Facundus remained firm, and was banished for his perseverance. He wrote twelve books on the subject, addressed to Justinian, which are still extant, and one against Mutianus, but, in fact, against Vigilius; both published with notes, by P. Sirmond, in 1629. There is also an "*Epistola Catholicæ fidei pro defensione trium capitulorum*," added to the edition of 1675. His style is animated, but he is frequently deficient in moderation.<sup>1</sup>

FAERNO (GABRIEL), an elegant Latin poet and philologist, was born at Cremona in the early part of the sixteenth century, and by his accomplishments in polite literature, gained the esteem and friendship of the cardinal de Medicis, afterwards pope Pius IV. and of his nephew the cardinal Borromeo. Having acquired a critical knowledge of the Latin language, he was enabled to display much judgment in the correction of the Roman classics, and in the collation of ancient manuscripts on which he was frequently employed, and indeed had an office of that kind in the Vatican library. Ghilini says that he was equally learned in the Greek language, but Muret asserts that he was quite unacquainted with the Greek. That he was a very elegant Latin poet, however, is amply proved by his "Fables," and perhaps his being accused of stealing from Phædrus may be regarded as a compliment to his style. Thuanus appears to have first suggested this accu-

<sup>1</sup> Moreri.—Dupin.—Mosheim.—Saxii Onomast.

sation. He says that the learned world was greatly obliged to him, yet had been more sô, if, instead of suppressing, he had been content with imitating the Fables of Phædrus, and asserts that Faerno dealt unfairly with the public concerning Phædrus, who was then unknown; having a manuscript of that author, which he concealed from the world for fear of lessening the value of the Latin fables he had made in imitation of Æsop. Perrault, however, who published a translation of Faerno's Fables into French verse at Paris in 1699, has defended his author from Thuanus's imputation. His words in the preface are as follow: "Faerno has been called a second Phædrus, by reason of the excellent style of his Fables, though he never saw Phædrus, who did not come to our knowledge till above thirty years after his death; for Pithæus, having found that manuscript in the dust of an old library, published it in the beginning of this century. Thuanus, who makes very honourable mention of our author in his history, pretends, that Phædrus was not unknown to him; and even blames him for having suppressed that author, to conceal what he had stolen from him. But there is no ground for what he says; and it is only the effect of the strong persuasion of all those who are so great admirers of antiquity as to think that a modern author can do nothing that is excellent, unless he has an ancient author for his model. Out of the hundred fables which Faerno published in Latin verse, there are but five that had been treated by Phædrus; and out of those five there are but one or two that have been managed nearly in the same manner: which happened only because it is impossible that two men, who treat on the same subject, should not agree sometimes in the same thoughts, or in the same expressions."

Faerno died in the prime of life, at Rome, Nov. 17, 1561. How much might have been expected from his talents and habits of study, had he lived longer, may appear from what he left: 1. "*Terentii Comœdiæ*," Florence, 1565, 2 vols. 8vo, a valuable and rare edition. There is no ancient editor to whom Terence is more indebted than to Faerno; who, by a judicious collation of ancient manuscripts and editions, especially the one belonging to Bembus (examined by Politian, and unknown to all preceding editors), has restored the true reading of his author in many important passages. Faerno's edition became the basis of almost every subsequent one, and Dr. Bentley

had such an opinion of his notes that he reprinted them entire in his edition. 2. "*Ciceronis Orationes Philippicæ*," Rome, 1563, 8vo, very highly praised by Grævius. 3. "*Centum Fabulæ ex antiquis Autoribus delectæ, et carminibus explicatæ*," Rome, 1564, 4to, with prints, from which it is said that the subjects for the fountains at Versailles were taken. There is another edition of London, 1743, 4to, very beautiful, but not so much valued as the former. It is said that this work was occasioned by a wish expressed by the pope that he would make a collection of the best of Esop's fables, and those of other ancient authors, and put them into Latin verse for the instruction of the young. 4. "*Censura emendationum Livianarum Sigonii*." Among the collections of Latin poetry written by Italian scholars are some attributed to Faerno, as "*In Lutheranos, sectam Germanicam*;" "*Ad Homobonum Hoffredum*;" a Physician of Cremona; "*In Maledicum*," &c.<sup>1</sup>

FAGAN (CHRISTOPHER BARTHELEMI), a French comic writer of some eminence within the last century, was born at Paris in 1702. He was son of a clerk in a public office at Paris, in which he also obtained an appointment that gave him little trouble, and left him leisure for literary occupations. He wrote for several of the French theatres, and his works were collected into four volumes, 12mo, 1760. The general character of his comedies is a delicate and natural liveliness. The most approved of them were, "*The Rendezvous*," and "*The Ward*." In his own character, as well as in talents, he was not unlike la Fontaine, indolent, averse to business, negligent of his appearance, absent, timid, and by no means likely to be taken by a stranger for a man of genius. He died April 28, 1755, at the age of fifty-three.<sup>2</sup>

FAGE (RAYMOND DE LA), a self-taught genius, was born in 1648 at Lisle en Albigeois in Languedoc. He drew with the pen, or Indian ink, and arrived at such eminence in that branch as to be complimented upon it by Carlo Marat. He went to visit that painter, who received him with politeness, and offered him his pencil; when he declined using it, saying, that he had never practised painting. "I am glad to hear it," said the artist, "for if I may judge from your drawings of the progress you would

<sup>1</sup> Nicéron, vol. XXIII.—Moréri.—Tiraboschi.—Saxii Onomast.—Dibdin's Classics.

<sup>2</sup> Dict. Hist.—Moréri.

have made in painting, I must certainly have given place to you." Fage lived irregularly, generally drawing at a public-house, and sometimes paying his bills by a sketch produced upon the occasion. He died in 1690. Audran, Simoneau, and others, engraved a collection of one hundred and twenty-three prints from his designs, and Strutt mentions some prints engraved by himself.<sup>1</sup>

FAGIUS (PAUL), or sometimes PHAGIUS, whose German name was BUCHLEIN, a protestant minister, and one of the early reformers, was born at Rheinzabern in Germany, 1504, and laid the foundation of his learning in that town under the care of his father, who was a school-master. He was sent to Heidelberg at eleven, and at eighteen to Strassburgh; where not being properly supported, he had recourse to teaching others, in order to defray the expence of his own books and necessities. The study of the Hebrew becoming fashionable in Germany, he applied himself to it; and by the help of Elias Levita, the learned Jew, became a great proficient in it. In 1527 he took upon him the care of a school at Isne, where he married and had a family. Afterwards, quitting the occupation of a schoolmaster, he entered into the ministry, and became a sedulous preacher among those of the reformed religion. Bülffer, one of the senators of Isne, being informed of his perfect knowledge in the Hebrew tongue, and of his natural bias to the arts, erected a printing-house at his own charge, that Fagius might publish whatever he should deem useful to religion in that way; but the event did not answer the expence.

In 1541 the plague began to spread at Isne; when Fagius understanding that the wealthiest of the inhabitants were about to leave the place, without having any regard to the poorer sort, rebuked them openly, and admonished them of their duty; telling them that they should either continue in the town, or liberally bestow their alms before they went, for the relief of those they left behind; and declaring at the same time, that during the time of that calamity he would himself in person visit those that were sick, would administer spiritual comfort to them, pray for them, and be present with them day and night: all which he did, and yet escaped the distemper. At the same season the plague raged in Strassburg, and among many others,

<sup>1</sup> Moreri.—Dict. Hist.

proved fatal to the reformer, Wolfgang Capito; upon which Fagius was called by the senate to succeed him. Here he continued to preach till the beginning of the German wars, when the elector Palatine, intending a reformation in his churches, called Fagius from Strasburg to Heidelberg, and made him the public professor there: but the emperor prevailing against the elector, an obstruction was thrown in the way of the reformation. During his residence here, however, he published many books for the promotion of Hebrew learning, which were greatly approved by Bucer and others, and form the most important of the works he has left.

His father dying in 1548, and the persecution in Germany rendering that country unsafe to all who did not profess the Romish doctrine, he and Bucer came over to England in consequence of receiving letters from archbishop Cranmer, in which they had assurances of a kind reception and a handsome stipend, if they would continue here. They arrived in April 1549, but Strype says in 1548; were entertained some days in the palace at Lambeth, and appointed to reside at Cambridge, where they were to undertake a new translation and illustration of the scriptures, Fagius taking the Old Testament, and Bucer the New, for their several parts. A pension of 100*l.* a year was settled on Fagius, and the same on Bucer, besides the salary they were to receive from the university. But this was all put an end to, by the sudden illness and death of both these professors. Fagius fell ill at London of a quartan fever, but would be removed to Cambridge, on hopes of receiving benefit from the change of air. He died there Nov. 12, 1550; and Bucer did not live above a year after. Melchior Adam and Verheiden suggested that Fagius was poisoned, but for this we find no other authority. By a disgraceful bigotry, both their bodies were dug up and burnt in the reign of queen Mary.

Fagius's works were numerous, both in German and Latin. Among them we find, 1. "*Sententiæ vere elegantes piæ, sive capitula Patrum,*" Heb. et Lat. Isne, 1541, 4to. 2. "*Expositio Dictionum Hebraicarum literalis in quatuor capita Geneseos,*" Isne, 1542, 4to. 3. "*Liber Fidei,*" Heb. et Lat. ibid. 1542, 4to. 4. "*Liber Tobie,*" Heb. et Lat. ibid. 1542, 4to. 5. "*Isagoge in Linguam Hebræam,*" Const. 1543, 4to. 6. "*Sententiæ Morales Ben Syræ,*"

with notes, 1542, 4to. 7. "Breves annotationes in Targum," 1546, fol. &c. &c.<sup>1</sup>

FAGNANI (PROSPER), a celebrated canonist of the seventeenth century, was regarded at Rome as an orator, and every cause which he took in hand as successful. He was for about fifteen years secretary to several popes, all of whom entertained a high respect for his talents, and frequently consulted him. He became blind at the age of forty-four, which misfortune does not appear to have interfered with his professional labours, for it was after this that he composed his celebrated "Commentary on the Decretals," in 3 vols. folio, which extended his fame throughout all Europe. It was dedicated to pope Alexander VII. by whose order he had engaged in the undertaking, and was printed at Rome in 1661, and five times reprinted. The best edition is that of Venice, 1697, in which the entire text of the Decretals is given. Fagnani continued deprived of his sight, but in full possession of his mental faculties until his death in 1678, as it is supposed, in the eightieth year of his age. His memory appears to have been uncommon, and the stores of learning he had laid up before he was deprived of his sight he could bring forth with promptitude and accuracy, even to a quotation from the poets whom he studied in his youth.<sup>2</sup>

FAGON (GUY CRESCENT), an eminent French physician in the reign of Louis XIV. was born at Paris, May 11, 1638. He was the son of Henry Fagon, commissioner in ordinary of war, and of Louisa de la Brosse, niece of Guy de la Brosse, physician in ordinary to Louis XIII. and grandson of a physician in ordinary to Henry IV. He studied first in the Sorbonne, under M. Gillot, an eminent doctor, with whom he resided as student, and who persuaded him to chuse the medical profession. M. Fagon never forgot M. Gillot in his highest prosperity; but, if he met him in the street, alighted from his coach, and conducted him to the house where he was going. This young physician had scarcely begun to dispute, when he ventured to maintain, in a thesis, the circulation of the blood, which was at that time held as a paradox among the old doctors; and also another on the use of tobacco, published long afterwards; "An frequens Nicotianæ usus vitam abbre-

<sup>1</sup> Melchior Adam in vitis Germ. Theol.—Moreri.—Strype's Life of Cranmer, p. 195, 197, 199, and Appendix, No. 44, 117, where he is frequently called Phagius.

<sup>2</sup> Moreri.

viet," Paris, 1699, 4to. He took his doctor's degree 1664; M. Vallot wishing to repair and replenish the royal garden, M. Fagon offered his services; and going, at his own expence, to Auvergne, Languedoc, Provence, the Alps, and the Pyrenees, returned with an ample collection of curious and useful plants. He had the principal share in the catalogue of the plants in that garden, published 1665, entitled "*Hortus Regius*," to which he prefixed a little Latin poem of his own. M. Fagon was made professor of botany and chemistry at the royal garden, and began to have the plants engraved; but there are only forty-five plates finished, which are very scarce. The king appointed him first physician to the dauphiness in 1680, and to the queen some months after. In 1693 he was made first physician to the king, and superintendant of the royal garden in 1698, to which he retired after the king's death, and, for the improvement of which, he persuaded Louis XIV. to send M. de Tournfort into Greece, Asia, and Egypt, which produced the scientific voyage so well known to the learned world. Fagon died March 11, 1718, aged near eighty. The academy of sciences had chosen him an honorary member in 1699. He left "*Les Qualités du Quinquina*," Paris, 1703, 12mo. He married Mary Nozereau, by whom he had two sons: Anthony, the eldest, bishop of Lombez, then of Vannes, died February 16, 1742; the second, Lewis, counsellor of state in ordinary, and to the royal council, and intendant of the finances, died at Paris May 8, 1744, unmarried. The Fagonia, in botany, was so called by Tournfort in honour of him.<sup>1</sup>

FAHRENHEIT (GABRIEL DANIEL), the celebrated improver of the thermometer, was born at Dantzic, May 14, 1686. He was originally intended for commerce, but having a decided turn for philosophical studies, employed himself in the construction of barometers and thermometers, which art he carried to great perfection. About 1720 he introduced an essential improvement in the thermometer, by substituting mercury for spirit of wine. He also made a new scale for the instrument, fixing the extremities of it at the point of severe cold observed by himself in Iceland in 1709, which he conceived to be the greatest degree of cold, and at the point where mercury boils, dividing the intermediate space into 600 degrees. His point of extreme

<sup>1</sup> Dict. Hist. de L'Avocat.—Moréri.

cold, which is the same that is produced by surrounding the bulb of the thermometer with a mixture of snow, sal ammoniac, and sea salt; he marked 0, and carried his degrees upwards; though few thermometers have been practically formed which carry their degrees much above 212, the point at which water boils. Forty degrees below the 0 of Fahrenheit, have since been observed at Petersburg, and elsewhere; and as this is the point at which mercury freezes, it would make a better limit to the scale, which would thus be confined between the utmost extremities of heat and cold that can be examined by means of that fluid. Our English philosophers have in general adopted the scale of Fahrenheit; those of France have preferred Reaumur's. Fahrenheit published a dissertation on thermometers in 1724. He travelled to Holland, and in various parts of the continent, in pursuit of knowledge, and died Sept. 16, 1736.<sup>1</sup>

FAIDIT. See FAYDIT.

FAILLE (GERMAIN DE LA), a French topographical writer, was born at Castelnaudari in Upper Languedoc, Oct. 30, 1616. After going through a course of studies at Toulouse, he was in 1638 appointed king's advocate to the presidial of his native city, which office he resigned in 1655 on being chosen syndic to the city of Toulouse, and came to reside in the latter, where he was enabled to cultivate his taste for the belles lettres; and during the discharge of the duties of his office, which he executed with zeal and disinterestedness, the opportunity he had of inspecting the archives suggested to him the design of writing the annals of Toulouse. On making known his intentions, the parliament granted him permission to examine its registers, and the city undertook to defray the expense of printing his work. Having been advanced to the rank of capitoul, or alderman of the city, which office he served for the third time in 1673, he communicated to his brethren a plan of ornamenting their capitolium, or town hall, with busts of the most distinguished personages who had filled the offices of magistracy, and they having allowed him to make choice of the proper objects, a gallery was completed in 1677 with the busts of thirty persons whom he had selected as meriting that honour. This, and other services which he rendered to the citizens of Toulouse, induced

<sup>1</sup> Diet. Hist.



them to confer a handsome pension on him, and likewise to bestow the reversion of the place of syndic on his nephew, who dying before La Faille, they gave it to his grand-nephew. In 1694 the academy of the "*Jeux Floraux*" elected him their secretary, a situation which he filled for sixteen years with much reputation; for, besides the fame he had acquired as an historian and magistrate, he possessed considerable literary taste and talents, and even in his ninetieth year produced some poetical pieces in which there was more spirit and vivacity than could have been expected at that very advanced period. He died at Toulouse Nov. 12, 1711, in his ninety-sixth year. His "*Annales de la ville de Toulouse*" were published there in 2 vols. fol. 1687 and 1701. The style, although somewhat incorrect, is lively and concise. The annals are brought down only to 1610, the author being afraid, if he proceeded nearer to his own times, that he might be tempted to violate the impartiality which he had hitherto endeavoured to preserve. He published also "*Traité de la noblesse des Capitouls*," 1707, 4to, a very curious work, which is said to have given offence to some of the upstart families. To the works of Goudelin of Toulouse, a poet, published in 1678, 12mo, he prefixed a life, and criticism on his poems. Some of his own poetical pieces are in the "*Journal de Verdun*," for May 1709.<sup>1</sup>

FAIRCLOUGH. See FEATLY.

FAIRFAX (EDWARD), an ingenious poet, who flourished in the reigns of queen Elizabeth and king James the First, was the second son of sir Thomas Fairfax, of Denton, Yorkshire, by Dorothy his wife, daughter of George Gale, of Ascham-Grange, esq. treasurer to the Mint at York\*. In what year he was born is not related. The family from which he sprang was of a very military turn. His father had passed his youth in the wars of Europe, and was with Charles duke of Bourbon, at the sacking of Rome, in 1527.

\* The author of the "*Lives of the Poets*," published under the name of Theophilus Cibber, says that Mr. Edward Fairfax was the natural son of sir Thomas; and this opinion has been pretty generally received. But Douglas, who is a writer of good authority, has positively expressed himself as we read in the text; and Mr. Brian Fairfax, secretary to the archbishop of Canterbury, in his account of our

poet, sent to Dr. Atterbury in 1704-5, does not speak of him as if he had any idea that he was of illegitimate birth. The circumstances, too, of his being always styled Edward Fairfax, esq. of Newhall in Fuyistone, in the forest of Knaresborough, and of his living upon his own estate, in the bosom of his family, seem best to accord with the supposition of his having been a lawful branch of that family.

<sup>1</sup> Nicéron, vol. IV.—Moreri.—Dict. Hist.

His engaging in this expedition is said to have given such offence to sir William Fairfax, that he was disinherited; but this is not reconcileable to the fact of his succeeding to the family estate at Denton, which he transmitted to his descendants. It was in 1577, or, according to Douglas, in 1579; when far advanced in years, that he was knighted by queen Elizabeth. The poet's eldest brother, Thomas, who in process of time became the first lord Fairfax of Cameron, received the honour of knighthood before Rouen in Normandy, in 1591, for his bravery in the army sent to the assistance of Henry the Fourth of France; and he afterwards signalized himself on many occasions in Germany against the house of Austria. A younger brother of Edward Fairfax, sir Charles, was a captain under sir Francis Vere, at the battle of Newport, fought in 1600; and in the famous three years' siege of Ostend, commanded all the English in that town for some time before it surrendered. Here he received a wound in his face, from the piece of a skull of a marshal of France, killed near him by a cannon-ball, and was himself killed in 1604.

While his brothers were thus honourably employed abroad, Edward Fairfax devoted himself to a studious course of life. That he had the advantages of a very liberal education cannot be doubted, from his intellectual acquirements, and the distinction which he soon obtained in the literary world. Indeed, his attainments were such, that he became qualified to have filled any employment, either in church or state. But an invincible modesty, and the love of retirement, induced him to prefer the shady groves and natural cascades of Denton, and the forest of Knaresborough, to the employments and advantages of a public station. Accordingly, having married, he fixed himself at Fuyistone, as a private gentleman. His time was not, however, inactively or ingloriously spent. This was apparent in his poetical exertions, and in several compositions in prose, the manuscripts of which were left by him in the library of lord Fairfax, at Denton. The care and education of his children, for which he was so well qualified, probably engaged some part of his attention. We are informed, likewise, that he was very serviceable, in the same way, to his brother lord Fairfax; besides which, he assisted him in the government of his family and the management of his affairs. The consequence of this was, that all his lordship's children were bred scholars, and well

principled in religion and virtue; that his house was famed for its hospitality, and, at the same time, his estate improved. What Mr. Edward Fairfax's principles were, appears from the character which he gives of himself, in his book on dæmonology: "For myself," says he, "I am in religion neither a fantastic puritan, nor a superstitious papist; but so settled in conscience, that I have the sure ground of God's word to warrant all I believe, and the commendable ordinances of our English church to approve all I practise: in which course I live a faithful Christian, and an obedient subject, and so teach my family." In these principles he persevered to the end of his days, which took place about 1632. He died at his own house, called Newhall, in the parish of Fuyistone, between Denton and Knaresborough, and was buried in the same parish, where a marble stone, with an inscription, was placed over his grave.

Such are the few particulars that are related concerning the private life of Fairfax. But it is as a poet that he is principally entitled to attention; and in this respect he is held in just reputation, and deserves to have his name transmitted with honour to posterity. His principal work was his translation of Tasso's heroic poem of "Godfrey of Bologne" out of Italian into English verse; and what adds to the merit of the work is, that it was his first essay in poetry, and executed when he was very young. On its appearance, it was dedicated to queen Elizabeth. The book was highly commended by the best judges and wits of the age in which it was written, and their judgment has been sanctioned by the approbation of succeeding critics. King James valued it above all other English poetry; and king Charles used to divert himself with reading it in the time of his confinement. All who mention Fairfax, do him the justice to allow that he was an accomplished genius. Dryden introduces Spenser and Fairfax almost on the level, as the leading authors of their times, and Waller confessed that he owed the music of his numbers to Fairfax's Godfrey of Bologne. "The truth is," says the author of Cibber's Lives, "this gentleman is, perhaps, the only writer down to sir William Davenant, who needs no apology to be made for him on account of the age in which he lived. His diction is so pure, elegant, and full of graces, and the turn of his lines so perfectly melodious, that one cannot read it without rapture; and we can scarcely imagine the original

Italian has greatly the advantage in either: nor is it very probable, that while Fairfax can be read, any author will attempt a new translation of Tasso with success." Without disputing the general truth of this eulogium (which, however, might somewhat have been softened), it cannot fail to be observed, how much the biographer has been mistaken in his concluding conjecture. A new translation of Tasso has not only been attempted, but executed, by Mr. Hoole, with remarkable success and with distinguished excellence; and indeed in such a manner, that in the opinion of Dr. Johnson, Fairfax's work will perhaps not soon be reprinted. Of Fairfax, it has been justly said that he had the powers of genius and fancy, and broke through that servile custom of translation which prevailed in his time. His liberal elegance rendered his versions more agreeable than the dryness of Jonson, and the dull fidelity of Sannas and May; and he would have translated Tasso with success had he not unnaturally chosen a species of versification which was ill adapted to the English language. Mr. Hoole, in assigning the reasons for his giving a new version of Tasso's "Jerusalem Delivered," remarks that Fairfax's stanzas cannot be read with pleasure by the generality of those who have a taste for English poetry: of which no other proof is necessary than that it appears scarcely to have been read at all. It is not only unpleasant, but irksome, in such a degree as to surmount curiosity, and more than counterbalance all the beauty of expression and sentiment, which is to be found in that work. He does not, however, flatter himself that he has excelled Fairfax, except in measure and versification; and, even of these, the principal recommendation is, that they are more modern, and better adapted to the ear of all readers of English poetry, except of the very few who have acquired a taste for the phrases and cadencies of those times, when our verse, if not our language, was in its rudiments." The author of his life in the *Biog. Britannica*, however, is of opinion that it was not necessary to the justification of Mr. Hoole's new version, that he should pass so severe a censure on Fairfax's measure. To say that "it is not only unpleasant, but irksome, in such a degree as to surmount curiosity, and more than counterbalance all the beauty of expression which is to be found in the work," appears to be very unjust. The perspicuity and harmony of Fairfax's versification are indeed extraordinary, considering the time in

which he wrote ; and in this respect he ranks nearly with Spenser. Nothing but a fine fancy and an elegant mind could have enabled him, in that period, to have made such advances towards perfection. Hume seems to be nearly of the same opinion. "Fairfax," says that historian, "has translated Tasso with an elegance and ease, and at the same time with an exactness, which for that age are surprising. Each line in the original is faithfully rendered by a correspondent line in the translation. Harrington's translation of Ariosto is not likewise without its merit. It is to be regretted, that these poets should have imitated the Italians in their stanza, which has a prolixity and uniformity in it that displeases in long performances. They had otherwise, as well as Spenser, contributed much to the polishing and refining of English versification."

Mr. Fairfax's poetical exertions did not end with his translation of Tasso. He wrote the history of Edward the black prince, and a number of eclogues. No part of the history of Edward the black prince has, we believe, ever been laid before the public ; which is the rather to be regretted as it might hence have more distinctly been discerned what were our poet's powers of original invention. The eclogues were composed in the first year of the reign of king James, and, after their being finished, lay neglected ten years in the author's study, until Lodowic, duke of Richmond and Lenox, desired a sight of them, which occasioned Mr. Fairfax to transcribe them for his grace's use. That copy was seen and approved by many learned men ; and Dr. Field, afterwards bishop of Hereford, wrote verses upon it. But the book itself, and Dr. Field's encomium, perished in the fire, when the banqueting-house at Whitehall was burnt, and with it part of the duke of Richmond's lodgings. Mr. William Fairfax, however, our author's son, recovered the eclogues out of his father's loose papers. These eclogues were twelve in number, and were composed on important subjects, relating to the manners, characters, and incidents of the times. They were pointed with many fine strokes of satire ; dignified with wholesome lessons of morality and policy to those of the highest ranks ; and some modest hints were given even to majesty itself. With respect to poetry, they were entitled to high commendation ; and the learning they contained was so various and extensive, that, according to the evidence of his son, who wrote large annotations on each, no man's reading be-

side the author's own was sufficient to explain his references effectually. The fourth eclogue was printed, by Mrs. Cooper, in "The Muses Library," published in 1737. It is somewhat extraordinary that the whole of them should never have appeared in print. If they are still in being, it might not, perhaps, be an unacceptable service to give them to the public.

None of Fairfax's writings in prose have ever been published. They most of them related to the controversy of religion with the church of Rome, and are represented as having afforded signal proofs of his learning and judgment. The person with whom the controversy was carried on was one John Dorrell, a Romish priest of no ordinary fame, at that time a prisoner in the castle of York. Between him and Mr. Fairfax a variety of letters passed, relative to the most distinguished tenets of popery. A copy of our author's treatise on Dæmonology was in the possession of Isaac Reed, esq. entitled, "A Discourse of Witchcraft, as it was acted in the family of Mr. Edward Fairfax, of Fuyistone, in the county of York, in the year 1621." Fairfax left several children, sons and daughters. William, his eldest son, before mentioned, was a scholar, and of the same temper with his father, but more cynical. He translated Diogenes Laertius out of Greek into English. This gentleman was grammatical tutor to Mr. Stanley, the celebrated author of the History of Philosophy. It is asserted by Mrs. Cooper, that the greatest part of that work, as well as the notes on Euripides, truly belonged to Mr. William Fairfax, though his modesty and friendship declined the reputation of them. To such vague assertions little regard, we apprehend, is to be paid; and it was not Euripides, but Æschylus, that was published by Mr. Stanley.<sup>1</sup>

FAIRFAX (THOMAS, Lord), a very active man in the parliament's service during the civil wars, and at length general of their armies, was the eldest son of Ferdinando lord Fairfax, by Mary his wife, daughter of Edmund Sheffield earl of Mulgrave. He was born at Denton within the parish of Otley, in Yorkshire, in January, 1611. After a proper school education, he studied some time in St. John's college, in Cambridge, to which, in his latter days, he became a benefactor. He appears to have been a lover of learning, though he did not excel in any branch, except

<sup>1</sup> Biog. Brit.—Atterbury's Correspondence.—Cooper's Muses Library.

it was in the history and antiquities of Britain, as will appear in the sequel. Being of a martial disposition even in his younger years, but finding no employment at home, he went and served in Holland as a volunteer under the command of Horatio lord Vere, in order to learn the art of war. After some stay there (but how long we cannot learn) he came back to England; and, retiring to his father's house, married Anne, fourth daughter of lord Vere. Here he contracted a strong aversion for the court; either by the instigation of his wife, who was a zealous presbyterian, or else by the persuasions and example of his father, who, as Clarendon says, grew "actively and factiously disaffected to the king." When the king first endeavoured to raise a guard at York for his own person, he was entrusted by his party to prefer a petition to the king, beseeching him to hearken to his parliament, and not to take that course of raising forces, and when his majesty seemed to shun receiving it, Fairfax followed him with it, on Heyworth-moor, in the presence of near 100,000 people, and presented it upon the pommel of his saddle. Shortly after, upon the actual breaking out of the civil wars, in 1642, his father having received a commission from the parliament to be general of the forces in the North, he had a commission under him to be general of the horse. His first exploit was at Bradford in Yorkshire, which he obliged a body of royalists to quit, and to retire to Leeds. A few days after, he and captain Hotham, with some horse and dragoons marching thither, the royalists fled in haste to York. And the former having advanced to Tadcaster, resolved to keep the pass at Wetherby, for securing the West Riding of Yorkshire, whence their chief supplies came. Sir Thomas Glemham attempted to dislodge them thence; but, after a short and sharp encounter, retired. On this, William Cavendish earl of Newcastle, and Henry Clifford earl of Cumberland, united their forces at York, amounting to 9000 men, and resolved to fall upon Tadcaster: which being judged untenable, the lord Fairfax, and his son sir Thomas, drew out to an advantageous piece of ground near the town: but, after a six hours fight, were beaten, and withdrew in the night to Selby. Three days after, sir Thomas marched in the night by several towns in which the royalists lay, and came to Bradford, where he entrenched himself. But having too many soldiers to lie idle, and too few to be upon constant duty, he resolved

to attack his enemies in their garrisons. Accordingly, coming before Leeds, he carried that town (Jan. 23, 1642-3) after a hot dispute, and found a good store of ammunition, of which he stood in great want. He next defeated a party of 700 horse and foot at Gisborough, under the command of colonel Slingsby; and then Wakefield and Doncaster yielded themselves to the parliament. But, for these overt acts, William earl of Newcastle, the king's general, proclaimed sir Thomas and his father traitors, and the parliament did the like for the earl. In the mean time, the lord Fairfax, being denied succour from Hull and the East Riding, was forced to forsake Selby, and retire to Leeds: of which the earl of Newcastle having intelligence, lay with his army on Clifford-moor, to intercept him in his way to Leeds. On this sir Thomas was ordered, by his father, to bring what men he could to join with him at Sherburne, on purpose to secure his retreat. To amuse the earl, sir Thomas made a diversion at Tadcaster, which the garrison immediately quitted, but lord Goring marching to its relief, with twenty troops of horse and dragoons, defeated sir Thomas upon Bramham-moor: who also received a second defeat upon Seacroft-moor, where some of his men were slain, and many taken prisoners, and himself made his retreat with much difficulty to Leeds, about an hour after his father was safely come thither. Leeds and Bradford being all the garrisons the parliament had in the North, sir Thomas thought it necessary to possess some other place: therefore with about 1100 horse and foot, he drove, on the 21st of May, the royalists out of Wakefield, which they had seized again; and took 1400 prisoners, 80 officers, and great store of ammunition. But, shortly after, the earl of Newcastle coming to besiege Bradford, and sir Thomas and his father having the boldness, with about 3000 men, to go and attack his whole army, which consisted of 10,000, on Adderton-moor; they were entirely routed by the earl, on the 30th of June, with a considerable loss. Upon that, Halifax and Beverly being abandoned by the parliamentarians, and the lord Fairfax having neither a place of strength to defend himself in, nor a garrison in Yorkshire to retire to, withdrew the same night to Leeds, to secure that town. By his order, sir Thomas stayed in Bradford with 800 foot, and 60 horse, but being surrounded, he was obliged to force his way through: in which desperate attempt, his lady, and many



others, were taken prisoners. At his coming to Leeds, he found things in great distraction; the council of war having resolved to quit the town, and retreat to Hull, which was sixty miles off; with many of the king's garrison in the way, but he got safely to Selby, where there was a ferry, and hard by one of the parliament's garrisons at Cawood. Immediately after his coming to Selby, being attacked by a party of horse which pursued him, he received a shot in the wrist of his left arm, which made the bridle fall out of his hand, and occasioned such an effusion of blood, that he was ready to fall from his horse. But, taking the reins in the other hand in which he had his sword, he withdrew himself out of the crowd; and after a very troublesome and dangerous passage, he came to Hull. Upon these repeated disasters, the Scots were hastily solicited to send 20,000 men to the assistance of the parliamentarians, who were thus likely to be overpowered. Lord Fairfax, after his coming to Hull, made it his first business to raise new forces, and, in a short time, had about 1500 foot, and 700 horse. The town being little, sir Thomas was sent to Beverly, with the horse and 600 foot: for, the marquis of Newcastle looking upon them as inconsiderable, and leaving only a few garrisons, was marched with his whole army into Lincolnshire; having orders to go into Essex, and block up London on that side. But he was hastily recalled northward, upon lord Fairfax's sending out a large party to make an attempt upon Stanford-bridge near York. The marquis, at his return into Yorkshire, first dislodged, from Beverly, sir Thomas, who retreated into Hull, to which the marquis laid siege, but could not carry the place. During the siege, the horse being useless, and many dying every day, sir Thomas was sent with them over into Lincolnshire, to join the earl of Manchester's forces, then commanded by major-general Cromwell. At Horncastle, or Winsby, they routed a party of 5000 men, commanded by sir John Henderson: and, at the same time, the besieged in Hull making a sally upon the besiegers, obliged them to retire. These two defeats together, the one falling heavy upon the horse, the other upon the foot, kept the royalists all that winter from attempting any thing; and the parliamentarians, after the taking of Lincoln, settled themselves in winter quarters. But sir Thomas had not long the benefit of them; for, in the coldest season of the year, he was commanded by the parliament to go and

raise the siege of Nantwich in Cheshire, which lord Byron, with an army from Ireland, had reduced to great extremity. He set forward from Lincolnshire, December 29, and, being joined by sir William Brereton, entirely routed, on the 21st of January, lord Byron, who was drawn out to meet them. After that, they took in several garrisons in Cheshire, particularly Crew-house, &c. Sir Thomas, having stayed in those parts till the middle of March, was ordered back by his father into Yorkshire, that by the conjunction of their forces he might be abler to take the field. They met about Ferry-bridge; and colonel Bellasis, governor of York, having advanced to Selby to hinder their junction, they found means, notwithstanding, to join, and entirely defeated him, on the 11th of April, 1644. This good success rendered sir Thomas master of the field in Yorkshire, and nothing then hindered him from marching into Northumberland, as he had been ordered by the parliament, to join the Scots, which were kept from advancing southward by the superior forces of the marquis of Newcastle, quartered at Durham. But that stroke having thrown York into the utmost distraction, the inhabitants speedily sent to the marquis to haste back thither; by which means a way was left open for the Scots, who, with cold, and frequent alarms, were reduced to great extremity. They joined the lord Fairfax at Wetherby, on the 20th of April, and, marching on to York, laid siege to that city\*, wherein the marquis of Newcastle had shut himself up, being closely pursued, on the way thither, by sir Thomas, and major-general Desley. And, when prince Rupert was advancing out of Lancashire to the relief of that place, they marched with 6000 horse and dragoons, and 5000 foot, to stop his progress: but he, eluding their vigilance, and bringing round his army, which consisted of above 20,000 men, got into York. Whereupon the parliamentarians raised the siege, and retired to Hessey-moor. The English were for fighting, and the Scots for retreating; which last opinion prevailing, they both marched away to Tadcaster, there being great differences and jealousies between the two nations. But the rash and haughty prince, instead of harassing and wearing them out by prudent delays, resolved, without consulting the marquis of New-

\* In our account of Dodsworth (vol. XII. p. 181), will be found some circumstances favourable to sir Thomas Fairfax's character in the conduct of this siege.

castle, or any of his officers, to engage them, on Marston-moor, eight miles from York, on the 2d of July: where that bloody battle was fought which entirely ruined the king's affairs in the north. In this battle, sir Thomas Fairfax commanded the right wing of the horse. The prince, after his defeat, retiring towards Lancashire, and the marquis, in discontent, sailing away to Hamburgh, the three parliament-generals came and sat down again before York, which surrendered the 15th of July: and the North was now wholly reduced by the parliament's forces, except some garrisons. In September following, sir Thomas was sent to take Helmesley-castle, where he received a dangerous shot in one of his shoulders, and was brought back to York, all being doubtful of his recovery for some time. Some time after, he was more nearly killed by a cannon-shot before Pomfret-castle.

Hitherto he had acquitted himself with undaunted bravery, and with great and deserved applause from his party. Had he stopped here, or at such times at least as the king's concessions were in reason and equity a just ground for peace (which was more than once), he might have been honourably ranked among the rest of those patriots, who took up arms only for the redress of grievances. But his boundless ambition, and his great desire to rule, made him weakly engage, with the utmost zeal, in the worst and most exceptionable parts of the rebellion. When the parliamentarians thought fit to new-model their army, and to lay aside the earl of Essex, they unanimously voted sir Thomas Fairfax to be their general in his room, he being ready to undertake or execute any thing that he was ordered. To him Oliver Cromwell was joined with the title of lieutenant-general, but with intention of being his governor, exercising the superiority of deep art over a comparatively weak mind. Sir Thomas, being thus voted commander-in-chief of the parliament's army on the 21st of January, 1644-5, received orders from the parliament speedily to come up from the north to London, where he arrived privately, Feb. 18, and, the next day, was brought by four of the members into the house of commons, where he was highly complimented by the speaker, and received his commission of general. The 15th of the same month, an ordinance was made, for raising and maintaining of forces under his command: it having been voted, a few days before, that he should nominate all the commanders in his

army, to be taken out of any of the other armies, with the approbation of both houses. March 25, the parliament ordered him 1500*l*. The 3d of April, he went from London to Windsor, where he appointed the general rendezvous: and continued there till the last day of that month, new-framing and modelling the army: or rather Cromwell doing it in his name. April 16, he was appointed, by both houses, governor of Hull. In the mean time, Taunton, in Somersetshire, one of the parliament's garrisons, being closely besieged by the royalists, sir Thomas Fairfax received orders to hasten to its relief, with 8000 horse and foot. He began his march May 1, and by the 7th had reached Blandford in Dorsetshire: but, the king taking the field from Oxford, with strong reinforcements brought by the princes Rupert and Maurice, sir Thomas was ordered by the parliament to send 3000 foot and 1500 horse to relieve Taunton, and himself to return, with the rest of his forces, to join Oliver Cromwell and major-general Browne, and attend the king's motions. The 14th of May he was come back as far as Newbury; where having rested three nights, he went and faced Dennington-castle, and took a few prisoners. Thence he proceeded to lay siege to Oxford, as he was directed by the committee of both kingdoms, and sat down before it the 22d. But, before he had made any progress in this siege, he received orders to draw near the king, who had taken Leicester by storm, May 31, and was threatening the eastern associated counties. Sir Thomas therefore rising from before Oxford, June 5, arrived the same day at Marsh-Gibbon, in Buckinghamshire; on the 11th he was at Wootton, and the next day at Gilsborough, in Northamptonshire: where he kept his head-quarters till the 14th, when he engaged the king's forces, at the fatal and decisive battle of Naseby, and obtained a complete victory. The king, after that, retiring into Wales, sir Thomas went and laid siege on the 16th to Leicester, which surrendered on the 18th. He proceeded, on the 22d, to Warwick; and thence (with a disposition either to go over the Severn towards the king, or to move westward as he should be ordered) he marched on through Gloucestershire towards Marlborough, where he arrived the 28th. Here he received orders from the parliament, to hasten to the relief of Taunton, which was besieged again by the royalists; letters being sent at the same time into the associated counties for recruits, and the

arrears of pay for his army ; but on his arrival at Blandford, he was informed, that lord Goring had drawn off his horse from before Taunton, and left his foot in the passage to block up that place, marching himself with the horse towards Langport. Sir Thomas Fairfax, therefore, advancing against him, defeated him there on the 10th of July ; and the next day, went and summoned Bridgewater, which was taken by storm on the 22d. He became also master of Bath the 30th of the same month ; and then laid close siege to Sherborne-castle, which was likewise taken by storm August 15. And, having besieged the city of Bristol from the 22d of August to the 10th of September, it was surrendered to him by prince Rupert. After this laborious expedition, the general rested some days at Bath, having sent out parties to reduce the castles of the Devises and Berkley, and other garrisons between the west and London ; and on the 23d moved from Bath to the Devises, and thence to Warminster on the 27th, where he stayed till October 8, when he went to Lyme in Dorsetshire. From this place he came to Tiverton, of which he became master on the 19th ; and then, as he could not undertake a formal siege in the winter season, he blocked up the strong city of Exeter, which did not surrender till the 13th of April following : in the mean time, he took Dartmouth by storm, January 18, 1645-6 ; and several forts and garrisons at different times. Feb. 16, he defeated the lord Hopton near Torrington. This nobleman retreating with his broken forces into Cornwall, sir Thomas followed him : in pursuit of whom he came to Launceston Feb. 25, and to Bodmin March 2. On the 4th, Mount Edgecombe was surrendered to him ; and Fowey about the same time. At last the parliament army approaching Truro, where lord Hopton had his head-quarters, and he being so hemmed in as to remain without a possibility of escaping, sir Thomas, on the 5th of March, sent and offered him honourable terms of capitulation, which after some delays, lord Hopton accepted, and a treaty was signed by commissioners on both sides, March 14 ; in pursuance of which, the royalists, consisting of above 5000 horse, were disbanded ; and took an oath never to bear arms against the parliament. But, before the treaty was signed, lord Hopton, and Arthur lord Capel, retired to Scilly, whence they passed into Jersey, April 17, with Charles prince of Wales, sir Edward Hyde, and other persons of distinction. Thus the

king's army in the west being entirely dispersed by the vigilance and wonderful success of general Fairfax, he returned, March 31, to the siege of Exeter, which surrendered to him upon articles, the 13th of April, as already observed: and with the taking of this city ended his western expedition. He then marched, with wonderful speed, towards Oxford, the most considerable garrison remaining in the king's hands, and arriving on the 1st of May, with his army, began to lay siege to it. The king, who was there, afraid of being enclosed, privately, and in disguise, departed thence on the 27th of April; and Oxford surrendered upon articles, June 24, as did Wallingford, July 22. After the reduction of these places, sir Thomas went and besieged Ragland-castle, in Monmouthshire, the property of Henry Somerset, marquis of Worcester, which yielded Aug. 19. His next employment was to disband major-general Massey's brigade, which he did at the Devises. About that time he was seized with a violent fit of the stone, under which he laboured many days. As soon as he was recovered, he took a journey to London; where he arrived November 12, being met some miles off by great crowds of people, and the city militia. The next day, both houses of parliament agreed to congratulate his coming to town, and to give him thanks for his faithful services and wise conduct: which they did the day following, waiting upon him at his house in Queen-street\*. Hardly had he had time to rest, when he was called upon to convoy the two hundred thousand pounds that had been granted to the Scottish army; the price of their delivering up their sovereign king Charles. For that purpose he set out from London, December 18, with a sufficient force, carrying at the same time 50,000*l.* for his own army. The king being delivered by the Scots to the parliament's commissioners at Newcastle, Jan. 30, 1646-7, sir Thomas went and met him, Feb. 15, beyond Nottingham, in his way to Holmby; and his majesty stopping his horse, sir Thomas alighted, and kissed his hand; and afterwards mounted,

\* They gave him something more substantial than words and compliments, by making him very considerable presents and grants at different times. As, namely, in 1645, they sent him a jewel of great value, set with diamonds, which was tied in a blue ribband, and put about his neck. In

1646, an ordinance was made for settling 5000*l.* a year upon him and his heirs. And 4000*l.* a year was granted to him out of the duke of Buckingham's estate: which probably was part of the 5000*l.* settled upon him by the parliament. Instead of the other thousand, 10,000*l.* was given him by parliament.

and discoursed with him as they rode along. The 5th of March following, after long debate in parliament, he was voted general of the forces that were to be continued. He came to Cambridge the 12th of the same month, where he was highly caressed and complimented, and created master of arts.

Hitherto, the crafty and ambitious Cromwell had permitted him to enjoy in all respects the supreme command, at least to outward appearance. And, under his conduct, the army's rapid success, after their new model, had much surpassed the expectation of the most sanguine of their masters, the parliament. The question now was, to disband the majority of them after their work was done, and to employ a part of the rest in the reduction of Ireland. But either of the two appeared to all of them intolerable. For, many having, from the dregs of the people, risen to the highest commands, and by plunderings and violence amassing daily great treasures, they could not bear the thoughts of losing such great advantages. To maintain themselves therefore in the possession of them, Cromwell, and his son-in-law Ireton, as good a contriver as himself, but a much better writer and speaker, devised how to raise a mutiny in the army against the parliament. To this end they spread a whisper among the soldiery, "that the parliament, now they had the king, intended to disband them; to cheat them of their arrears; and to send them into Ireland, to be destroyed by the Irish." The army, enraged at this, were taught by Ireton to erect a council among themselves, of two soldiers out of every troop and every company, to consult for the good of the army, and to assist at the council of war, and advise for the peace and safety of the kingdom. These, who were called adjutators, or agitators, were wholly under Cromwell's influence and direction, the most active of them being his avowed creatures. Sir Thomas saw with uneasiness his power on the army usurped by these agitators, the forerunners of confusion and anarchy, whose design (as he observes) was to raise their own fortunes upon the public ruin; and that made him resolve to lay down his commission. But he was over-persuaded by the heads of the Independent faction to hold it till he had accomplished their desperate projects, of rendering themselves masters not only of the parliament, but of the whole kingdom; for, he joined in the several petitions and proceedings of the army that

tended to destroy the parliament's power. About the beginning of June, he advanced towards London, to awe the parliament, though both houses desired his army might not come within fifteen miles of the same; June 15, he was a party in the charge against eleven of the members of the house of commons; in August, he espoused the speakers of both houses, and the sixty-six members that had fled to the army, and betrayed the privileges of parliament: and, entering London, August 6, restored them in a kind of triumph; for which he received the thanks of both houses, and was appointed constable of the Tower. On the other hand it is said that he was no way concerned in the violent removal of the king from Holmby, by cornet Joyce, on the 3d of June; and waited with great respect upon his majesty at sir John Cutts's house near Cambridge. Being ordered, on the 15th of the same month, by the parliament, to deliver the person of the king to such persons as both houses should appoint; that he might be brought to Richmond, where propositions were to be presented to him for a safe and well-grounded peace; instead of complying (though he seemed to do so) he carried his majesty from place to place, according to the several motions of the army, outwardly expressing, upon most occasions, a due respect for him, but, not having the will or resolution to oppose what he had not power enough to prevent, he resigned himself entirely to Cromwell. It was this undoubtedly that made him concur, Jan. 9, 1647-8, in that infamous declaration of the army, of "No further addresses or application to the king; and resolved to stand by the parliament, in what should be further necessary for settling and securing the parliament and kingdom, without the king and against him." His father dying at York, March 13, he became possessed of his title and estate; and was appointed keeper of Pontefract-castle, custos rotulorum of Yorkshire, &c. in his room. But his father's death made no alteration in his conduct, he remaining the same servile or deluded tool to Cromwell's ambition. He not only sent extraordinary supplies, and took all pains imaginable for reducing colonel Poyer in Wales, but also quelled, with the utmost zeal and industry, an insurrection of apprentices and others in London, April 9, who had declared for God and king Charles. The 1st of the same month he removed his head-quarters to St. Edmund's-bury; and, upon the royalists seizing Berwick and Carlisle,



and the apprehension of the Scots entering England, he was desired, May 9, by the parliament, to advance in person into the North, to reduce those places, and to prevent any danger from the threatened invasion. Accordingly he began to march that way the 20th. But he was soon recalled to quell an insurrection in Kent, headed by George Goring, earl of Norwich, and sir William Waller. Advancing therefore against them from London in the latter end of May, he defeated a considerable party of them at Maidstone, June 2, with his usual valour. But the earl and about 500 of the royalists, getting over the Thames at Greenwich into Essex, June 3, they were joined by several parties brought by sir Charles Lucas, and Arthur lord Capel, which made up their numbers about 400; and went and shut themselves up in Colchester on the 12th of June. Lord Fairfax, informed of their motions, passed over with his forces at Gravesend with so much expedition, that he arrived before Colchester June 13. Immediately he summons the royalists to surrender; which they refusing, he attacks them the same afternoon with the utmost fury, but, being repulsed, he resolved, June 14, to block up the place in order to starve the royalists into a compliance. These endured a severe and tedious siege of eleven weeks, not surrendering till August 28, and feeding for about five weeks chiefly on horse-flesh; all their endeavours for obtaining peace on honourable terms being ineffectual. This affair is the most exceptionable part in lord Fairfax's conduct, if it admits of degrees, for he granted worse terms to that poor town than to any other in the whole course of the war; he endeavoured to destroy it as much as possible; he laid an exorbitant fine, or ransom, of 12,000*l.* upon the inhabitants, to excuse them from being plundered; and he vented his revenge and fury upon sir Charles Lucas and sir George Lisle, who had behaved in the most inoffensive manner during the siege, sparing that buffoon the earl of Norwich, whose behaviour had been quite different: so that his name and memory there ought to be for ever detestable. After these mighty exploits against a poor and unfortified town, he made a kind of triumphant progress to Ipswich, Yarmouth, Norwich, St. Edmund's-bury, Harwich, Mersey, and Maldon. About the beginning of December he came to London, to awe that city and the parliament, and to forward the proceedings against the king; quartering himself in the royal

palace of Whitehall: and it was by especial order from him and the council of the army, that several members of the house of commons were secluded and imprisoned, the 6th and 7th of that month; he being, as Wood expresses it, lulled in a kind of stupidity. Yet, although his name stood foremost in the list of the king's judges, he refused to act, probably by his lady's persuasion\*. Feb. 14, 1648-9, he was voted to be one of the new council of state, but on the 19th he refused to subscribe the test, appointed by parliament, for approving all that was done concerning the king and kingship. March 31 he was voted general of all the forces in England and Ireland; and in May he marched against the levellers, who were grown very numerous, and began to be troublesome and formidable in Oxfordshire, and utterly routed them at Burford. Thence, on the 22d of the same month, he repaired to Oxford with Oliver Cromwell, and other officers, where he was highly feasted, and created LL.D. Next, upon apprehension of the like risings in other places, he went and viewed the castles and fortifications in the Isle of Wight, and at Southampton, and Portsmouth; and near Guildford had a rendezvous of the army, which he exhorted to obedience. June 4, he was entertained, with other officers, &c. by the city of London, and presented with a large and weighty bason and ewer of beaten gold. In June 1650, upon the Scots declaring for king Charles II. the juncto of the council of state having taken a resolution to be beforehand, and not to stay to be invaded from Scotland, but to carry first the war into that kingdom; general Fairfax, being

\* From Whitlock and Clarendon we learn that this lady, at the mock trial of king Charles, exclaimed aloud against the proceedings of the high court, and the irreverent usage of the king by his subjects, insomuch that the court was interrupted: for, her husband, the lord Fairfax, being called first as one of the judges, and no answer being made, the crier called him the second time, when there was a voice heard that said, "he had more wit than to be there," which put the court into some disorder; and somebody asking who it was, there was no answer, but a little murmuring. But, presently, when the impeachment was read, and that expression used, of "All the good people of England," the same voice, in a louder tone, answered,

"No, nor the hundredth part of them:" upon which, one of the officers bid the soldiers give fire into that box whence the presumptuous words were uttered. But it was quickly discerned that it was the general's wife, who had uttered both those sharp sayings; who was presently persuaded or forced to leave the place, to prevent any new disorder.—Having been bred in Holland, she had little reverence for the church of England, and so had unhappily concurred in her husband's entering into rebellion, never imagining, says Clarendon, what misery it would bring upon the kingdom; and now abhorred the work in hand, as much as any body could do, and did all she could to hinder her husband from acting any part in it.

consulted, seemed to approve of the design : but afterwards, by the persuasions of his lady, and of the presbyterian ministers, he declared himself unsatisfied that there was a just ground for the parliament of England to send their army to invade Scotland; and resolved to lay down his commission rather than engage in that affair; and on the 26th that high trust was immediately committed to Oliver Cromwell, who was glad to see him removed, as being no longer necessary, but rather an obstacle to his farther ambitious designs. Being thus released from all public employment, he went and lived quietly at his own house in Nun-Appleton in Yorkshire; always earnestly wishing and praying (as we are assured) for the restitution of the royal family, and fully resolved to lay hold on the first opportunity to contribute his part towards it, which made him always looked upon with a jealous eye by the usurpers of that time. As soon as he was invited by general Monk to assist him against Lambert's army, he cheerfully embraced the occasion, and appeared, on the 3d of December 1659, at the head of a body of gentlemen of Yorkshire; and, upon the reputation and authority of his name, the Irish brigade of 1200 horse forsook Lambert's army, and joined him. The consequence was, the immediate breaking of all Lambert's forces, which gave general Monk an easy march into England. The 1st of January 1659-60, his lordship made himself master of York; and, on the 2d of the same month, was chosen by the rump parliament one of the council of state, as he was again on the 23d of February ensuing. March 29 he was elected one of the knights for the county of York, in the healing parliament; and was at the head of the committee appointed May 3, by the house of commons, to go and attend king Charles II. at the Hague, to desire him to make a speedy return to his parliament, and to the exercise of his kingly office. May 16 he waited upon his majesty with the rest, and endeavoured to atone in some measure for all past offences, by readily concurring and assisting in his restoration. After the dissolution of the short healing parliament, he retired again to his seat in the country, where he lived in a private manner till his death, which happened November 12, 1671, in the sixtieth year of his age\*. Several letters, remons-

\* In a paper extracted from an original manuscript by Dr. Bryan Fairfax, and inserted in the Annual Register

for 1773, are some circumstances relating to the latter part of lord Fairfax's life. He was afflicted with the

trances, and other papers, subscribed with his name, are preserved in Rushworth and other collections, being published during the time he was general; but he disowned most of them. After his decease, some "short memorials, written by himself," were published in 1699, 8vo, by Brian Fairfax, esq. but do his lordship no great honour, either as to principle, style, or accuracy. Lord Fairfax, as to his person, was tall, but not above the just proportion, and of a gloomy and melancholy disposition. He stammered a little, and was a bad orator on the most plausible occasions. As to the qualities of his mind, he was of a good natural disposition; a great lover of learning, having contributed to the edition of the Polyglott, and other large works; and a particular admirer of the History and Antiquities of Great Britain, as appears by the encouragement he gave to Mr. Dodsworth. In religion he professed Presbyterianism, but where he first learned that, unless in the army, does not appear. He was of a meek and humble carriage, and but of few words in discourse and council; yet, when his judgment and reason were satisfied, he was unalterable; and often ordered things expressly contrary to the judgment of all his council. His valour was unquestionable. He was daring, and regardless of self-interest, and, we are told, in the field he appeared so highly transported, that scarcely any durst speak a word to him, and he would seem like a man distracted and furious. Had not the more successful ambition and progress of Cromwell eclipsed lord Fairfax's exploits, he would have been considered as the greatest of the parliamentary commanders; and one of the greatest heroes of the rebellion, had not the extreme narrowness of his genius, in every thing but war, obstructed his shining as a statesman. We have already noticed that he had some taste for literature, and that both at York and at Oxford he endeavoured to pre-

gout and stone, the pains of which he endured with a courage and patience equal to what he had shewn in his war-like exploits. These disorders were the result of the wounds he had suffered, and the fatigues he had gone through, during the war. The gout took from him the use of his legs, and confined him to a chair, in which he sat like an old Roman, his manly countenance striking awe and reverence into all that beheld him; while it was mixed with as much modesty and sweetness as

were ever represented in the figure of mortal man. Most of his time was spent in religious duties, and a great part of the remainder in reading valuable books, for which he was well qualified by his skill in modern languages. His death was occasioned by a fever, which carried him off in a few days. The last morning of his life he called for a bible, saying, "his eyes grew dim," and read the forty-second Psalm.

serve the libraries from being pillaged. He also presented twenty-nine ancient MSS. to the Bodleian library, one of which is a beautiful MS. of Gower's "*Confessio Amantis*." When at Oxford we do not find that he countenanced any of the outrages committed there, but on the contrary, exerted his utmost diligence in preserving the Bodleian from pillage; and, in fact, as Mr. Warton observes, that valuable repository suffered less than when the city was in the possession of the royalists. Lord Orford has introduced lord Fairfax among his "*Royal and Noble Authors*," "not only as an historian, but a poet. In Mr. Thoresby's museum were preserved in manuscript the following pieces: "*The Psalms of David*;" "*The Song of Solomon*;" "*The Canticles*;" and "*Songs of Moses, Exod. 15. and Deut. 32.*" and other parts of scripture versified. "*Poem on Solitude*." Besides which, in the same collection were preserved "*Notes of Sermons by his lordship, by his lady, and by their daughter Mary*," the wife of the second duke of Buckingham; and "*A Treatise on the Shortness of Life*." But, of all lord Fairfax's works, by far the most remarkable were some verses which he wrote on the horse on which Charles the Second rode to his coronation, and which had been bred and presented to the king by his lordship. How must that merry monarch, not apt to keep his countenance on more serious occasions, have smiled at this awkward homage from the old victorious hero of republicanism and the covenant!" Besides these, several of his MSS. are preserved in the library at Denton, of which Mr. Park has given a list in his new edition of the "*Royal and Noble Authors*."<sup>1</sup>

FAIRFAX (THOMAS, SIXTH LORD), was born about 1691. He was the eldest son of Thomas, fifth lord Fairfax, of Cameron, in the kingdom of Scotland, by Catherine, only daughter and heiress of Thomas lord Culpepper; in whose right he afterwards possessed Leeds Castle, with several manors and estates in the county of Kent, and in the Isle of Wight; and that immense tract of country comprised within the boundaries of the rivers Potowmac and Rappahannoc in Virginia, called the Northern Neck; containing by estimation five millions seven hundred thousand acres. He had the misfortune to lose his father while young; and at his decease, he and his two brothers, Henry

<sup>1</sup> Biog. Brit.

and Robert, and four sisters, one of whom, Frances, was afterwards married to Denny Martin, esq. of Loose, in Kent, came under the guardianship of their mother and grandmother, the dowager ladies Fairfax and Culpepper, the latter of whom was a princess of the house of Hesse Cassel.

Lord Fairfax, at the usual age, was sent to the university of Oxford to complete his education, and was highly esteemed there for his learning and accomplishments. His judgment upon literary subjects was then, and at other times, frequently appealed to; and his biographer informs us he was one of the writers of the *Spectator*, but the annotators on that work have not been able to ascertain any of his papers. After some years' residence in the university, he took a commission in the regiment of horse called the Blues, and remained in it, as is supposed, till the death of the survivor of the two ladies above mentioned; who had usually resided at Leeds Castle. Some time before their decease, a circumstance happened, that eventually occasioned him much uneasiness. He had been persuaded, upon his brother Henry's arriving at the age of twenty-one, or rather compelled by the ladies Culpepper and Fairfax, under a menace, in case of refusal, of never inheriting the Northern Neck, to cut off the intail, and to sell Denton Hall, and the Yorkshire estates, belonging to this branch of the Fairfax family, which had been in their possession for five or six centuries, in order to redeem those of the late lord Culpepper, that had descended to his heiress, exceedingly encumbered, and deeply mortgaged. This circumstance happened while lord Fairfax was at Oxford, and is said to have occasioned him the greater vexation, as it appeared afterwards, that the estates had been disposed of, through the treachery of a steward, for considerably less than their value; less even than what the timber that was cut down to discharge the purchase money, before the stipulated day of payment came, was sold for. He conceived, therefore, a violent disgust against the ladies, who, as he used to say, had treated him with such unparalleled cruelty; and ever afterwards expressed the keenest sense of the injury that had been done, as he thought, to the Fairfax family. After entering into possession, he began to inquire into the value and situation of his estates; and he soon discovered that the proprietary lands in Virginia had been extremely mismanaged and

under-let. An agent, who at the same time was a tenant, had been employed by the dowager lady Fairfax, to superintend her concerns in that quarter of the world; and he is said to have abused her confidence, and to have enriched himself and family, as is too frequently the case, at the expence of his employer. Lord Fairfax therefore wrote to William Fairfax, esq. his father's brother's second son, who held, at that time, a place of considerable trust and emolument under the government in New England; requesting him to remove to Virginia, and to take upon himself the agency of the Northern Neck. With this request Mr. Fairfax readily complied; and as soon as he conveniently could, he removed with his family to Virginia, and settled in Westmoreland county. He there opened an agency-office for the granting of the proprietary lands; and as the quit-rent demanded was only after the rate of two shillings for every hundred acres, the vacant lands were rapidly let, and a considerable and permanent income was soon derived from them.

Lord Fairfax, informed of these circumstances, determined to go himself to Virginia, to visit his estates, and the friend and relation to whom he was so greatly obliged. Accordingly, about 1739, he embarked for that continent; and on his arrival in Virginia, he went and spent twelve months with his friend Mr. Fairfax, at his house in Westmoreland county; during which time he became so captivated with the climate, the beauties and produce of the country, that he formed a resolution of returning to England, in order to prosecute a suit, which he had with the crown, on account of a considerable tract of land claimed in behalf of the latter by governor Gooch (which suit was afterwards determined in his favour); and, after making some necessary arrangements, and settling his family affairs, to return to Virginia, and spend the remainder of his life upon his vast and noble domain there. It is not quite certain how long he remained in England to adjust all these concerns, but he appears to have finally settled in the Northern Neck in 1746, or 1747.

On his return at this time, he went to Belvoir, the seat of his friend and relation Mr. William Fairfax, and remained several years in his family, undertaking and directing the management of his farms and plantations, and amusing himself with hunting and the pleasures of the field. At length, the lands about Belvoir not answering his expecta-

tion, and the foxes becoming less numerous, he determined to remove to a fine tract of land on the western side of the Blue Ridge, or Apalachian mountains, in Frederic county, about eighty miles from Belvoir; where he built a small neat house, which he called Greenway-court; and laid out one of the most beautiful farms, consisting of arable and grazing lands, and of meadows two or three miles in length, that had ever been seen in that quarter of the world. He there lived the remainder of his life, in the style of a gentleman farmer, or rather of an English country gentleman. He kept many servants, white and black; several hunters; a plentiful, but plain table, entirely in the English fashion; and his mansion was the mansion of hospitality. His dress corresponded with his mode of life, and notwithstanding he had every year new suits of clothes, of the most fashionable and expensive kind, sent out to him from England, which he never put on, was plain in the extreme. His manners were humble, modest, and unaffected; not tinctured in the smallest degree with arrogance, pride, or self-conceit. He was free from the selfish passions, and liberal almost to excess. The produce of his farms, after the deduction of what was necessary for the consumption of his own family, was distributed and given away to the poor planters and settlers in his neighbourhood. To these he frequently advanced money, to enable them to go on with their improvements; to clear away the woods, and cultivate the ground; and where the lands proved unfavourable, and not likely to answer the labour and expectation of the planter or husbandman, he usually indemnified him for the expence he had been at in the attempt, and gratuitously granted him fresh lands of a more favourable and promising nature. He was a friend and father to all who held and lived under him; and as the great object of his ambition was the peopling and cultivating of that beautiful country of which he was the proprietor, he sacrificed every other pursuit, and made every other consideration subordinate, to this great point.

Lord Fairfax had been brought up in revolution principles, and had early imbibed high notions of liberty, and of the excellence of the British constitution. He devoted a considerable part of his time to the public service. He was lord lieutenant and custos rotulorum of the county of Frederic; presided at the county courts held at Winchester, where during the sessions he always kept open table;



and acted as surveyor and overseer of the highways and public roads. His chief if not sole amusement was hunting; and in pursuit of this exercise he frequently carried his hounds to distant parts of the country; and entertained every gentleman of good character and decent appearance, who attended him in the field, at the inn or ordinary, where he took up his residence for the hunting season. So unexceptionable and disinterested was his behaviour, both public and private, and so generally was he beloved and respected, that during the late contest between Great Britain and America, he never met with the least insult or molestation from either party, but was suffered to go on in his improvement and cultivation of the Northern Neck; a pursuit equally calculated for the comfort and happiness of individuals, and for the general good of mankind.

In 1751, Thomas Martin, esq. second son of his sister Frances, came over to Virginia to live with his lordship; and a circumstance happened, a few years after his arrival, too characteristic of lord Fairfax not to be recorded. After general Braddock's defeat in 1755, the Indians in the interest of the French committed the most dreadful massacres upon all our back settlements. Their incursions were every where stained with blood; and slaughter and devastation marked the inroads of these cruel and merciless savages. Every planter of name or reputation became an object of their insidious designs; and as lord Fairfax had been pointed out to them as a captain or chief of great renown, the possession of his scalp became an object of their sanguinary ambition, and what they would have regarded as a trophy of inestimable value. With this view they made daily inroads into the vicinage of Greenway-court; and it is said that not less than 3000 lives were sacrificed to their cruel barbarity between the Apalachian and Alleghenny mountains. The most serious apprehensions were entertained for the safety of lord Fairfax and the family at Greenway-court. In this crisis of danger his lordship, importuned by his friends and the principal gentry of the colony to retire to the inner settlements for security, is said to have addressed his nephew, who now bore the commission of colonel of militia, nearly in the following manner:—"Colonel Martin, the danger we are exposed to, which is undoubtedly great, may possibly excite in your mind apprehension and anxiety. If so, I am ready to take any step that you may judge expedient for

our common safety. I myself am an old man, and it is of little importance whether I fall by the tomahawk of an Indian, or by disease and old age : but you are young, and, it is to be hoped, may have many years before you. I will therefore submit it to your decision, whether we shall remain where we are, taking every precaution to secure ourselves against the ravages of the enemy, or abandon our habitation, and retire within the mountains, that we may be sheltered from the danger to which we are at present exposed. If we determine to remain, it is possible, notwithstanding our utmost care and vigilance, that we may both fall victims : if we retire, the whole district will immediately break up ; and all the trouble and solicitude which I have undergone to settle this fine country will be frustrated, and the occasion perhaps irrecoverably lost." Colonel Martin, after a short deliberation, determined to remain, and as affairs in that quarter soon took a more favourable turn, the danger gradually diminished, and at length entirely disappeared.

Lord Fairfax, though possessed of innumerable good qualities, had some few singularities in his character. Early in life he had been disappointed in a love-match, and this is thought to have made a deep impression on lord Fairfax's mind ; and to have had no inconsiderable share in determining him to retire from the world, and to settle in the wild, and at that time almost uninhabited, forests of North America. It is thought also to have excited in him a general dislike of the sex, in whose company, unless he was particularly acquainted with the parties, it is said he was reserved, and under evident constraint and embarrassment. But his biographer thinks this has been misrepresented. He possibly might not entertain a very favourable opinion of the sex ; owing partly to the above-mentioned circumstance, in which the lady behaved very treacherously, permitting the carriages, equipage, &c. to be prepared, and then accepting another offer ; and partly to the treatment he had experienced from the ladies of Leeds Castle ; but this does not seem to have influenced his general behaviour to them. He had lived many years retired from the world, in a remote wilderness, sequestered from all polished society, and perhaps might not feel himself perfectly at ease, when he came into large parties of ladies, where ceremony and form were to be observed ; but he had not forgot those accomplished manners which he had acquired in his early

youth ; at Leeds Castle, at the university, and in the army. His motive for settling in America was of the most noble and heroic kind. It was, as he always himself declared, to settle and cultivate that beautiful and immense tract of country, of which he was the proprietor ; and in this he succeeded beyond his most sanguine expectations, for the Northern Neck was better peopled, better cultivated, and more improved, than any other part of the dominion of Virginia.

Lord Fairfax lived to extreme old age at Greenway-court, universally beloved, and died as universally lamented, in January or February 1782, in the ninety-second year of his age. He was buried at Winchester, where he had so often and so honourably presided as judge of the court. He bequeathed Greenway-court to his nephew colonel Martin ; and his barony descended to his only surviving brother Robert Fairfax, to whom he had before consigned Leeds Castle, and his other English estates. This Robert, seventh lord Fairfax, died at Leeds Castle in 1791, and bequeathed that noble mansion, and its appendages, to his nephew the reverend Denny Martin, who has since taken the name of Fairfax. The barony or title, by regular descent, is now vested in the reverend Bryan Fairfax, the present and eighth lord Fairfax, third son of William Fairfax, esq. above mentioned. His claim on the barony was confirmed, in 1800, by the house of peers.<sup>1</sup>

FAITHORNE (WILLIAM), a very celebrated engraver, was born in London in the early part of the seventeenth century. He was the pupil of Peake, the printer and printseller, who was afterwards knighted, and worked with him three or four years. At the breaking out of the civil war, Peake espoused the cause of Charles I. ; and Faithorne, who accompanied his master, was taken prisoner by the rebels at Basing-house, whence he was sent to London, and confined in Aldersgate. In this uncomfortable situation he exercised his graver ; and a small head of the first Villiers, duke of Buckingham, in the style of Mallan, was one of his first performances. The solicitations of his friends in his favour at last prevailed ; and he was released from prison, with permission to retire on the continent.

<sup>1</sup> For this interesting account of the enterprising and patriotic Thomas lord Fairfax, we are indebted to Dr. Burnaby's "*Travels through the Middle Settlements in North America*," 1798, 3d edit. 4to, where are other particulars of the Fairfax family,

The story of his banishment for refusing to take the oath to Oliver Cromwell, would have done him no discredit, had it been properly authenticated, but that does not appear to be the case. Soon after his arrival in France, he found protection and encouragement from the abbé de Marolles, and formed an acquaintance with the celebrated Nanteuil, from whose instructions he derived very considerable advantages. About 1650, he returned to England, and soon after married the sister of a person who is called "the famous" captain Croud. By her he had two sons, Henry, who was a bookseller, and William, an engraver in mezzotinto.

He now opened a shop opposite the Palsgrave-head tavern without Temple-bar, where he sold not only his own engravings, but those of other English artists, and imported a considerable number of prints from Holland, France, and Italy. He also worked for the booksellers, particularly Mr. Royston, the king's bookseller, Mr. Martin, his brother-in-law, in St. Paul's church-yard, and Mr. William Peake, a stationer and printseller on Snow-hill, the younger brother of his old master. About 1680, he retired from his shop, and resided in Printing-house-yard: but he still continued to work for the booksellers, and painted portraits from the life in crayons, which art he learned of Nanteuil, during his abode in France. He also painted in miniature; and his performances in both these styles were much esteemed. These portraits are what we now find with the inscription "W. Faithorne *pinxit*." He appears to have been well paid for his engravings, of which lord Orford has given a very full list. Mr. Ashmole gave him seven pounds for the engraving of his portrait, which, if not a large one, or very highly finished, could not at that time have been a mean price. Unfortunately, however, for him, his son William dissipated a considerable part of his property, and it is supposed that the vexation he suffered from this young man's misconduct, tended to shorten his days. He died in May 1691, and was buried by the side of his wife in the church of St. Anne, Blackfriars. In 1662 he published "The Art of Engraving and Etching."

Portraits constitute the greater part of Faithorne's engravings. He worked almost entirely with the graver in a free clear style. In the early part of his life, he seems to have followed the Dutch and Flemish manner of engraving; but at his return from France he had consider-

ably improved it. Some of his best portraits are admirable prints, and finished in a free delicate style, with much force of colour; but he did not draw the human figure correctly, or with good taste, and his historical plates by no means convey a proper idea of his abilities.—His son scraped portraits in mezzotinto, and probably might have acquired a comfortable subsistence, but he neglected his business before he had attained any great degree of excellence, and died about the age of thirty.<sup>1</sup>

FALCANDUS is ranked among the Sicilian historians of the twelfth century, but his personal history is involved in obscurity. Muratori makes him a Sicilian, but Mongitori says he was only educated in Sicily, and that he was more of a Norman than a Sicilian, although he lived many years in the latter kingdom. The editors of the “*L’Art de verifier les Dates*” are of opinion that the true name of Falcandus is Fulcandus, or Foucault. According to them, Hugues Foucault, a Frenchman by birth, and at length abbot of St. Denys, had followed into Sicily his patron Stephen de la Perche, uncle to the mother of William II. archbishop of Palermo, and great chancellor of the kingdom. Yet Falcandus has all the feelings of a Sicilian; and the title of *alumnus*, which he bestows on himself, appears to indicate that he was born, or at least, according to Mongitori, was educated in that island. Falcandus has been styled the Tacitus of Sicily, and Gibbon seems unwilling to strip him of his title: “his narrative,” says that historian, “is rapid and perspicuous, his style bold and elegant, his observation keen; he had studied mankind, and feels like a man.” There are four editions of his history, one separate, Paris, 1550; a second in the Wechels’ collection of Sicilian histories, 1579, folio; a third in Carusio’s Sicilian library; and a fourth in the seventh volume of Muratori’s collection. Falcandus appears to have been living about 1190. His history embraces the period from 1130 to 1169, a time of great calamity to Sicily, and of which he was an eye-witness.<sup>2</sup>

FALCO, a historian of Benevento, of the twelfth century, was notary and secretary to pope Innocent II. and was also a judge or magistrate of Benevento. He wrote a curious chronicle of events strikingly told, but in a bad

<sup>1</sup> Walpole’s Anecdotes.—Strutt’s Dictionary.

<sup>2</sup> Morcri.—Gibbon’s Hist.—Fabric. Bibl. Med. et Inf. Lat.

style, which happened from 1102 to 1140. Miræus says that Falco's readers are as much impressed as if they had been present at what he relates. This chronicle was first printed by Ant. Caraccioli, a priest of the order of regular clerks, along with three other chroniclers, under the title "*Antiqui chronologi quatuor*," Naples, 1626, 4to. It has since been reprinted in Muratori's and other collections.<sup>1</sup>

FALCONER (THOMAS), an English gentleman of extraordinary talents and attainments, was the son of William Falconer, esq. one of the magistrates of Chester, by his wife Elizabeth, the daughter of Ralph Wilbraham, esq. of Townsend in Cheshire, and was born in 1736. That his education had not been neglected appears evidently from the uncommon progress he made in classical learning and antiquities, to which he appears to have been early attached, and in the study of which he persevered during a long and painful course of years. He had a permanent indisposition, which lasted thirty-two years, and which he bore with pious resignation. Such was his thirst of knowledge during this period, that he used to read in a kneeling posture, the only one in which he had a temporary respite from internal uneasiness, from which he was never entirely free. He was a man of taste and science, of extraordinary memory, and powers of application, and singularly comprehensive in his reading, and judicious and communicative. He was particularly acquainted with voyages and travels, and retained a fondness for both to the last. His latter days, when indisposition permitted him, were chiefly dedicated to the preparation of an edition of Strabo, in which he had made a considerable progress at the time of his death, Sept. 4, 1792. He was buried in St. Michael's church, within the city of Chester, where he died, but there is a marble tablet to his memory in St. John's church, in which parish he resided until within a few years of his death. On this tablet is a just and elegant inscription to his memory from the pen of his brother Dr. William Falconer of Bath.

As Mr. Falconer had little ambition to appear often in the character of an author, his works bear small proportion to the extent of his knowledge. The only publications from his pen were, "*Devotions for the Sacrament of the Lord's Supper*," with an Appendix containing a method of

<sup>1</sup> Moreri.—Fabric. Bibl. Med. et Inf. Lat.

digesting the book of Psalms, so as to be applicable to the common occurrences of life. By a Layman," 1786, which has often been reprinted; "Observations on Pliny's Account of the Temple of Diana at Ephesus," inserted in the *Archæologia*, vol. XI. of which a very close examination and analysis may be seen in the *British Critic*, vol. VII.; and "Chronological Tables from the reign of Solomon to the death of Alexander the Great," Clarendon press, 1796, 4to. This was found among his MSS. in a prepared state, and presented to the university of Oxford by the author's brother. The prefatory discourse, which is replete with elaborate research and profound erudition, while it explains, in a very satisfactory way, the arrangement of the tables, and settles many dark and discordant points of ancient history, may also be considered as a dissertation on the fine arts during the æra which it comprises; and the chronological tables will be highly acceptable to those who adhere to archbishop Usher's mode of computation. His very learned and elaborate edition of Strabo, after being many years in the Clarendon press, was finally published in 1807, 2 vols. folio, by his nephew the rev. Thomas Falconer, M. A. of Corpus Christi college, Oxford, the translator of Hanno's Periplus, and the author of several works worthy of the fame of his father and uncle. Of the merits of this edition of Strabo, it would be unnecessary to enlarge in this place, as they have so recently been the subject of much critical controversy, which the work will outlive with lasting reputation.<sup>1</sup>

FALCONER (WILLIAM), an ingenious poet, was born about 1730, and was the son of a poor but industrious barber at Edinburgh, all of whose children, with the exception of our author, were either deaf or dumb. William received such common education as might qualify him for some inferior employment, and appears to have contracted a taste for reading, and a desire for higher attainments than his situation permitted. In the character of Arion, unquestionably intended for his own, he hints at a farther progress in study than his biographers have been able to trace :

" On him fair Science dawn'd in happier hour,  
Awakening into bloom young Fancy's flower :  
But soon Adversity, with freezing blast  
The blossom wither'd, and the dawn o'ercast,

<sup>1</sup> Churton's *Life of Dr. Townson* prefixed to his *Works*, p. lv.—*Brit. Crit.* vols. VII. and IX.

Forlorn of heart, and by severe decree  
Condemn'd *reluctant* to the faithless sea."

It must indeed have been with reluctance that a boy who had begun to taste the sweets of literature, consented to serve an apprenticeship on board a merchant vessel at Leith, which we are told he did when very young. He was afterwards in the capacity of a servant to Campbell, the author of *Lexiphanes*, when purser of a ship. Campbell is said to have discovered in Falconer talents worthy of cultivation; and when the latter distinguished himself as a poet, used to repeat with some pride, that he had once been his scholar.

Falconer, probably by means of this friend, was made second mate of a vessel employed in the Levant trade, which was shipwrecked during her passage from Alexandria to Venice, and only three of the crew saved. The date of this event cannot now be ascertained; but what he saw and felt on the melancholy occasion made the deepest impression on his memory, and certainly suggested the plan and characters of his celebrated poem. Whether before this time he had made any poetical attempts we are not informed. The favours of a genuine muse are usually early, and it is at least probable that the classical allusions so frequent in "*The Shipwreck*," were furnished by much previous reading.

In 1751 he appeared among the poets who lamented the death of Frederick prince of Wales, in a poem published at Edinburgh, which probably gratified the humble expectations of a friendly circle, without procuring him much encouragement. He is said, however, to have followed up his first effort, by some small pieces sent to that accustomed repository of early talent, the *Gentleman's Magazine*. Mr. Clarke has pointed out "*The Chaplain's petition to the Lieutenants in the ward-room*," the "*Description of a ninety-gun Ship*," and some lines "*On the uncommon scarcity of Poetry*." Mr. Clarke has likewise presented his readers with a whimsical little poem, descriptive of the abode and sentiments of a midshipman, which was one of Falconer's early productions; and offers some reasons for being of opinion that he was the author of the popular song "*Cease, rude Boreas*."

Our author is supposed to have continued in the merchant service until he gained the patronage of his royal highness Edward duke of York, by dedicating to him



"The Shipwreck," in the spring of 1762; and it is much to the honour of his highness's taste that he joined in the praise bestowed on this poem, and became desirous to place the author in a situation where he could befriend him. With this view, the duke advised him to quit the merchant service for the royal navy; and before the summer had elapsed, Falconer was rated a midshipman on board sir Edward Hawke's ship, the Royal George, which at the peace of 1763, was paid off; but previously to that event, Falconer published an "Ode on the Duke of York's second departure from England as Rear-Admiral." His highness had embarked on board the Centurion with commodore Harrison, for the Mediterranean; and Falconer composed this ode "during an occasional absence from his messmates, when he retired into a small space formed between the cable tiers and the ship's side." It is a rambling, incoherent composition, in which we discover little of the author of the Shipwreck.

As Falconer wanted much of that complementary time of service, which might enable him to arrive at the commission of Lieutenant, his friends advised him to exchange the military for the civil department of the royal navy; and accordingly, in the course of 1763, he was appointed purser of the *Glory* frigate of 32 guns. Soon after he married a young lady of the name of Hicks, the daughter of the surgeon of Sheerness Yard. With this lady, who had considerable taste, he appears to have lived happily, although his circumstances were reduced for want of employment. That this was the case appears from a whimsical incident related by his biographer. "When the *Glory* was laid up in ordinary at Chatham, commissioner Hanway, brother to the benevolent Jonas Hanway, became delighted with the genius of its purser. The captain's cabin was ordered to be fitted up with a stove, and with every addition of comfort that could be procured; in order that Falconer might thus be enabled to enjoy his favourite propensity, without either molestation or expence."

Here he employed himself, for some time, in various literary occupations. Among others he compiled an "Universal Marine Dictionary," a work of great utility, and highly approved by professional men in the navy. In 1764, he published a new edition of the *Shipwreck*, in 8vo, corrected and enlarged, with a preface which indicates no great facility in that species of composition. In the fol-

lowing year, appeared "The Demagogue," a political satire on lord Chatham, Wilkes, and Churchill, and intended as an antidote to the writings of the latter. It contains a sufficient proportion of the virulent spirit of Churchill, but lord Chatham and Wilkes were not at this time vulnerable, and "The Demagogue" was soon forgotten.

The Marine Dictionary was published in 1769, before which period he appears to have left his naval retreat at Chatham for an abode in the metropolis of a less comfortable kind. Here, depressed by poverty, but occasionally soothed by friendship, and by the affectionate attentions of his wife, he subsisted for some time on various resources. In 1768 he received proposals from the late Mr. Murray, the bookseller, to be admitted a partner in the business which that gentleman afterwards established.

No reason can be assigned with more probability for his refusing this liberal offer, than his appointment, immediately after, to the pursership of the *Aurora* frigate, which was ordered to carry out to India, Messrs. Vansittart, Scrofton, and Forde, as supervisors of the affairs of the Company. He was also promised the office of private secretary to those gentlemen, a situation from which his friends conceived the hopes that he might eventually obtain lasting advantages. *Dis aliter visum.* The *Aurora* sailed from England on the 30th of September, 1769, and after touching at the Cape, was lost during the remainder of the passage in a manner which left no trace by which the cause of the calamity could be discovered. The most probable conjecture is, that she foundered in the Mosambique channel.

"In person," says Mr. Clarke, "Falconer was about five feet seven inches in height; of a thin light make, with a dark weather-beaten complexion, and rather what is termed hard-featured, being considerably marked with the small-pox; his hair was of a brownish hue. In point of address, his manner was blunt, awkward, and forbidding; but he spoke with great fluency; and his simple yet impressive diction was couched in words which reminded his hearers of the terseness of Swift. Though he possessed a warm and friendly disposition, he was fond of controversy, and inclined to satire. His observation was keen and rapid; his criticisms on any inaccuracy of language, or expression, were frequently severe; yet this severity was always intended eventually to create mirth, and not by any means

to show his own superiority, or to give the smallest offence. In his natural temper he was cheerful, and frequently used to amuse his messmates by composing acrostics on their favourites, in which he particularly excelled. As a professional man he was a thorough seaman; and, like most of that profession, was kind, generous, and benevolent. He often assured governor Hunter, that his education had been confined merely to reading English, writing, and a little arithmetic; notwithstanding which he was never at a loss to understand either French, Spanish, Italian, or even German."

As a poet, Falconer's fame must rest entirely on "The Shipwreck." His other pieces could never have survived the occasion which produced them, and could have ranked him only among the versifiers of a day, while the Shipwreck bids fair for immortality. In the powers of description, he has scarcely a superior, and has excluded comparison by choosing a subject with which accident only can make a poet acquainted, a subject which may be described, for he has described it in all its awful dignity, but which surpasses the common reach of imagination. The distant ocean, and its grand phænomena, have often employed the pens of the most eminent poets, but they have generally produced an effect by indefinite outlines and imaginary incidents. In Falconer, we have the painting of a great artist taken on the spot, with such minute fidelity as well as picturesque effect, that we are chained to the scene with all the feelings of actual terror.

In the use of imagery, Falconer displays original powers. His Sun-set, Midnight, Morning, &c. are not such as have descended from poet to poet. He beheld these objects under circumstances in which it is the lot of few to be placed. His images cannot, therefore, be transferred or borrowed; they have an appropriation which must not be disturbed, nor can we trace them to any source but that of genuine poetry. Although we may suspect that he had studied the *Æneid*, there are no marks of servile imitation, while he has the high merit of enriching English poetry by a new train of ideas, and conducting the imagination into an undiscovered country.

The principal objection to this poem is the introduction of sea-terms; and although it must be confessed that he has softened these by an exquisite harmony of numbers, some of his descriptions must ever remain unintelligible to

indolent readers. But Falconer did not need to be told of this objection, and in his introduction, he deprecates what he had full reason to expect. If, however, we attend to his design, it will become evident that the introduction of sea-terms was absolutely necessary. "The Shipwreck" is didactic, as well as descriptive, and may be recommended to a young sailor, not only to excite his enthusiasm, but to improve his knowledge of the art. Mr. Clarke, whose judgment on this subject may be followed with safety, and whose zeal for the reputation of the British navy does honour both to his head and heart, says, that, the Shipwreck "is of inestimable value to this country, since it contains within itself the rudiments of navigation; if not sufficient to form a complete seaman, it may certainly be considered as the grammar of his professional science. I have heard many experienced officers declare, that the rules and maxims delivered in this poem, for the conduct of a ship in the most perilous emergency, form the best, indeed the only opinions which a skilful mariner should adopt."

With such views it was impossible to exclude a language which is uncouth only where it is not understood, and which as being the language of those heroes who have elevated the character of their country beyond all precedent and all comparison, merits higher veneration than the technical terms of common mechanics; nor, upon this account, ought the Shipwreck to involve the blame which attaches to the "Cyder" of Philips, or the "Fleece" of Dyer. No art can give dignity to such subjects, nor did they demand the aid of poetry to render them more useful or more pleasing. Falconer's subject was one of the most sublime inflictions of Providence. He described it for those who might be destined to behold it, and he knew that if among sailors he found no acute critics, he would find intelligent and sympathizing readers. When therefore we consider his whole design, the objection may admit of some apology even from those who will yet regret that a poet of such genuine skill should have narrowed his fame by writing for a class.<sup>1</sup>

FALCONET (CAMILLE), born at Lyons in 1671, was bred a physician, in which profession his family had long

<sup>1</sup> Johnson and Chalmers's English Poets, 1810.—Clarke's edition of the Shipwreck.—Irving's Life of Falconer.

been celebrated, but distinguished himself more in general literature than in medicine. He settled at Paris, became a friend of Malebranche, and in 1716 was elected into the French academy. He had a library of forty-five thousand volumes, from which, in 1742, he presented to the royal library all those that were wanting to that collection. He died Feb. 8, 1762, at the age of 91, being supposed (like Fagon), to have prolonged his life by his skill. He was of a lively disposition, with a ready natural eloquence; and though he was not so famous in the practice of medicine, he was much esteemed in consultation. His chief works are, 1. A translation of Villemont's "*Systema Planetarum*," published in 1707. 2. An edition of the Greek pastoral of "*Daphnis and Chloe*," translated by Amyot, with curious notes. 3. An edition of Desprier's "*Cymbalum Mundi*," with notes. 4. Several dissertations in the memoirs of the academy; and some medical theses.—He was uncle to Stephen Falconet, the celebrated sculptor, of whom we regret that no good account has yet reached this country, where he has long been known for his writings.<sup>1</sup>

FALCONIA (PROBA), a Roman poetess, who flourished about 395, under the emperor Honorius, was a native of Horta, or Hortanum, in Etruria. There is still extant by her, a cento from Virgil, giving the sacred history from the creation to the deluge; and the history of Christ, in verses selected from that poet, introduced by a few lines of her own. Authors have sometimes confounded her with Anicia Falconia Proba, the mother of three consuls: and some have said she was that Valeria Proba, who was the wife of Adelfius, a proconsul. Her poem was first published with Ausonius, at Venice, 1472, under the title "*Probæ Falconiæ, cento Virgilianus, seu Centimetrum de Christo, versibus Virgilianis compaginatum*." The last edition is that of Wolfius in the "*Mulierum Græcarum Frag.*" Hamb. 1734, 4to.<sup>2</sup>

FALETTI (JERONIMO), an Italian poet of the sixteenth century, was a native of Savona, in the state of Genoa. He published in 1557 a poem, in ottava rima, on the wars of Charles V. in Flanders, and other miscellaneous poems; and in 1558, twelve of his orations were published at Venice by Aldus, in folio. He wrote on the causes of the German war under Charles V. and an Italian translation of

<sup>1</sup> Dict. Hist.

<sup>2</sup> Saxii Onomast.—Clark's Bibliographical Dictionary.

Athenagoras on the resurrection, 1556, 4to. He was also one of the authors of the celebrated collection under the title of "Polyanthea." He was distinguished as a statesman, an orator, and an historian, as well as a poet, and was deputed on an embassy to Venice by Hercules Antestini, duke of Ferrara.<sup>1</sup>

FALK (JOHN PETER), one of the scientific travellers employed by the late empress of Russia to explore her vast dominions, was born in Westrogothia, a province in Sweden, about 1727. He studied medicine in the university of Upsal, and went through a course of botany under the celebrated Linnæus, to whose son he was tutor. He publicly defended the dissertation (in the Linnæi "Amœnitates Academicæ") which that famous botanist had composed on a new species of plants, which he called *astromeria*. In 1760, he was so deeply affected with depression of spirits, that Linnæus, in order to amuse his mind, sent him to travel over the island of Gothland, to make a collection of the plants it produces, and the various kinds of corals and corallines which the sea leaves on its shores; but this journey was attended with no diminution of his distemper, which found a continual supply of aliment in a sanguine melancholy temperament, in a too sedentary way of life, and in the bad state of his finances.

Professor Forskael having left Upsal for Copenhagen in 1760, Falk followed him thither, in hopes of being appointed his assistant in his famous journey through Arabia, but the society that were to go on that important expedition being already formed, his application failed, and being obliged to return, he herborised as he travelled, and enriched the Flora Suecica with several new discoveries. A man in office at St. Petersburg having written to Linnæus to send him a director for his cabinet of natural history, Falk accepted the post, which led him to the chair of professor of botany at the apothecaries' garden at St. Petersburg, a place that had been long vacant; but his hypochondriac complaint still continued to torment him. When the imperial academy of sciences was preparing in 1768 the plan of its learned expeditions, it took Falk into its service, though his health was uncertain. He was recalled in 1771, but having got only to Kasan in 1773, he there obtained permission to go and use the baths of Kissiar,

<sup>1</sup> Moreri.

from which he returned again to Kasan at the end of the year, with his health apparently better; but his disease soon returned with redoubled violence, and his mind being deranged he put a period to his life on March 31, 1774. His fate was generally and justly lamented. His papers were found in the greatest disorder. They contained, however, very useful and important relations. He particularly made it his business to inquire about the Kirguises and the other Tartarian nations; and as he frequently remained for the space of nine months together in the same place, he was enabled to procure satisfactory reports concerning the objects of his investigations. The imperial academy, in 1774, appointed professor Laxmann to arrange his manuscripts in order for publication; which was done accordingly, but they were not published until 1785, when they appeared at Petersburg in 3 vols. 4to.<sup>1</sup>

FALKENSTEIN (JOHN HENRY), a voluminous compiler of historical documents, was born in Franconia in 1682, and died in 1760. In 1724 he was appointed director of the university of Erlangen, but turning catholic, he entered into the service of the bishop of Eichstadt, and after the death of that prelate, obtained the patronage of the margrave of Anspach. Among other compilations of a similar kind, without taste or arrangement, but which may be useful to future historians, are his "Antiquities of Nordgau in the bishopric of Eichstadt," 3 vols. fol.<sup>2</sup>

FALKLAND. See CARY.

FALLE (PHILIP), a learned man, was born in the isle of Jersey in 1655, and in 1669 became a commoner of Exeter college in Oxford; from whence he removed to St. Alban's hall, and took both his degrees in arts, that of master in July 1676. Afterwards he went into orders, retired to his native country, where he was made rector of St. Saviour's, and was afterwards chosen deputy from the states of that island to king William and queen Mary. He was also rector of Shenley, in Hertfordshire, where he built an elegant house at the expense of 1000*l*. King William recommended him to a prebend in Durham. The golden prebend was then vacant, but the bishop removed Dr. Pickering to it, and gave Dr. Falle the fourth stall, of which he afterwards complained. The repairing of the prebendal house cost him 200*l*. He died at Shenley, in

<sup>1</sup> Dr. Gleig's Suppl. to the Encyclop. Britan.—Dict. Hist.      <sup>2</sup> Dict. Hist.

1742, and left his excellent library (excepting a collection of sacred music, which he gave to the library at Durham), to the island of Jersey. He published three sermons; one preached at St. Hilary's in Jersey, in 1692; another at Whitehall in 1694; and another before the mayor of London in 1695. He was the author also of "An account of the isle of Jersey, the greatest of those islands that are now the only remainder of the English dominions in France: with a new and accurate map of that island," 1694, 8vo. This is much quoted by bishop Gibson.<sup>1</sup>

FALLOPIUS (GABRIEL), a most celebrated physician and anatomist of Italy, was descended from a noble family, and born at Modena, most probably in 1523, although some make him born in 1490. He enjoyed a strong and vigorous constitution, with vast abilities of mind, which he cultivated by an intense application to his studies in philosophy, physic, botany, and anatomy. In this last he made some discoveries, and, among the rest, that of the tubes by which the ova descend from the ovarium, and which from him are called the "Fallopian tubes." He travelled through the greatest part of Europe, and penetrated by his labour the most abstruse mysteries of nature. He practised physic with great success, and gained the character of one of the ablest physicians of his age. He was made professor of anatomy at Pisa in 1548, and was promoted to the same office at Padua in 1551; at which last place he died October 9, 1563, according to the common opinion, in the prime of life, but not so, if born in 1490.

His writings, by which he very much distinguished himself, were first published separately, at the time they were written; and afterwards collected with the title of, "*Opera genuina omnia, tam Practica, quam Theoretica, in tres tomos distributa.*" They were printed at Venice in 1584, and in 1606; and at Francfort in 1600, "*cum Operum Appendice,*" and in 1606, in 3 vols. folio.<sup>2</sup>

FALSTER (CHRISTIAN), was a celebrated Danish critic and philologer of Flensburg, the exact time of whose birth and death we have not been able to learn. His chief works, which are all of a curious and interesting nature, and published between the years 1717 and 1731, are: 1. "*Supplementum Lingæ Latinæ,*" consisting of obser-

<sup>1</sup> Ath. Ox. vol. II.—Hutchinson's Hist. of Durham, vol. II. p. 186.

<sup>2</sup> Gen. Dict.—Moreri.—Niceron, vols. IV. and X.—Mauget and Haller.—Savoy Oronast.



vations on Cellarius's edition of Faber; Flensburg, 1717. 2. "*Animadversiones Epistolicae*," of a similar nature, published at the same place and time. 3. "*Quæstiones Romanæ*," containing an idea of the literary history of the Romans, with memorials of eminent writers and works; Flensburg, 1718. 4. "*Cogitationes Philologicae*," Lips. 1719. 5. "*Sermo Panegyricus de variarum gentium bibliothecis*," *ibid.* 1720. 6. *Vigilia prima noctium Ripensium*," containing observations on A. Gellius, Hafniæ, 1721. 7. "*Amœnitates Philologicae*," Amst. 1729—32, 3 vols. And, 7. "A Danish translation of the fourteenth satire of Juvenal," Hafn. 1731, in 4to, the rest are 8vo.<sup>1</sup>

FALZ (RAYMOND), a celebrated medallist, was the son of a jeweller, and born at Stockholm in 1658. His father dying in his infancy, he was sent to Stettin to the care of his maternal uncle, and afterwards being brought back to Stockholm, employed himself in goldsmith's work, painting, and modelling in wax. In 1680 he went to Copenhagen, and thence to Lubeck, Hamburgh, and many other places, for the sake of improvement in his art. At Augsburg he learned to work on steel. In 1683, after studying the French language, he went to Paris, and was employed by Cheron the French king's medallist, and having acquired a very high reputation for his workmanship, he began business on his own account, and executed a great number of excellent medals illustrative of the history of Louis XIV. who was so well pleased with his performances as to settle a pension of 1200 livres upon him, besides paying him liberal prices for his works. In 1686 he took a trip to the Netherlands, and thence into England. After returning to the continent, he re-visited his native country, Sweden, where the king gave him an handsome pension; and in 1688, Frederic, elector of Brandenburg, invited Falz to his court, and appointed him his medallist. After increasing his fame in Sweden, at Berlin, and at Hanover, he died at Berlin May 26, 1703.<sup>2</sup>

FANCOURT (SAMUEL), a native of the West of England, who may be termed the inventor of circulating libraries, was, at the beginning of the last century, pastor of a congregation of protestant dissenters in Salisbury, where he had a number of pupils for near twenty years. Professing a creed very different from the opinions of

<sup>1</sup> Saxii Onomast.

<sup>2</sup> Moreri.

Calvin, as appears by his numerous publications, he incurred the displeasure of persons of that persuasion, and a controversy arose in which clergymen of the establishment and the dissenters had an equal share. It turned on the divine prescience, the freedom of the human will, the greatness of the divine love, and the doctrine of reprobation.

Driven from a comfortable settlement to the great metropolis, where he acquired no new one as a teacher, Mr. Fancourt, about 1740 or 1745, established the first circulating library for gentlemen and ladies, at a subscription of a guinea a year for reading; but in 1748 extended it to a guinea in all, for the purchase of a better library, half to be paid at the time of subscribing, the other half at the delivery of a new catalogue then in the press, and twelve pence a quarter beside, to begin from Michaelmas 1754, to the librarian. Subscriptions were to be paid without further charge to the proprietors, but to pay only from the time of subscribing; out of which quarterly payments were to be deducted the rent of the rooms to receive the books, and accommodate subscribers, a salary to the librarian to keep an open account, and to circulate the books; a stock to buy new books and duplicates as there was occasion; the expence of providing catalogues, and drawing up writings for settling the trust. This trust was to be vested in twelve or thirteen persons chosen by ballot out of the body of proprietors; and the proposer, Mr. Fancourt himself, was to be the first librarian, and to continue so as long as he discharged his office with diligence and fidelity. Every single subscription entitled the subscriber to one book and one pamphlet at a time, to be changed *ad libitum* for others, and kept *ad libitum*, if not wanted by other subscribers. Mr. Fancourt advertised himself also in these proposals as a teacher of Latin, to read, write, and speak it with fluency in a year's time or less, at twelve guineas a year, one guinea a month, or twelve pence an hour, allowing five or six hours in a week. The great hypercritic of Mr. Fancourt's design was the late Dr. C. Mortimer. Not to trace the poor librarian through every shifting of his quarters, he fixed at last at the corner of one of the streets in the Strand, where, encumbered with a helpless and sick wife, turned out of fashion, and out-planned by a variety of imitators, and entangled with a variety of plans, not one of which could extricate him from perplexities, this poor man, who may be said to have

first circulated knowledge among us, sunk under a load of debt, unmerited reproach, and a failure of his faculties, brought on by the decay of age, precipitated by misfortunes. His library became the property of creditors, and he retired in humble poverty to Hoxton-square, where some of his brethren relieved his necessities till the close of his life, in his ninetieth year, June 8, 1768. As a preacher, though neither what is now called popular, nor pastor of a London congregation, he was occasionally called upon to fill up vacancies, and is said to have preached with a considerable degree of manly eloquence.

He published three or four occasional sermons, besides his tracts against Calvinistic principles, which were answered by Messrs. Morgan, Norman, Bliss, Millar, and Eliot, all, or mostly, dissenting ministers, and defended in various pamphlets by the author.<sup>1</sup>

FANNIUS (CAIUS), surnamed STRABO, was consul at Rome in 161 B. C. with Valerius Messala. The law called *Fannia* was made during his consulate, for regulating the expences of feasts, and empowering the pretors to drive the rhetoricians and philosophers from Rome. This law prohibited more than ten asses to be spent at a common feast, and an hundred at the most solemn, such as those of the Saturnalia, or of the public games; which seems almost incredible, when it is considered that a sheep at that time cost ten asses, and an ox an hundred, according to the opinion of several learned men. Caius Fannius, his son, distinguished himself by his eloquence, and was consul 120 B. C. He opposed the enterprizes of Caius Gracchus, and made a speech against him, which is praised by Cicero. Caius Fannius, cousin-german of this latter, was questor 139 B. C. and pretor ten years after; served under Scipio Africanus the younger in Africa; and, in Spain, under Fabius Maximus Servilianus. He was the disciple of Panætius, a celebrated stoic philosopher; married the youngest daughter of Lelius, and wrote some annals, which are much praised by Cicero.<sup>2</sup>

FANSHAWE (the Right Hon. Sir RICHARD, Knt. and bart.), a statesman, negociator, and poet of the last century, was the youngest son, and tenth child, of sir Henry Fanshawe, knt. remembrancer of the exchequer, and brother of lord viscount Fanshawe, of Dromore, in the king-

<sup>1</sup> Gent. Mag. vol. LIV.

<sup>2</sup> Gen. Diet.

dom of Ireland, and was born at Ware-park in Hertfordshire, in the month of June 1608. Being only seven years of age when his father died, the care of his education devolved upon his mother, who placed him under the famous schoolmaster Thomas Farnaby. November 12, 1623, he was admitted a fellow-commoner of Jesus college, Cambridge, under the tuition of Dr. Beale, where he prosecuted his studies with success, and discovered a genius for classical learning. Thence he was removed to the Inner Temple, Jan. 22, 1626; but at his mother's death he resolved to pursue a line of life better adapted to his genius and inclination, and accordingly he travelled to France and Spain, for the purpose of acquiring the languages, and studying the manners of those countries. On his return home he was appointed secretary to the embassy at Madrid, under lord Aston, and was left resident there from the time of lord Aston's resignation to the appointment of sir Arthur Hopton in 1638.

Being in England at the breaking-out of the civil war, he declared early for the crown, and was employed in several important matters of state. In 1644, attending the court at Oxford, he had the degree of D. C. L. conferred upon him, and was appointed secretary at war to the prince of Wales, whom he attended into the western parts of England, and thence into the islands of Scilly and Jersey. In 1648 he was appointed treasurer to the navy under prince Rupert, which office he held till 1650, when he was created a baronet, and sent to Madrid to represent the necessitous situation of his master, and to beg a temporary assistance from Philip IV. He was then sent for to Scotland, and served there in the capacity of secretary of state to the great satisfaction of all parties, although he took neither covenant nor engagement\*. About this time he was recommended by the king to the York party, who received him with great kindness, and entrusted him with the broad seal and signet. In 1651 he was taken prisoner at the battle of Worcester, and committed to close custody in London; but, having contracted a dangerous sickness, he had liberty allowed him, upon giving bail, to go for the

\* When sir Richard Fanshawe's ill health obliged him to apply for his enlargement after the battle of Worcester, where he was taken prisoner, sir Henry Vaue proposed, as one of the conditions, that he should take the engage-

ment; upon which Cromwell, who was present, replied, that he never knew the engagement given as a medicine: his liberty was then granted on 4000*l*. bail.

recovery of his health to any place he should chuse, provided he stirred not five miles thence without leave from the parliament. In 1654 he was at Tankersley park in Yorkshire, which place he hired of his friend lord Strafford, to whom he dedicated his translation of the "*Lusiad of Camoëns*," written during his residence there. In February 1659 (under pretence of travelling abroad with the eldest son of Philip earl of Pembroke), he obtained his bail to be returned, and repaired to king Charles II. at Breda, who knighted him in April following; and appointed him master of requests, and secretary of the Latin tongue.

Upon his majesty's restoration he expected to be appointed secretary of state, from a promise which had formerly been made him of that office; but to his great disappointment, it was, at the instance of the duke of Albemarle, given to sir William Morrice, which circumstance lady Fanshawe states thus: "The king promised sir Richard that he should be one of the secretaries of state (at the Restoration), and both the duke of Ormond and lord chancellor Clarendon were witnesses of it; yet that false man made the king break his word for his own accommodation, and placed Mr. Morrice, a poor country gentleman of about 200*l.* a year, a fierce presbyterian, and one who never saw the king's face; but still promises were made of the reversion to sir Richard."

He was elected one of the representatives of the university of Cambridge\* in the parliament which met the 8th of May 1661, and was soon after sworn a privy counsellor of Ireland. Having by his residence in foreign courts qualified himself for public employments abroad, he was sent envoy extraordinary to Portugal, with a dormant commission to the ambassador, which he was to make use of as occasion should require. Shortly after, he was appointed ambassador to that court, where he negotiated the marriage between his master king Charles II. and the infanta donna Catharina, daughter of king John VI. and returned to England towards the end of the same year. It appears that he was again sent ambassador to that crown in 1662, and was, upon his return to England the following

\* Sir Richard had the good fortune to be the first chosen, and the first returned member in the commons-house after the king came home, and

this cost him no more than a letter of thanks, two brace of bucks, and twenty broad pieces for wine.

year, sworn of his majesty's privy-council. His integrity, abilities, and industry, became so well known in Portugal, that he was recommended and desired by that crown to be sent to Spain as the fittest person to bring about an accommodation between Spain and Portugal. In the beginning of 1664 he was sent ambassador to Philip IV. king of Spain, and arrived, February the 29th, at Cadiz, where he was saluted in a manner unexampled to others, and received with several circumstances of particular esteem. It appears from one of sir Richard's letters, that this extraordinary respect was paid him not only upon his own, but also upon his master the king of England's account. He says, "I had not been three hours on shore (at Cadiz) when an extraordinary messenger arrived from Madrid with more particular orders than formerly, from his catholic majesty, importing that our master's fleet, when arrived, and his ambassador, should be pre-saluted from the city in a manner unexampled to others, and which should not be drawn into example hereafter. Moreover (and this so likewise), that I and all my company must be totally de-frayed, both here and all the way up to Madrid, upon his catholic majesty's account; with several other circumstances of particular esteem for our royal master, above all the world beside." From a passage in another letter of his it is evident, that the hope the Spaniards entertained, of having Tangier and Jamaica restored to them by England, was, "that which made his arrival impatiently longed for, and so magnificently celebrated." During his residence at this court, however, after all that apparent good will, he experienced such frequent mortifications as ministers use to meet with in courts irresolute and perplexed in their own affairs, and had made a journey to Lisbon upon the earnest desire of Spain, and returned without effect. On a sudden, when the recovery of Philip IV. grew desperate, a project for a treaty was sent to the ambassador, containing more advantages of trade to the nation, and insisting upon fewer inconvenient conditions than had ever been in any of the former, and urging the immediate acceptation or rejection of it, on account of the king's illness, "which," they declared, "might make such an alteration in counsels, that, if it were not done in his life-time, they knew not what might happen after." The ambassador, surprised with this overture, compared what was offered with what he was to demand by his instructions; and what was defective in

those particulars he added to the articles presented to him, with such farther additions, as, upon his own observation and conference with the merchants, occurred to him; which being agreed to, he signed the treaty, with a secret article respecting Portugal, and sent it to England. The treaty was no sooner brought to the king, and perused in council, but many faults were found with it, and in the end the king concluded that he would not sign it; and the ambassador was recalled.

Sir Richard was preparing for his return to England; when, June 4, 1666, he was seized at Madrid with a violent fever, which put an end to his life the 16th of the same month, the very day he had designed to set out on his return home. His body, being embalmed, was conveyed by his lady, with all his children then living, by land to Calais, and afterwards to All Saints church in Hertford, where it was deposited in the vault of his father-in-law, sir John Harrison, till May 18, 1671, and then was removed into a new vault, made on purpose for him and his family in the parish-church of Ware. Near the vault there is a handsome monument erected to his memory. He was remarkable for his meekness, sincerity, humanity, and piety; and also was an able statesman and a great scholar, being in particular a complete master of several modern languages, especially Spanish, which was perfectly familiar to him.

Although much of his life was spent in active business, he found leisure to produce the following works: 1. An English translation in rhyme of Guarini's "*Il Pastor Fido*, or the Faithful Shepherd," 1646, 4to. 2. A translation from English into Latin verse of Fletcher's "*Faithful Shepherdess*," 1658. 3. In the octavo edition of "*The Faithful Shepherd*," are inserted the following poems of our author; An Ode on his majesty's Proclamation in 1630, commanding the gentry to reside upon their estates in the country; an English translation of the fourth book of Virgil's *Æneid*; Odes of Horace, translated into English; and a summary Discourse of the Civil Wars of Rome. 4. He translated from Portuguese into English, Camoens' "*Lusiad*, or Portugal's Historical Poem," 1655, folio. 5. After his decease were published two pieces in 4to, 1671, "*Querer per solo querer*," "*To love only for love's sake*," a dramatical romance, represented before the king and queen of Spain; and "*Fiestas de Aranjuez*," Festival at

Aranjeuz. Both written in Spanish by Antonio de Mendoza, upon celebrating the birth-day of Philip VI. in 1623, at Aranjuez; and translated by our author in 1654, during his confinement. 6. His correspondence was published in 1701, in one volume, 8vo, under this title: "Original Letters of his excellency sir Richard Fanshawe during his embassy in Spain and Portugal; which, together with divers letters and answers from the chief ministers of state in England, Spain, and Portugal, contain the whole negotiations of the treaty of peace between those three crowns." The publisher received these letters from the hands of a daughter of sir Richard, who had them in her possession. He also composed other things, remaining in manuscript, which he wrote in his younger years, but had not the leisure to complete. Even some of the preceding printed pieces have not all the perfection which our ingenious author could have given them: for, as his biographer observes, "being, for his loyalty and zeal to his master's service, tossed from place to place, and from country to country, during the unsettled times of our anarchy, some of his manuscripts falling by misfortune into unskilful hands, were printed and published without his consent or knowledge, and before he could give them his last finishing strokes." But that was not the case with his translation of "*Il Pastor Fido*," which was published by himself, and procured him much reputation.

His lady, by whom he had six sons and eight daughters, of whom one son and four daughters survived him, was the daughter of sir John Harrison by Margaret his wife, daughter of Robert Fanshawe, of Fanshawe-gate, esq. great uncle to sir Richard, to whom she was married in Wolvercot church, near Oxford, May 18, 1644. She compiled, for the use of her only son, "*Memoirs of the Fanshawe Family*," containing a particular account of their sufferings in the royal cause, in which she and her sister Margaret Harrison (who in 1654 married sir Edmund Turnor, of Stoke-Rochford, co. Lincoln, knt.) bore a considerable share, being the constant companions of sir Richard in those perilsous times. The description of her and her husband's taking leave of Charles I. when he was a prisoner at Hampton-court, is a very affecting specimen of these *Memoirs*, and is told with great simplicity. "During the king's stay at Hampton-court, I went three times to pay my duty to him, both as I was the daughter of his servant, and the wife



of his servant; the last time I ever saw him I could not refrain from weeping. When I took my leave of the king, he saluted me, and I prayed God to preserve his majesty with long life and happy years. The king stroked me on the cheek, and said, "Child, if God pleaseth it shall be so, but both you and I must submit to God's will; and you know in what hands I am in." Then turning to my husband, he said, 'Be sure, Dick, to tell my son all that I have said, and deliver these letters to my wife. Pray God bless her; and I hope I shall do well.' Then taking my husband in his arms, he said, "Thou hast ever been an honest man; I hope God will bless thee, and make thee a happy servant to my son, whom I have charged in my letter to continue his love and trust to you;" adding, 'And I do promise you, if I am ever restored to my dignity, I will bountifully reward you both for your services and sufferings.'—Thus did we part from that glorious sun, that within a few months afterwards was extinguished, to the grief of all Christians, who are not forsaken of their God."

These memoirs, from the variety of interesting matter they contain, might, if they were published, prove an acceptable present to the public. The excellent writer of them was no less distinguished for her strength of mind and courage than for her piety and virtue. When the vessel that carried her from Ireland to Spain was attacked, she put on men's clothes, and fought with the sailors. In the second volume of Mr. Seward's "Anecdotes" are many other curious extracts from lady Fanshawe's Memoirs.<sup>1</sup>

FANTONI (JOHN), a celebrated physician, was born at Turin in 1675. He studied philosophy and the belles lettres in the university of his native city, with distinguished success, and then passed to the medical classes, in which he gave farther evidence of his abilities, and obtained his degree of doctor. He was enabled, through the liberality of his prince, to traverse France, Germany, and the Low Countries, every where making valuable additions to his knowledge.

<sup>1</sup> Biog. Brit. new edit. an article contributed by Edmund Turnor, esq. The account of sir Richard in the preceding edition of the Biog. Brit. and in this Dictionary, being taken from the Life prefixed to his Letters, was erroneous, as to facts. An advertisement appeared in the London Gazette, No. 3778, announcing that the account of sir Richard prefixed to his Letters, was added by the booksellers, during the absence and without the consent of the person by whose direction the letters were printed, and that it is very erroneous: but as to the Letters themselves, "the reader may depend on the truth of them, setting aside the errors of the press."

On his return to Turin, he commenced public teacher of anatomy, and afterwards was successively chosen to fill the chairs of theoretical and practical medicine. In the interim the king of Sardinia appointed him physician to the prince of Piedmont, his son. This office, however, did not interfere with his labours in the university, where he was still distinguished near the middle of the succeeding century, notwithstanding his advanced age. The period of his death is not known.

The first publication of Fantoni was entitled "*Dissertationes Anatomicæ XI. Taurini, 1701.*" The second, "*Anatomia corporis humani ad usum Theatri Medici accommodata, ibid. 1711.*" This edition, which is, in fact, a part of the preceding work, relates to the anatomy of the abdomen and chest only. 3. "*Dissertationes duæ de structura et usu duræ matris et lymphaticorum vasorum, ad Antonium Pacchionum conscriptæ, Romæ, 1721.*" 4. "*Dissertationes duæ de Thermis Valderianis, Aquis Gratiæ, Maurianensibus, Genève, 1725, in 8vo, and 1738, in 4to.*" 5. "*Opuscula Medica et Physiologica, Genève, 1738.*" This contains likewise some observations of his father. 6. "*Dissertationes Anatomicæ septem priores renovatæ, de Abdomine, Taurini, 1745.*" 7. "*Commentariolum de Aquis Vindoliensibus, Augustanis, et Ansionensibus, ibid. 1747.*" His father, JOHN BAPTIST FANTONI, though less distinguished than his son, was also a teacher of anatomy and of the theory of medicine at Turin, as well as librarian, and first physician to Victor Amadeus II. duke of Savoy. He died prematurely in 1692, (having only attained the age of forty), in the vicinity of Embrun, where the duke, his patron, was encamped, during the siege of Chorges. He left several unfinished manuscripts, which John Fantoni revised, and of which he published a collection of the best parts, under the title of "*Observationes Anatomico medicæ selectiores,*" at Turin, in 1699, and at Venice in 1713. This work contains some useful observations relative to the diseases of the heart.<sup>1</sup>

FARDELLA (MICHAEL ANGELO), a celebrated professor of astronomy and natural history at Padua, was born in 1650, of a noble family, at Tripani in Sicily. He entered the third order of St. Francis; taught mathematics at Messina, and theology at Rome, where he had taken a doctor's

<sup>1</sup> Moreri.—Dict. Hist.—Rees's Cyclopædia, from Eloy.

degree in the college della Sapienza. Francis II. duke of Modena made him professor of philosophy and geometry in his capital; but he gave up that situation to go to Venice, where he quitted the Franciscan habit in 1693, by permission of the pope, and took that of a secular priest. He was afterwards appointed professor of astronomy and physic in the university of Padua, and died at Naples, from a second attack of an apoplexy, January 2, 1718. Fardella had a lively genius and fertile imagination, but became so absent, by a habit of profound thought, that he sometimes appeared to have lost his senses. He left several works on literature, philosophy, and mathematics; some in Latin, others in Italian. The principal are, "*Universæ Philosophiæ Systema*," Venice, 1691, 12mo; "*Universæ Usualis Mathematicæ Theoria*," 12mo; "*Animæ humanæ Natura ab Augustino detecta*," 1698, folio; several works in favour of Descartes's philosophy, &c.<sup>1</sup>

FARE (CHARLES AUGUSTUS, MARQUIS DE LA), was born in 1644, at the castle of Valgorge, in Vivarais. He was captain of the guards to the duke of Orleans, and his son, who was regent. His gaiety, and sprightly wit, made him the delight of the best companies. He left a few songs, and other poetical pieces, which have been printed with those of his friend the abbé de Chaulieu, and separately, with his *Memoirs*, 2 vols. small 12mo. They are full of wit and delicacy; but we are told he had attained the age of sixty before he made any poetical effort, and that then his inspirer was rather Cupid or Bacchus than Apollo. He also wrote the words of an opera, called "*Panthea*." His "*Memoirs*" are written with great freedom and openness, and show the dislike which their author, and all his party, had to the government. We do not find when they were first published, but an English edition bears date 1719. The Author died at Paris, 1712.<sup>2</sup>

FAREL (WILLIAM), a learned minister of the church, and most intrepid reformer, was the son of a gentleman of Dauphiné in France, and born at Gap in 1489. He studied philosophy, and Greek and Hebrew, at Paris with great success, and was for some time a teacher in the college of cardinal le Moine. Briçonnet, bishop of Meaux, being inclined to the reformed religion, invited him to preach in his diocese in 1521; but the persecution raised there

<sup>1</sup> Moreri.—Niceron, vol. XII.

<sup>2</sup> Dict. Hist. in La Fare.

against the early protestants who were styled heretics, in 1523, obliged him to provide for his security out of France. He then retired to Strasburgh, where Bucer and Capito admitted him as a brother; and he was afterwards received as such by Zwinglius at Zurich, by Haller at Berne, and by Oecolampadius at Basil. As he was thought well qualified by zeal and knowledge for such a task, he was advised to undertake the reformation of religion at Montbeliard, in which design he was supported by the duke of Wittenberg, who was lord of that place; and he succeeded in it most happily. He was a man on some occasions of too much warmth and enthusiasm against popery, which, however, he tempered a little, by the advice of Oecolampadius. Once on a procession-day, he pulled out of the priest's hand the image of St. Antony, and threw it from a bridge into the river, a boldness and imprudence which was unnecessary, and might have cost him his life. Erasmus by no means liked Farel's temper, as appears from what he wrote of him to the official of Besancon. "You have," says he, "in your neighbourhood the new evangelist, Farel; than whom I never saw a man more false, more virulent, more seditious." Erasmus has also given a very unfavourable character of him elsewhere: but he thought Farel had censured him in some of his writings, and therefore is not to be altogether believed in every thing he says of him; nor indeed was a man of decision and intrepidity likely to be a favourite with the timid and time-serving Erasmus.

In 1528, he had the same success in promoting the reformation in the city of Aigle, and soon after in the bailiwick of Morat. He went afterwards to Neufchatel in 1529, and disputed against the Roman catholic party with so much strength, that this city embraced the reformed religion, and established it entirely Nov. 4, 1530. He was sent a deputy to the synod of the Waldenses, held in the valley of Angrogne. Hence he went to Geneva, where he laboured against popery: but the grand vicar and the other clergy resisted him with so much fury, that he was obliged to retire. He was called back in 1534 by the inhabitants, who had renounced the Roman catholic religion; and was the chief person that procured the perfect abolition of it the next year. He was banished from Geneva with Calvin in 1538, and retired to Basil, and afterwards to Neufchatel, where there was great probability of a large

evangelical harvest. From thence he went to Metz, but had a thousand difficulties to encounter; and was obliged to retire into the abbey of Gorze, where the count of Furstenberg protected him and the new converts. But they could not continue there long; for they were besieged in the abbey, and obliged at last to surrender, after a capitulation. Farel very happily escaped, though strict search was made after him, having been put in a cart among the sick and infirm. He took upon him his former functions of a minister at Neufchatel, whence he took now and then a journey to Geneva. When he went thither in 1553, he was present at Servetus's execution. He went again to Geneva in 1564, to take his last leave of Calvin, who was dangerously ill. He took a second journey to Metz in 1565, being invited by his ancient flock, to witness the success of his labours, but returned to Neufchatel, and died there Sept. 13, or, as Dupin says, Dec. 3, in the same year.

He married at the age of sixty-nine, and left a son, who survived him but three years. Though he was far better qualified to preach than to write books, yet he was the author of some few publications of the controversial kind, among which are a treatise "Upon the true use of the Cross," Paris, 1560, and another "Upon the authority of the Word of God, and human traditions."<sup>1</sup>

FARET (NICHOLAS), a French wit and poet, was born in 1600 at Bourg en Bresse, and going very young to Paris, attached himself to Vaugelas, Boisrobert, and Coëffetau; and was afterwards made secretary to the count d'Harcourt, and then steward of his house. Faret was one of the first members of the French academy, and employed to settle its statutes. He was very intimate with St. Amand, who celebrates him in his verses, as an illustrious debauchee, merely to furnish a rhyme to Cabaret. He was at length appointed secretary to the king, and died at Paris in September 1646, leaving several children by two marriages. His works are, a translation of Eutropius; "L'Honnête Homme," taken from the Italian of Castiglione, 12mo; "Vertus necessaires a un Prince;" and several poems in the collections of his time. He also left a life of René II. duke of Lorraine, and Memoirs of the famous count d'Harcourt, MS.<sup>2</sup>

<sup>1</sup> Melchior Adam.—Gen. Dict.—Dupin.

<sup>2</sup> Moreri.—Niceron, vol. XXIII.—Dict. Hist.

**FARIA DE SOUSA (EMANUEL)**, one of the most celebrated historians and poets of his nation in the seventeenth century, was born March 18, 1590, at Sonto near Caravilla in Portugal, of a noble family, both by his father's and mother's side. His father's name was Amador Perez d'Eiro, and his mother's Louisa Faria, but authors are not agreed in their conjectures why he did not take his father's name, but preferred Faria, that of his mother, and Sousa, which is thought to have been his grandmother's name. In his infancy he was very infirm, yet made considerable progress, even when a puny child, in writing, drawing, and painting. At the age of ten, his father sent him to school to learn Latin, in which his proficiency by no means answered his expectations, owing to the boy's giving the preference to the Portuguese and Spanish poets. These he read incessantly, and composed several pieces in verse and prose in both languages, but he had afterwards the good sense to destroy his premature effusions, as well as to perceive that the Greek and Roman classics are the foundation of a true style, and accordingly he endeavoured to repair his error by a careful study of them. In 1604, when only in his fourteenth year, he was received in the rank of gentleman into the household of don Gonzalez de Moraes, bishop of Porto, who was his relation, and afterwards made him his secretary; and during his residence with this prelate, which lasted ten years, he applied himself indefatigably to his studies, and composed some works, the best of which was an abridgment of the historians of Portugal, "*Epitome de las historias Portuguesas, desde il diluvio hasta el anno 1628,*" Madrid, 1628, 4to. In this he has been thought to give rather too much scope to his imagination, and to write more like an orator than a historian. In 1612 he fell in love with a lady of Porto, whom he calls *Albania*, and who was the subject of some of his poems; but it is doubtful whether this was the lady he married in 1614, some time after he left the bishop's house, on account of his urging him to go into the church, for which he had no inclination. He remained at Porto until 1618, when he paid his father a visit at Pombeiro. The year following he went to Madrid, and into the service of Peter Alvarez Pereira, secretary of state, and counsellor to Philip the III. and IV. but Pereira did not live long enough to give him any other proof of his regard than by procuring him to be made a knight of the order of Christ in Portugal.

In 1628 he returned to Lisbon with his family, but quitted Portugal in 1631, owing to his views of promotion being disappointed. Returning to Madrid, he was chosen secretary to the marquis de Castel Rodrigo, who was about to set out for Rome as ambassador at the papal court. At Rome Faria was received with great respect, and his merit acknowledged; but having an eager passion for study, he visited very few. The pope, Urban VIII. received him very graciously, and conversed familiarly with him on the subject of poetry. One of his courtiers requested Faria to write a poem on the coronation of that pontiff, which we find in the second volume of his poems. In 1634, having some reason to be dissatisfied with his master, the ambassador, he quitted his service, and went to Genoa with a view to return to Spain. The ambassador, piqued at his departure, which probably was not very ceremonious, wrote a partial account of it to the king of Spain, who caused Faria to be arrested at Barcelona. So strict was his confinement, that for more than three months no person had access to him; until Jerome de Villa Nova, the prothonotary of Arragon, inquired into the affair, and made his innocence known to the king. This, however, had no other effect than to procure an order that he should be a prisoner at large in Madrid; although the king at the same time assured him that he was persuaded of his innocence, and would allow him sixty ducats *per* month for his subsistence. Faria afterwards renewed his solicitations to be allowed to remove to Portugal, but in vain; and his confinement in Madrid, with his studious and sedentary life, brought on, in 1647, a retention of urine, the torture of which he bore with great patience. It occasioned his death, however, on June 3, 1649. He appears to have merited an excellent character, but was too little of a man of the world to make his way in it. A spirit of independence probably produced those obstacles which he met with in his progress; and even his dress and manner, we are told, were rather those of a philosopher than of a courtier. Besides his History of Portugal, already mentioned, and of which the best edition was published in 1730, folio, he wrote, 1. "Noches claras," a collection of moral and political discourses, Madrid, 1623 and 1626, 2 vols. 12mo. 2. "Fuente de Aganipe, o Rimes varias," a collection of his poems, in 7 vols. Madrid, 1644, &c. 3. "Commentarios sobre las Lusíadas de Luis de Camoëns," an immense com-

mentary on the *Lusiad*, *ibid.* 1639, in 2 vols. folio. He is said to have began it in 1614, and to have bestowed twenty-five years upon it. Some sentiments expressed here had alarmed the Inquisition, and the work was prohibited. He was permitted, however, to defend it, which he did in, 4. "Defensa o Information por los Commentarios, &c." Madrid, 1640 or 1645, folio. 5. "Imperio de la China, &c." and an account of the propagation of religion by the Jesuits, written by Semedo: Faria was only editor of this work, Madrid, 1643, 4to. 6. "Nobiliario del Conde D. Petro de Barcelos," &c. a translation from the Portuguese, with notes, *ibid.* 1646, folio. 7. "A Life of Don Martin Bapt. de Lanuza," grand justiciary of Arragon," *ibid.* 1650, 4to. 8. "Asia Portuguesa," Lisbon, 1666, &c. 3 vols. folio. 9. "Europa Portuguesa," *ibid.* 1678, 2 vols. folio. 10. "Africa Portuguesa," *ibid.* 1681, folio. Of this we have an English edition by John Stevens, Lond. 1695, 3 vols. 8vo. 11. "America Portuguesa." All these historical and geographical works have been considered as correct and valuable. Faria appears to have published some other pieces of less importance, noticed by Antonio.<sup>1</sup>

FARINACCIO (PROSPER), an eminent lawyer, was born October 30, 1554, at Rome. He was a Roman advocate, and fiscal procurator; took pleasure in defending the least supportable causes, and is said to have acted with extreme rigour and severity in his office of fiscal procurator. This conduct drew him into very disagreeable situations, and would have proved his ruin, had not some cardinals, who admired his wit and genius, interceded for him with Clement VIII. who said, alluding to the name of Farinaccio, that "the *farina* was excellent, but the *sack* which contained it was good for nothing." Farinaccio died at Rome October 30, 1618, aged sixty-four. His works have been printed at Antwerp, 1620; and the following make 13 vols. folio: "Decisiones Rotæ," 2 vols.; "Decisiones Rotæ novissimæ," 1 vol.; "Decisiones Rotæ recentissimæ," 1 vol.; "Repertorium Judiciale," 1 vol.; "De Hæresi," 1 vol.; "Consilia," 2 vols.; "Praxis Criminalis," 4 vols.; "Succus praxis criminalis," 1 vol. All these were considered as valuable works by the Roman lawyers.<sup>2</sup>

FARINATO (PAUL), an Italian painter, was born at Verona in 1522; his mother dying in labour of him. He

<sup>1</sup> Chaufepie.—Antonio Bibl. Hisp.—Niceron, vol. XXXVI.

<sup>2</sup> Moreri.—Erythræi Pinacotheca.



was a disciple of Nicolo Golfino, and an admirable designer, but not altogether so happy in his colouring: though there is a piece of his painting in St. George's church at Verona, so well performed in both respects, that it does not seem inferior to one of Paul Veronese, which is placed next to it. He was famous also for being an excellent swordsman, and a very good orator, and Strutt mentions some engravings by him. He had considerable knowledge in sculpture and architecture, especially that part of it which relates to fortifications. His last moments are said to have been as remarkable as his first, on account of the death of his nearest relation. He lay upon his death-bed in 1606; and his wife, who was sick in the same room, hearing him cry out, "He was going," told him, "She would bear him company;" and actually did so, as they both expired at the same minute.<sup>1</sup>

FARINELLI. See BROSCHI.

FARINGDON (ANTHONY), an English divine, was born at Sunning in Berks, 1596. He was admitted scholar of Trinity college, Oxford, in 1612, and elected fellow in 1617. Three years after, he took a master of arts degree; about which time entering into orders, he became a celebrated preacher in those parts, an eminent tutor in the college, and, as Wood says, an example fit to be followed by all. In 1634, being then bachelor of divinity, he was made vicar of Bray near Maidenhead in Berks, and soon after divinity-reader in the king's chapel at Windsor. He continued at the first of these places, though not without some trouble, till after the civil commotions broke out; and then he was ejected, and reduced with his wife and family to such extremities, as to be very near starving. Lloyd says that his house was plundered by Ireton, in mean revenge, because Mr. Faringdon had reproved him for some irregularities when at Trinity college. At length sir John Robinson, alderman of London, related to archbishop Laud, and some of the parishioners of Milk-street, London, invited him to be pastor of St. Mary Magdalen in that city, which he gladly accepted, and preached with great approbation from the loyal party. In 1647, he published a folio volume of these sermons, and dedicated them to his patron Robinson, "as a witness or manifesto," says he to him, "of my deep apprehension of your many noble favours,

<sup>1</sup> Moreri.—Pilkington.—Strutt.

and great charity to me and mine, when the sharpnesse of the weather, and the roughnesse of the times, had blown all from us, and well-neer left us naked."

After his death, which happened at his house in Milk-street, Sept. 1658, his executors published, in 1663, a second folio volume of his sermons; containing forty, and a third in 1673, containing fifty. He left also behind him, in MS. memorials of the life of John Hales of Eaton, his intimate friend and fellow-sufferer; but these memorials have never come to light. Some particulars of his intimacy with Hales will be given in our account of that excellent man.<sup>1</sup>

FARINGTON (GEORGE), an English artist of great promise, the fourth son of the rev. William Farington, B. D. rector of Warrington, and vicar of Leigh in Lancashire, was born in 1754, and received his first instructions in the art from his brother Joseph, one of the present royal academicians; but his inclinations leading him to the study of historical painting, he acquired farther assistance from Mr. West. He was for some time employed by the late alderman Boydell, for whom he executed several very excellent drawings from the Houghton collection. He studied long in the royal academy, and obtained a silver medal in 1779; and in 1780, obtained the golden medal for the best historical picture, the subject of which was the cauldron scene in Macbeth. In 1782 he left England, and went to the East Indies, being induced to undertake that voyage by some advantageous offers. In India he painted many pictures; but his principal undertaking was a large work, representing the Durbar, or court of the nabob, at Mershoodabad. Whilst employed on this work, he imprudently exposed himself to the night air, to observe some ceremonies of the natives, in order to complete a series of drawings begun for that purpose, when he was suddenly seized with a complaint, which, in a few days, unfortunately terminated his life in 1788.<sup>2</sup>

FARMER (HUGH), a learned divine among the protestant dissenters, was born in 1714, at a village near Shrewsbury, where his parents resided, and being early designed for the dissenting ministry, received the first part of his grammatical learning in a school in Llanegryn, near Towyn,

<sup>1</sup> Ath. Ox. vol. II.—Lloyd's Memoirs, fol. p. 543.—Harwood's Alumni Etonenses.

<sup>2</sup> Edwards's Anecdotes of Painting.

Merionethshire, which had been founded by two of his progenitors. From this place he was sent to perfect his classical education under the tuition of Dr. Owen, of Warrington; and in 1730, began his academical studies at Northampton, under the care of Mr. (afterwards Dr.) Doddridge, being one of the doctor's earliest pupils. After Mr. Farmer had finished his academical course, he became chaplain to William Coward, esq. of Waltham-Stowe, Essex, and preacher in a meeting-house which had been lately erected by that gentleman, whose name is of great note among the dissenters, on account of the large bequests which he made for the education of young men for the ministry, and for other beneficent purposes. Mr. Coward was remarkable for the peculiarities and oddities of his temper; and in this respect many pleasant stories are related concerning him. Amongst his other whimsies, his house was shut up at an uncommon early hour, we believe at six in the winter, and seven in the summer; and whoever, whether a visitant or a stated resident, trespassed upon the time, was denied admission. Mr. Farmer having one evening been somewhat too late, was of course excluded. In this exigence he had recourse to a neighbouring family, that of William Snell, esq. a solicitor, in which he continued more than thirty years, during the lives of Mr. and Mrs. Snell, by whom he was treated more like an equal than an inferior. Here he enjoyed a long series of peaceful leisure, which he employed in collecting a large fund of sacred and profane literature, and in his duties as a pastor. His congregation, which, when he accepted the charge of it, was very small, gradually became one of the most wealthy dissenting societies in or near the city of London.

Mr. Farmer's first appearance as an author was in a discourse on the suppression of the rebellion of 1745. It was preached on the day of public thanksgiving appointed upon that occasion in 1746, and printed in the same year. This was the only sermon that we recollect his having ever committed to the press. His abilities, though they might have been usefully displayed in that way, led him to those novel opinions on which his temporary fame was founded. In 1761, he published "An Inquiry into the nature and design of Christ's Temptation in the Wilderness;" the general intention of which is to show, that this part of the evangelical history is not only to be understood as a recital of

visionary representations, but that the whole was a divine vision, premonitory of the labours and offices of our Lord's future ministry. An interpretation so new and singular, could not pass unnoticed. In 1762 there appeared a pamphlet against the Inquiry, entitled "Christ's Temptations, real facts: or, a Defence of the Evangelic History; shewing that our Lord's temptations may be fairly and reasonably understood as a narrative of what was really transacted." A second edition of Mr. Farmer's treatise was soon called for; in which the subject received additional illustration from a considerable number of new notes. Besides this, he published in 1764, an appendix to the "Inquiry," containing some farther observations on the point in debate, and an answer to objections. Another tract, the publication of which was occasioned by the "Inquiry," was entitled "The Sovereignty of the Divine Administration vindicated, or a rational Account of our blessed Saviour's remarkable Temptation in the Wilderness; the Possessed at Capernaum, the Demoniacs at Gadara, and the Destruction of the Swine: with free Remarks on several other important passages in the New Testament." This was a posthumous piece, which had been written before Mr. Farmer's work appeared, by Mr. Dixon, who had been a dissenting minister, first at Norwich, and afterwards at Bolton in Lancashire. Mr. Dixon proposes a figurative or allegorical interpretation of our Lord's temptation. A third edition, with large additions, of Mr. Farmer's "Inquiry" was published in 1776. In 1771, he published "A Dissertation on Miracles, designed to shew that they are arguments of a divine interposition, and absolute proofs of the mission and doctrine of a Prophet," 8vo. Not long after the appearance of the "Dissertation," a notion was propagated, that Mr. Farmer had made considerable use of a treatise of Le Moine's on the same subject, without acknowledging it; and it was asserted, that his book had the very same view with Mr. Le Moine's, and was a copy of his work. Mr. Farmer therefore endeavoured to vindicate himself in a pamphlet, published in 1772, entitled "An Examination of the late rev. Mr. Le Moine's Treatise on Miracles," in which he enters into a particular discussion of that performance, and a defence of himself; but the accusation continued to be repeated, particularly by a writer in the London Magazine.

In 1775, Mr. Farmer gave to the world "Essay on the  
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Demoniacs of the New Testament," in which his opinions were too far remote from those of the Christian world to give much satisfaction. It was ably attacked by Dr. Worthington, a learned clergyman, who had already favoured the public with some pious and valuable writings, in "An impartial Inquiry into the case of the Gospel Demoniacs, with an Appendix, consisting of an essay on Scripture Demonology," 1777. There were some things advanced in this work, which, in Mr. Farmer's opinion, deserved to be considered; and he thought that certain parts of the subject were capable of farther and fuller illustration. He printed, therefore, in 1778, "Letters to the rev. Dr. Worthington, in answer to his late publication, entitled An impartial Inquiry into the case of the Gospel Demoniacs." Another of Mr. Farmer's antagonists was the late rev. Mr. Fell, a dissenting minister, at that time of Thaxted in Essex, and afterwards one of the tutors of the dissenting academy at Homerton. This gentleman published in 1779, a treatise, entitled "Dæmoniacks; an inquiry into the Heathen and the Scripture doctrine of Dæmons; in which the hypotheses of the rev. Mr. Farmer, and others, on this subject, are particularly considered." In this Mr. Fell deduces the injurious consequences to natural and revealed religion which he apprehends to result from the doctrines advanced in the "Dissertation on Miracles," and the "Essay on the Demoniacs," but acquits Mr. Farmer of any evil design, and allows "that he really meant to serve the cause of virtue, which he thought could not be more effectually done than by removing every thing which appeared to him in the light of superstition."

Mr. Farmer's last work appeared in 1783, and was entitled "The general prevalence of the worship of Human Spirits in the ancient Heathen Nations asserted and proved." In this work, which had little success, there are a number of notes referring to Mr. Fell, and which shew Mr. Farmer's sensibility to the attack that had been made upon him by that writer. Indeed, says his panegyrist, we cannot approve of the oblique manner in which some of these notes are composed. It would have been far preferable in our author, either not to have taken any notice of Mr. Fell at all, or to have done it in a more open and manly way. Mr. Fell was not backward in his own vindication. This appeared in 1785, in a publication entitled "The Idolatry of Greece and Rome distinguished from that of other

heathen nations : in a letter to the reverend Hugh Farmer." At the same time that in this tract ample retaliation is made upon Mr. Farmer for his personal severities, it appears to us to contain many things, which, if he had continued to publish on the subject, would have been found deserving of consideration and reply.

As a minister Mr. Farmer received every mark of honour from the dissenters which it was in their power to bestow. For a great number of years he preached twice a day at Walthamstow : but, an associate being at length provided for him at that place, he became in 1761 afternoon-preacher to the congregation of Salters-hall, and some time after was chosen one of the Tuesday-lecturers at Salters-hall. He was also a trustee of the rev. Dr. Daniel Williams's various bequests ; and he was likewise one of Mr. Coward's trustees ; in which capacity he became a dispenser of the large charities that had been left by the gentleman with whom he had been connected in early life. As Mr. Farmer advanced in years, he gradually remitted of his employments as a divine. He resigned first, in 1772, the being afternoon-preacher at Salters-hall ; after which, in 1780, he gave up the Tuesday lectureship of the same place. In his pastoral relation at Walthamstow he continued a few years longer, when he quitted the pulpit entirely. In these several cases his resignations were accepted with peculiar regret. After he had ceased to be a preacher, it was his general custom to spend part of the winter at Bath. Early in 1785, Mr. Farmer was afflicted with almost a total failure of sight, which, however, was restored by the skill, first of Baron Wenzel, and afterwards of Mr. Wathen. Infirmities, however, growing upon him, he departed this life on the 6th of February, 1787, in the seventy-third year of his age, and was buried in Walthamstow church-yard, in the same grave with his friends Mr. and Mrs. Snell. On Sunday, the 18th, his funeral sermon was preached by Mr. Urwick, of Clapham, whose discourse was printed. In his last will, besides providing handsomely for his relations, and remembering his servants, he left a hundred pounds to the fund for the widows of dissenting ministers, and forty pounds to the poor of Walthamstow parish. His regard to the family with which he had so long been connected, and to which he had been so peculiarly obliged, was testified by his bequeathing pecuniary legacies to every member of that

family. Smaller legacies were left by him to others of his friends. His executors were William Snell, esq. of Clapham, and William Hood, esq. of Chaucery-lane, barrister; the first the son, and the second one of the grandsons of Mr. Farmer's great patron. To another grandson, the rev. Robert Jacomb, our author bequeathed his library, with the exception of such classic books as Mr. Snell might select; who also was a residuary legatee, in conjunction with his sister, Mrs. Hood. In this will he also made his request (for that is the term used), that his executors would burn his sermons and manuscripts, unless he should direct otherwise by a separate paper; and, in case they should not do it, the legacies of a hundred pounds each, which he had left them, were to be null and void. He had nearly completed a second volume on the demonology of the ancients; a curious dissertation on the story of Balaam, which he had transcribed for the press, and for the printing of which he had given his directions, and had made preparations for a second edition of his Treatise on Miracles, by which it would have been considerably enlarged, and highly improved; all which were destroyed, as, in the opinion of the executors, coming within the intent of his will. His biographer laments bitterly this undistinguishing destruction, which, indeed, seems rather too much to resemble what happened in Don Quixote's library.

As to his general character, we are told that he was particularly excellent in the pulpit, and that his sermons were rational, spiritual, evangelical, and not unfrequently pathetic; that he had an admirable talent, without trimming, of pleasing persons of very different sentiments, and that when he was speaking of the doctrines of the gospel, there was a swell in his language that looked as if he was rising to a greater degree of orthodoxy in expression than some persons might approve; *but it never came to that point.* In conversation he was lively and brilliant to an uncommon degree; and, like Doddridge, he sometimes went far enough in his complimentary language to persons present. He was likewise very backward in readily declaring his sentiments, when asked them, concerning particular topics, living writers, or recent publications. Any question of this kind not unfrequently produced from him, what has been ascribed to the quakers, another question in return. He appears, however, to have been no philosopher, for we are told that it was probably some feeling

of his last work's not having met with the attention he expected, which dictated the order concerning the burning of his manuscripts. He had great generosity of disposition, and in his distributions to charitable designs and objects went to the utmost extent of his property.<sup>1</sup>

FARMER (RICHARD), D. D. a learned critic and distinguished scholar, was the descendant of a family long seated at Ratcliffe Culey, a hamlet within the parish of Shepey, in the county of Leicester. His grandfather (who died in 1727, aged sixty-three) is described on his tomb in St. Mary's church at Leicester as "John Farmer of Nuneaton, gent." His father, who was largely engaged in Leicester in the business of a maltster, married in 1732-3, Hannah Knibb, by whom he had five sons and four daughters. He died in 1778, at the age of eighty, and his widow in 1808, at the advanced age of ninety-seven. The subject of this article was their second son, and was born in Leicester, Aug. 28, 1735. He received the early part of his education under the rev. Gerrard Andrewes (father of the present dean of Canterbury) in the free grammar-school of Leicester, a seminary in which many eminent persons were his contemporaries. About 1753 he left the school with an excellent character for temper and talents, and was entered a pensioner at Emanuel college, Cambridge, when Dr. Richardson, the biographer of the English prelates, was master, and Mr. Bickham and Mr. Hubbard were tutors. Here Mr. Farmer applied himself chiefly to classical learning and the belles lettres, with a predilection for the latter, in which, in truth, he was best qualified to shine. He took his degree of B. A. in 1757, ranked *as* a senior optime, and gained the silver cup given by Emanuel college to the best graduate of that year, which honorary reward is still preserved with great care in his family. His only Cambridge verses were a poem on laying the foundation-stone of the public library in 1755, and a sonnet on the late king's death in 1760.

In 1760 he proceeded M. A. and succeeded as classical tutor to Mr. Bickham, who was at that time presented to the college-rectory of Loughborough, in Leicestershire. He proved an excellent classical tutor, and had the art of gaining the esteem of his pupils; but, having less attachment to theology and mathematics, he is thought to have

<sup>1</sup> Biog. Dict.—Memoirs by the late Michael Dodson, 8vo, 1805.



been less zealous in recommending those studies, although he never remitted what was necessary for the purposes of initiation, and more can perhaps seldom be achieved by any tutor in the short time he has to direct the pursuits of his scholars. At what time he took orders is not mentioned, but during his being tutor he served the curacy of Swavesey, a village about eight miles from Cambridge. The bent of his private studies being to ancient literature and antiquities, he was in 1763 recommended to, and elected a fellow of, the society of antiquaries. In 1765 he served the office of junior proctor of the university. In May of the following year he published, from the university press, proposals for a history of the town of Leicester, "originally collected by *William Staveley*, esq. barrister at law, now first offered to the public from the author's MS. with very large additions and improvements, &c." It is somewhat singular that Mr. Farmer should mistake the name of Staveley, which was *Thomas*, both in these proposals and in the *imprimatur* which he obtained for it in 1767. That however he set about this work with full intention of pursuing it with diligence, is evident from the tenour of many of the letters which he addressed at that period to some eminent antiquaries, his friends; but, in a very few months, he began to perceive that the task he had undertaken was much more laborious than he had at first imagined. He clung to it, however, through many delays, sometimes flattering himself, and sometimes his subscribers, that it would be completed, until, at length, when he had actually begun to print it, he took the advantage of his promotion to the mastership of Emanuel college, and urging that as an excuse for discontinuing his labours, advertised to return the subscription-money, which was punctually done when called for. He then presented the MSS. and plates to Mr. Nichols, who has since completed the history both of the town and county of Leicester, with a degree of spirit, ability, and industry, perhaps unprecedented in this department of literature.

In 1766 Mr. Farmer published his justly celebrated "Essay on the Learning of Shakspeare," a thin octavo volume, which completely settled a much litigated question, contrary to the opinions of many eminent writers, in a manner that carried conviction to the mind of every one who had either carefully or carelessly reflected on the subject. It may in truth be pointed out as a master-piece,

whether we consider the sprightliness and vivacity with which it is written, the clearness of the arrangement, the force and variety of the evidence, or the compression of scattered materials into a narrow compass; materials which inferior writers would have expanded into a large volume. A second edition of this valuable performance was called for in 1767, in which are a few corrections of style; and a third was printed in 1789, without any additions, except a note at the end, accounting for his finally abandoning his intended publication of the Antiquities of Leicester. It was afterwards added to the prolegomena of Steevens's Shakspeare, 1793, 15 vols. and in the two subsequent editions of 21 vols. by Mr. Reed in 1803, and Mr. Harris in 1812.

In 1767 Mr. Farmer took the degree of B. D. and in 1769 was appointed by Dr. Terrick, then bishop of London, to be one of the preachers at the chapel royal, Whitehall. During the residence in London which this office required, he lodged with the celebrated Dr. Askew, in Queen's Square, Bloomsbury, and became himself a collector of books at a time when such as are now thought invaluable could be picked up at stalls at the most trifling prices. In 1775, on the death of Dr. Richardson, he was chosen master of Emanuel college; Mr. Hubbard, the senior fellow, who had been chosen, declining it, with, says Mr. Cole, "his wonted moderation and disinterestedness, and giving his full suffrage to his friend Mr. Farmer." He now took the degree of D. D. and was very soon succeeded in his tutorship by Dr. William Bennet, the present very learned and amiable bishop of Cloyne. In 1775-6, Dr. Farmer served, in his turn, the office of vice-chancellor. During his holding this office an event occurred, which would scarcely be worth mentioning in a life of Dr. Farmer, had it not been grossly misrepresented. When the disturbances in America had become serious, the university of Cambridge, with numberless other loyal bodies, voted an address to the king, approving of the measures adopted by government to reduce the colonies to their duty; the address, however, was not carried unanimously, and was, in particular, opposed by Dr. John Jebb, so well known for his free opinions in politics and religion, and by some others, of whom, one man, a member of the *caput*, carried his opposition so far, as actually to refuse the key of the place which contained the seal necessary on such occasions. In this emergency the vice-

chancellor, Dr. Farmer, is said to have forced open the door with a sledge-hammer; and this act of violence is called courtly zeal, and all his subsequent preferments are attributed to it. But the fact is, that the opening of this door (of a chest) was not an act of intemperate zeal. The sense of the university had been taken; the senate, by its vote, had given its sanction to the measure before the vice-chancellor exerted his authority, and gave his servant his official orders to break open the chest.

On the death of Dr. Barnardiston, master of Bene't college, Dr. Farmer was, on June 27, 1778, unanimously elected proto-bibliothecarius, or principal librarian of the university, to which he was well entitled from his literary character, and in which office he afforded easy access to the public library to men of learning of all parties, an obligation which some have not repaid by the kindest regard for his memory. Not so the late Mr. Gilbert Wakefield, who, besides other grateful notices, says, in p. 94—95 of his *Life*, that he is “acquainted with striking instances of liberality in Dr. Farmer towards those of whose integrity he was convinced, however opposite their sentiments”—a character, which, although Mr. Wakefield is here speaking of the mastership of the college, may be applied to Dr. Farmer throughout the whole progress of his life.

In April 1780, Dr. Farmer was collated by bishop Hurd, then bishop of Lichfield and Coventry, to the prebend of Aldrewas, and the chancellorship annexed, founded in the cathedral church of Lichfield. In February 1782 he was made prebendary of Canterbury, as it is supposed, through the recommendation of the then first minister, lord North, which he resigned in 1788, on being preferred by the late Mr. Pitt to a residentiaryship of St. Paul's. A few hours after this appointment, he jocosely said to his friend Mr. Nichols, “I could now, if I thought proper, cheat the minister, for I have in my pocket an appointment to the residentiaryship of St. Paul's, without having resigned the prebend of Canterbury.”

Dr. Farmer had now attained the utmost of his wishes; and although both an English and an Irish bishoprick were offered to him, he declined them, for which various reasons have been assigned. One is certainly erroneous. It has been said “that in early life he had felt the power of love, and had suffered such a disappointment as had sunk deep in his mind, and for a time threatened his understanding.

From that period, though he retained his faculties entire, he acquired some peculiarities of manner, of which he was so far conscious, as to be sensible that they would hardly become the character of a bishop; being likewise strongly attached to dramatic entertainments (which, if we mistake not, the English bishops never witness), and delighting in clubs where he could have rational conversation without state or ceremony of any kind, he very wisely preferred his residentiaryship to the highest dignity in the church." What is here said as to his habits being incompatible with the character of a bishop, cannot be denied; but these habits were partly natural, from indolence and a love of ease, and partly acquired by a seclusion from polished society. The lady to whom Dr. Farmer is said to have been attached, was the eldest daughter of sir Thomas Hatton, with whom he became acquainted while curate of Swavesey. Cole says, sir Thomas refused his consent, and this refusal appears to have been given in 1782, when Dr. Farmer was in his forty-seventh year, and if, as Cole affirms, the lady was then only twenty-seven or twenty-eight years of age, she must have been an infant when Dr. Farmer became acquainted with her father. The whole, however, may be only one of Cole's gossiping stories; and whether so or not, Dr. Farmer, neither at this or any previous time, exhibited any symptoms of "disappointed love." It is more rational to suppose, with his last biographer (Mr. Nichols), that when he arrived at that situation, as to fortune, which gave him a claim to the object of his affections, he found, on mature reflection, that his habits of life were then too deeply rooted to be changed into those of domestic arrangements with any probable chance of perfect happiness to either party. As to his promotion to a bishopric, it may yet be added, that although few men have been more beloved by an extensive circle of friends than Dr. Farmer, there was not, perhaps, one of them who did not applaud his declining that station, or who did not think, with all their respect for him, that he would not have appeared to advantage in it. It is not as a Divine that Dr. Farmer was admired by his contemporaries, or can be known to posterity.

Few circumstances of Dr. Farmer's life remain to be noticed. His latter years were nearly equally divided between Emanuel college and the residentiary-house in Amen Corner. His town residence was highly favourable

to his love of literary society, and for many years he was a member of different clubs composed of men of letters, by whom he was much esteemed. He died, after a long and painful illness, at the lodge of Emanuel college, Sept. 8, 1797, and was buried in the chapel. His epitaph in the cloisters was written by Dr. Parr, who, in another place, and while he was living, said of him, "His knowledge is various, extensive, and recondite, with much seeming negligence, and perhaps in later years some real relaxation; he understands more, and remembers more, about common and uncommon subjects of literature, than many of those who would be thought to read all the day, and meditate half the night. In quickness of apprehension, and acuteness of discrimination, I have not often seen his equal. Through many a convivial hour have I been charmed with his vivacity; and upon his genius I have reflected in many a serious moment with pleasure, with admiration; but not without regret, that he has never concentrated and exerted all the great powers of his mind in some great work, upon some great subject. Of his liberality in patronizing learned men I could point out numerous instances. Without the smallest propensities to avarice, he possesses a large income; and without the mean submissions of dependence, he is risen to high station. His ambition, if he has any, is without insolence; his munificence is without ostentation; his wit is without acrimony; and his learning without pedantry." The value of this elegant character is its liberality, for Dr. Parr avows that "upon some ecclesiastical, and many political matters," there could be no coincidence of opinion. From rooted principle and ancient habit, Dr. Farmer was a tory, and Dr. Parr is a whig; it must be a third character, grown out of the corruption of all principle, that would injure the fair fame of Dr. Farmer by attributing his rise in the world to clerical or political subserviency.

Besides the very liberal and faithful discharge of his duties as master of his college, Dr. Farmer may be considered as a benefactor to the town of Cambridge, for by his exertions every improvement and convenience introduced for the last thirty years of his life, were either originally proposed, or ultimately forwarded and carried into execution by him. The plan for paving, watching, and lighting the town, after many ineffectual attempts, was accomplished in his second vice-chancellorship, greatly to the satisfaction of all parties. As a magistrate, he was

active and diligent; and on more than one occasion of riots, displayed great firmness of mind in dangerous conjunctures. In his office of residentiary of St. Paul's, if he was not the first mover, he was one of the most strenuous advocates for introducing the monuments of our illustrious heroes and men of talents into the metropolitan cathedral.

His library, which was particularly rich in scarce tracts and old English literature, was sold by Mr. King in 1798, a sale of thirty-five days, which produced 2,210*l.* although the books are supposed to have cost him less than 500*l.*—This and his other property he bequeathed to his brother Joseph, a gentleman many years a much respected resident at Leicester, who died in 1813. Such was his indifference to money matters, that his accounts with some of his pupils were never settled to the day of his death. Under such circumstances, it became necessary to remind them of the debts they had early contracted with their worthy tutor, and which still remained uncanceled. The application was in most instances attended with the desired success. The debt was no sooner stated than discharged. The mention of Dr. Farmer's name precluded the necessity of further inquiry. His life, they knew, was distinguished by the most disinterested acts of generosity and friendship. Some names might indeed be mentioned of persons who were disposed to controvert the justice of these claims, and to prevaricate rather than to settle; but they were few.<sup>1</sup>

FARNABIE, or FARNABY (THOMAS), a learned grammarian, was born in London about 1575. His father was a carpenter in that city; his grandfather had been mayor of Truro in Cornwall; and his great-grandfather was an Italian musician, who had settled in England\*. After having received a proper grammatical education, he was admitted of Merton-college, Oxford, in the beginning of 1590, where he became servitor to Mr. Thomas French, fellow of that college, and soon distinguished himself as a youth of lively parts and great hopes. Being, however, of an unsettled disposition, he abruptly quitted the university, and, abandoning both his religion and his country, passed

\* There was a Giles Farnaby, a musician, who was a contemporary with our author, and of whom some notice is taken in our musical histories, but could not be the person mentioned above.

<sup>1</sup> Nichols's Bowyer.—Encyclop. Britan. Suppl.—Europ. Mag. Feb. 180*c.*—Cole's MS Athenæ in Brit. Mus.—Seward's Biographiana.—Dowdell's Life of Johnson.

over to Spain, and was for some time educated there in a college belonging to the Jesuits. At length, growing weary of the severe discipline of the institution, he found a way to leave it, and went with sir Francis Drake and sir John Hawkins in their last voyage, in 1595. By the former of these great naval commanders he is said to have been held in some esteem. Mr. Farnabie is afterwards reported to have served as a soldier in the Low Countries. No advantage was gained by him in these expeditions; for, having been reduced to much distress, he landed in Cornwall, and from the urgency of his necessities was obliged to descend to the humble employment of teaching children their horn-book. Whilst he was in this low situation he did not chuse to go by his own name, but changed it to Thomas Bainrafe, the anagram of Farnabie. By degrees he rose to those higher occupations of a school-master for which he was so well qualified, and after some time, he fixed at Martock in Somersetshire, where he taught a grammar-school with great success. In 1646, when Mr. Charles Darby was called to teach the same school, he found in that town, and the neighbourhood, many persons who had been Mr. Farnabie's scholars, and who, in their grey hairs, were ingenious men and good grammarians. From Martock Mr. Farnabie removed to London, and opened a school in Goldsmiths'-rents, behind Red-Cross-street, near Cripplegate, where were large gardens and handsome houses, together with all the accommodations proper for the young noblemen and gentlemen committed to his care. So established was his reputation, that at one time the number of his scholars amounted to more than three hundred. Whilst he was at the head of this school, he was created master of arts in the university of Cambridge, and on the 24th of April, 1616, was incorporated to the same degree at Oxford.

After a course of years, on account of some differences with his landlords, and the frequent sicknesses which occurred in the city, Mr. Farnabie determined, in 1636, to quit London, and reside at Sevenoaks in Kent, in the neighbourhood of which town (at Otford) he had purchased an estate. Here he renewed his former occupation, and, from the number of noblemen's and gentlemen's sons who boarded with him, grew so rich as to add considerably to his landed property. One of the estates purchased by him was near Horsbham in Sussex. His works, which have transmitted

his name with honour to posterity, were not only well received at home, but abroad, and have been applauded by several eminent foreign scholars. When the civil commotions broke out, in 1641, our author was esteemed to be ill-affected to the parliament, because, on occasion of the protestation's being urged that year, he had said, that "it was better to have one king than five hundred." Being afterwards suspected of having favoured the rising of the county for the king about Tunbridge, in 1643, he was imprisoned in Newgate, and thence carried on shipboard. It was even debated in the house of commons whether he should be sent to America; but this motion being rejected, he was removed to Ely-house in Holborn, where he remained for a considerable time. It is insinuated by Anthony Wood, that some of the members of both houses, who had been his scholars, were amongst those who urged his being treated with severity. Mr. Farnabie departed this life on the twelfth of June, 1647, aged seventy-two, and was interred in the chancel of the church at Sevenoaks. He was twice married. His first wife was Susanna, daughter of John Pierce, of Launcells, in Cornwall, gent. By her he had a son named John, who became a captain in king Charles's army, and inherited his father's estate in Sussex, where he lived in good esteem, and died about the beginning of 1673. Mr. Farnabie's second wife was Anne, the daughter of Dr. John Howson, bishop of Durham, by whom he had several children. One of them, Francis, succeeded to his father's estate at Kippington, in the parish of Sevenoaks. From this gentleman Anthony Wood derived his information concerning the particulars of our famous school-master's life, and asserts that he was the chief grammarian, rhetorician, poet, Latinist, and Grecian, of his time. Wood adds, that his school was so much frequented, that more churchmen and statesmen issued from it, than from any school taught by one man in England.

His works are: 1. "*Notæ ad Juvenalis et Persii Satyras*," Lond. 1612, 8vo. The third edition was printed at London, in 1620, under the following title: "*Junii Juvenalis et Auli Persii Flacci Satyræ: cum annotationibus ad marginem, quæ obscurissima quæque dilucidare possint. Tertia Editio, prioribus multo emendatior et auctior.*" The book is dedicated to Henry prince of Wales, who received the author very kindly, and in some measure commanded



him to write such comments on all the Latin poets. 2. "Notæ ad Senecæ Tragœdias," Lond. 1613, 8vo. The third edition was printed at the same place, in 1634, under the following title: "L. et M. Annæi Senecæ Tragœdiæ. Post omnes omnium editiones recensioneſque editio tertia auctior et emendatior, operâ et studio Thomæ Farnabii." To this edition is prefixed a privilege granted him from the king, dated October 1634, for the sole printing of that, and several other of his works, for one-and-twenty years. The book is accompanied with commendatory verses, by Daniel Heinsius, Richard Andrews, M. D. Hugh Holland, Laurence Whitaker, and Na. Tomkins. 3. "Notæ ad Martialis Epigrammata," Lond. 1615, 8vo. Other editions in 12mo, were afterwards printed, both at London and Geneva. These notes were dedicated to sir Robert Killebrew. 4. "Lucani Pharsalia, sive de Bello Civili Cæsaris et Pompeii Libri X. Adjectis ad marginem notis T. Farnabii, quæ loca obscuriora illustrent," London, 1618, 8vo. Dedicated to sir Francis Stuart. To this edition are prefixed commendatory verses by R. A. M. D. and Mr. Selden. 5. "Index Rhetoricus Scholis et Institutioni tenerioris Ætatis accommodatus," Lond. 1625, 8vo. To an edition published in the same city, in 1646, were added, "Formulæ Oratoriæ et Index Poeticus." The fifth edition was printed at London, in 1654, under the following title: "Index Rhetoricus et Oratorius, Scholis et Institutioni tenerioris Ætatis accommodatus. Cui adjiciuntur Formulæ Oratoriæ et Index Poeticus. Operâ et studio Thomæ Farnabii. Editio quinta, prioribus emendatior." This book is dedicated to Dominico Molino, Senator of Venice. The Index Poeticus, annexed to this, was first printed at London in 1634. In the preface to the "Index Rhetoricus," Mr. Farnabie informs his readers, that he had published, about twenty years before, his Scheme of Tropes, in verse, without his name; which, meeting with success, was claimed by a certain plagiarist; upon which our author composed his "Index Rhetoricus." Mons. Gibert speaks of this work with commendation, and observes that Mons. Baillet has passed a favourable judgment upon it. Father Vavasseur, though he affirms that Mr. Farnabie's Latin is sometimes exceptionable, allows him, nevertheless, to have been a diligent and learned writer. 6. "Florilegium Epigrammatum Græcorum, eorumque Latino versu a variis redditorum," London, 1629, 8vo, &c. 7. "Notæ ad Vir-

gilium," London, 1634, 8vo. 8. "Systema Grammaticum," London, 1641, 8vo. King Charles the First ordered Mr. Farnabie to write a Latin grammar, for the use of all the schools, when that which had been established by law, and against which many complaints had been made, was to be reformed. 9. "Notæ in Ovidii Metamorphoses," Paris, 1637, folio; and London, in 12mo, 1677, &c. 10. "Phrasiologia Anglo-Latina," London, 8vo. 11. "Tabulæ Græcæ Linguae," London, 4to. 12. "Syntaxis," London, 8vo. 13. "Notæ in Terentium." Our author had finished his notes upon Terence only as far as the fourth comedy, when he died. But Dr. Meric Casaubon completed the two last comedies, and published the whole at London, 1651, 12mo. Anthony Wood hath added to the catalogue, "Epistolæ variæ ad doctissimos Viros." But this article does not refer to a distinct publication, but to the letters occasionally written by Farnabie to learned men, and particularly to Vossius.<sup>1</sup>

FARNEWORTH (ELLIS), distinguished by translating some capital authors, was born (as is presumed) at Bonteshall in Derbyshire, where his father, of the same names, was rector. He was bred first at Chesterfield school under Mr. William Burrow, a celebrated master, and afterwards removed to Eton. He was admitted of Jesus college, Cambridge; and matriculated Dec. 17, 1730. In 1734 he took his degree of B. A. and in 1738 that of M. A. In 1762 he was presented by Dr. James Yorke, dean of Lincoln, to the rectory of Carsington in Derbyshire; but did not enjoy it long, as he died March 25, 1763. His publications were, 1. "The life of Pope Sixtus V. translated from the Italian of Gregorio Leti, with a preface, prolegomena, notes, and appendix, 1754," folio. 2. "Davila's History of France," 1757, 2 vols. 4to. 3. "A translation of the works of Machiavel, illustrated with annotations, dissertations, and several new plans on the art of war," 1761, 2 vols. 4to: reprinted in 1775, 4 vols. 8vo. 4. "A short history of the Israelites, from the French of the abbé de Fleury," 1756, 8vo, has been attributed to him, but it was his only by the kindness of Mr. Thomas Bedford (son of Hilkiah), who gave him the translation, in hopes that he might raise some money by it, as he was then poor. None

<sup>1</sup> Biog. Brit.—Ath. Ox. vol. II.—Gen. Diet. where his Life was first inserted.—Niceron, vol. XVI.

indeed of his works appear to have been profitable, although his translation of Machiavel, which he literally "hawked round the town," now sells at a very high price. On one occasion Dr. Addenbroke, dean of Lichfield, recommended him to translate Spelman's *Life of Alfred* from the Latin into English, and Farneworth was about to have begun, when Dr. Pegge luckily informed him that the *Life of Alfred* was originally written in English, and thence translated into Latin. Mr. Farneworth is supposed to have been the author of a ludicrous and pleasant account of Powell, the fire-eater, in *Gent. Mag.* 1755, signed *Philopyrphagus Ashburniensis*. He was at that time curate to the rev. John Fitzherbert, vicar of Ashbourne.<sup>1</sup>

FARQUHAR (GEORGE), an ingenious comic writer, was the son of a clergyman in Ireland, and born at Londonderry in 1678, where he received the rudiments of education, and discovered a genius early devoted to the muses. When he was very young, he gave specimens of his poetry; and discovered a force of thinking, and turn of expression, much beyond his years. His parents, having a numerous issue, could bestow on him no other fortune than a liberal education: therefore, when he was qualified for the university, he was sent in 1694 to Trinity-college, in Dublin. He made great progress in his studies, and acquired a considerable reputation: but his gay and volatile disposition could not long relish the gravity and retirement of a college life, and therefore, soon quitting it, he betook himself to the diversions of the stage, and got admitted into the company of the Dublin theatre. He had the advantage of a good person, and was well received as an actor, though his voice was somewhat weak: for which reason he resolved to continue on the stage, till something better should offer. But his resolution was soon broken by an accident: being to play the part of Guyomar, who kills Vasquez, in Dryden's "*Indian Emperor*," and forgetting to exchange his sword for a foil, in the engagement he wounded his brother tragedian, who represented Vasquez, very dangerously; and though the wound did not prove mortal, yet he was so shocked at it, that he determined never more to appear on the stage.

Soon after this, having now no inducement to remain at Dublin, he went to London, where, in 1696, the cele-

<sup>1</sup> Nichols's Bowyer.

brated actor Wilks prevailed upon him to write a play, and, knowing his humour and abilities, assured him, that he was considered by all as fitter to furnish compositions for the stage, than to act those of other writers. Another encouragement, which suffered him to exercise his genius at leisure, he owed to the earl of Orrery, a patron as well as a master of letters, who conferred a lieutenant's commission upon him in his own regiment in Ireland, which Farquhar held several years, and gave several proofs both of courage and conduct. In 1698, his first comedy, called "Love in a Bottle," appeared on the stage; and for its sprightly dialogue and busy scenes, was well received by the audience. In 1700 he produced his "Constant Couple, or, Trip to the Jubilee," it being then the jubilee year at Rome, when persons of all countries flocked thither, for pardons or amusements. In the character of sir Harry Wildair, our author drew so gay and airy a character, so suited to Wilks's talents, and so animated by his gesture and vivacity of spirit, that the player gained almost as much reputation as the poet. Towards the end of this year, Farquhar was in Holland, probably upon his military duty: and he has given a very facetious description of those places and people, in two of his letters, dated from the Brill and from Leyden: in a third, dated from the Hague, he very humourously relates how merry he was there, at a treat made by the earl of Westmoreland; while not only himself, but king William, and others of his subjects, were detained there by a violent storm. There is also among his poems, an ingenious copy of verses to his mistress upon the same subject. This mistress is supposed to have been Mrs. Oldfield, whom he first recommended to the stage. In 1701 he was a spectator, if not a mourner, at Dryden's funeral; for the description he has given of it in one of his letters, affords little indication of sorrow.

Encouraged by the great success of his last play, he wrote a continuation of it, in 1701, called, "Sir Harry Wildair, or, The Sequel of the Trip to the Jubilee:" in which Mrs. Oldfield obtained as much reputation, and ~~was~~ was greatly admired in her part, as Wilks was in his. In 1702 he published his "Miscellanies, or, collection of poems, letters, and essays," which contain a variety of humourous and pleasant sallies of fancy. It is said, that some of the letters were published from copies returned to him, at his request, by Mrs. Oldfield.

There is at the end of them, "A discourse upon Comedy, in reference to the English stage;" and in one of the letters, "The Picture," containing a description and character of himself, from which we learn that he was very ingenuous, very good-natured, and very thoughtless. In 1703 he brought out another lively comedy called "The Inconstant, or, the way to win him:" but the fashion now turning towards Italian and French operas, this comedy, although not inferior, was received more coldly than the former. Farquhar was married this year, and, as was at first reported, to a great fortune; which indeed he expected, but was miserably disappointed. The lady had fallen in love with him, and so violent was her passion, that she resolved to have him at any rate: and as she knew he was too much dissipated to fall in love, or to think of matrimony, unless advantage was annexed to it, she first caused a report to be spread of her being a great fortune, and then had him persuaded that she was in love with him. He married her: and though he found himself deceived, his circumstances embarrassed, and his family increasing, he never once upbraided her for the imposition, but behaved to her with all the delicacy and tenderness of an indulgent husband.

Very early in 1704, a farce called "The Stage-coach," in the composition of which he was jointly concerned with another, made its first appearance, and was well received. His next comedy, named "The Twin-Rivals," was played in 1705; and in 1706, his comedy, called "The Recruiting Officer." He dedicated this "to all friends round the Wrekin," a noted hill near Shrewsbury, where he had been to recruit for his company; and where, from his observations on country life, the manner in which serjeants inveigle clowns to enlist, and the loose behaviour of the officers towards the milk-maids and country girls, he collected matter sufficient to form a comedy which still holds its place on the stage. His last comedy was "The Beaux Stratagem," of which he did not live to enjoy the full success. The characters in this play were all said to have been taken from originals then living in or near the city of Litchfield; and the last of them, Thomas Bond, a servant in the family of sir Theophilus Biddulph, died in 1759. He was the Scrub. This perhaps of all his pieces has remained longest, and is oftenest acted on the stage. Towards the close of his short life, he was unhappily oppressed

to a courtier, who had formerly made him many professions of friendship. His pretended patron advised him to convert his commission into the money he wanted, and pledged his honour that in a short time he would provide him another. This circumstance appearing favourable, and unable to bear the thoughts of want, he sold his commission: but when he renewed his application, and represented his distressed situation, his noble patron had forgot his promise, or rather, perhaps, had never the least intention to fulfil it. This distracting disappointment so preyed upon his mind, as to occasion his death, April, 1707, before he was thirty years of age. Soon after, the following letter to Mr. Wilks was found among his papers: "Dear Bob, I have not any thing to leave thee to perpetuate my memory but two helpless girls; look upon them sometimes, and think of him that was to the last moment of his life, thine, George Farquhar." This recommendation, which resembled the celebrated testament of Eudamidas, was duly regarded by Wilks; and when the girls became of an age to be put out into the world in business, he procured a benefit for each of them, to supply the necessary resources.

The success of Farquhar's comedies is said, in general, far to have exceeded his own expectations; and of his merits as a writer, various opinions have been entertained. It may be allowed, however, that he was usually happy in the choice of his subjects, and adorned them with a great variety of characters and incidents: that his style is pure and unaffected; his wit natural and flowing; and his plots generally well contrived. Licentiousness has been justly objected to his comedies, which was the vice of the times. Pope used to call him a farce-writer; but his productions were so pleasing, that many years ago his works had gone through eight editions; and to this day his comedies keep their rank upon the stage.

Of his family, his wife died in circumstances of the utmost indigence: one of his daughters was married to an inferior tradesman, and died soon after. The other in 1764 was living, in indigent circumstances, without any knowledge of refinement in sentiments or expences; she seemed to take no pride in her father's fame, and was in every respect fitted to her humble station.<sup>1</sup>

<sup>1</sup> Biog. Brit.—Biog. Dram.—Cibber's Lives.—Spence's Anecdotes MS.

**FARR (SAMUEL)**, an eminent physician at Taunton, was born in 1741, of parents who were protestant dissenters, and was first educated at the dissenting academy at Warington, from whence he removed to Edinburgh, and there and at Leyden pursued his medical studies, taking his degree at the latter university. He afterwards settled at Taunton, where he was highly esteemed for his skill and personal character. To the learning which peculiarly qualified him for his profession, he united a considerable acquaintance with general literature and science; and with medical knowledge and judgment, he possessed the powers of instructing and entertaining, as the lively and sensible companion of the social hour. He died March 11, 1795, at the house of John Fisher, esq. Upcott, near Taunton. His publications, in most of which he discovers much original observation, extensive experience, and correct theory, were, 1. "An Essay on the medical virtues of Acids," 1769, 12mo. 2. "Aphorismi de Marasmo, ex summis medicis collecti," 1772, 12mo. His attention to the subject of consumption produced again, 3. "Inquiry into the propriety of Blood-letting in Consumption," 1775, 8vo. Although he does not absolutely prohibit blood-letting, he seems to place little reliance on it in this cruel disorder. 4. "The History of Epidemics; by Hippocrates, in seven books, translated into English from the Greek, with notes and observations, and a preliminary dissertation on the nature and cause of infection," 1781, 4to. In this work are not a few errors in judgment, proceeding, probably, from a too great attachment to the authority of Hippocrates. Dr. Farr acquired more reputation by his last work, 5. "The Elements of Medical Jurisprudence; to which are added, directions for preserving the Public Health," 1788, 8vo.<sup>1</sup>

**FARRAR.** See **FERRAR.**

**FASSOLO (BERNARDINO)**, of Pavia, an artist who flourished about 1518, was a pupil or imitator of Lionardo da Vinci, and the most successful of all his imitators, Luino perhaps excepted, if he be judged by the only picture, which, without hesitation, may be ascribed to him. This picture, which belonged to the gallery of prince Braschi, was carried by the French to that of the Louvre, and represents, in a groupe of natural size, the Madonna with the

<sup>1</sup> Protestant Diss. Mag. vol. II.

infant on her lap: the mother in quiet repose, with bent eyes, and absorbed in meditation; her simple attitude is contrasted by the lively one of the child, who seems to take refuge at her neck and breast from some external object. The picture is inscribed "*Bernardinus Faxolus de Papia fecit, 1518.*"<sup>1</sup>

**FASTOLFF (JOHN)**, knight, and knight-banneret, a valiant and renowned general, governor, and nobleman in France, during our conquests in that kingdom, under king Henry IV. V. and VI. of England, and knight-companion of the most noble order of the garter, has been supposed, from the title of his French barony, and from his name being so often corruptly mentioned in the French histories, owing to his long residence, and many engagements in the wars there, to have been born in France, at least of French extraction. Others, allowing him to have been a native of England, have no less erroneously fixed his birth-place in Bedfordshire; but it is well known that he was descended of an ancient and famous English family in the county of Norfolk, which had flourished there and in other parts of the kingdom, in very honourable distinction, before the conquest: and from a train of illustrious ancestors, many of them dignified with the honour of knight-hood, invested with very eminent employments, and possessed of extensive patrimonies. But one of the principal branches being seated at Castre in Fleg near Great Yarmouth in that county, which estate descending to these ancestors, he afterwards adorned with a noble family seat, it is presumed he was born there, or in Yarmouth. His father was John Fastolff, esq. of that town, a man of considerable account, especially for his public benefactions, pious foundations, &c. His mother was Mary, daughter of Nicholas Park, esq. and married to sir Richard Mortimer, of Attleburgh; and this their son was born in the latter end of king Edward the III<sup>d</sup>'s reign. As he died at the age of eighty, in 1459, his birth could not happen later than 1378. It may fairly be presumed he was grounded as well in that learning and other accomplishments which afterwards, improved by his experience and sagacity, rendered him so famous in war and peace, as in those virtuous and religious principles which governed his actions to the last. His father dying before he was of age, the care of

<sup>1</sup> Pilkington.



his person and estate were committed to John duke of Bedford, who was afterwards the most wise and able regent of France we ever had there; and he was the last ward which that duke had: others, indeed, say that he was trained up in the Norfolk family, which will not appear improbable when we consider that it was not unusual in those times for young noblemen whilst under wardship to be trained under others, especially ministers of state, in their houses and families, as in academies of behaviour, and to qualify them for the service of their country at home or abroad. But if he was under Thomas Mowbray duke of Norfolk, while he enjoyed that title, it could be but one year, that duke being banished the kingdom by king Richard II. in 1398, though his younger son, who was restored to that title many years after, might be one of sir John Fastolff's feoffees. And it is pretty evident that he was, but a few years after the banishment of that duke, in some considerable post under Thomas of Lancaster, afterwards duke of Clarence, and second son of the succeeding king Henry IV. This Thomas was sent by his father so early, according to some writers, as the second year of his reign, which was in 1401, lord lieutenant of Ireland. And it is not improbable that Fastolff was then with him; for we are informed by William of Wyrcestre, that in the sixth and seventh years of the said king Henry, that is, in 1405 and 1406, this John Fastolff, esq. was continually with him. And the same lord lieutenant of Ireland was again there in 1408, 10 Henry IV. and almost to the beginning of the next year, when it is no less probable that Fastolff was still with him; for, in the year last mentioned, we find that he was married in that kingdom to a rich young widow of quality, named Milicent, lady Castlecomb, daughter of Robert lord Tibetot, and relict of sir Stephen Scrope, knight; the same, perhaps, who is mentioned, though not with the title of knighthood, by sir P. Leicester, to have been the said lord lieutenant's deputy of Ireland, during most of the intervals of his return to England; which deputy-lieutenant died in his office the same year. This marriage was solemnized in Ireland on the feast of St. Hilary, 1408, and Fastolff bound himself in the sum of 1000*l.* to pay her 100*l.* a year, for pin-money during life; and she received the same to the 24th year of king Henry VI. The lands in Wiltshire and Yorkshire which came to Fastolff by this marriage with the said lady,

descended to Stephen Le Scrope, her son and heir. We may reasonably believe that this marriage in Ireland engaged his settlement in that kingdom, or upon his estate in Norfolk, till his appointment to the command of some forces, or to some post of trust under the English regency in France, soon after required his residence in that kingdom. For, according to the strictest calculation we can make from the accounts of his early engagements in France, the many years he was there, and the time of his final return, it must be not long after his marriage that he left either England or Ireland for that foreign service; *being employed abroad by Henry IV. V. and VI. in the wars in France, Normandy, Anjou, Mayne, and Guyenne,* upwards of forty years; which agrees very well with what Caxton has published, in his concise, yet comprehensive character of him, little more than twenty years after his death, where he speaks of his “exercising the warrys in the royaume of Fraunce and other countrees, &c. by fourty yeres enduryng.” So that, we cannot see any room, either in the time or the temper, in the fortunes or employments of this knight, for him to have been a companion with, or follower and corrupter of prince Henry, in his juvenile and dissolute courses; nor, that Shakspeare had any view of drawing his sir John Falstaff from any part of this sir John Fastolff’s character; or so much as pointing at any indifferent circumstance in it that can reflect upon his memory, with readers conversant in the true history of him. The one is an old, humourous, vapouring, and cowardly, lewd, lying, and drunken debauchee, about the prince’s court; when the other was a young and grave, discreet and valiant, chaste and sober, commander abroad; continually advanced to honours and places of profit, for his brave and politic atchievements, military and civil; continually preferred to the trust of one government or other; of countries, cities, towns, &c. or as a general, and commander of armies in martial expeditions while abroad; made knight-banneret in the field of battle; baron in France, and knight of the garter in England; and, particularly, when finally settled at home, constantly exercised in acts of hospitality, munificence, and charity; a founder of religious buildings, and other stately edifices ornamental to his country, as their remains still testify; a generous patron of worthy and learned men, and a public benefactor to the pious and the poor. In short, the more we com-

pare the circumstances in this historical character, with those in that poetical one, we can find nothing discreditable in the latter, that has any relation to the former, or that would mislead an ignorant reader to mistake or confound them, but a little quibble, which makes some conformity in their names, and a short degree in the time wherein the one did really, and the other is feigned to live, And, in regard to the prince of Wales, or our knight's being engaged in any wild or riotous practices of his youth, the improbabilities may also appear from the comparison of their age, and a view of this prince's commendable engagements till that space of time in which he indulged his interval of irregularities, when the distance of our knight will clear him from being a promoter of, or partaker in them. For it is apparent, that he had been intrusted with a command in France some time before the death of king Henry IV. ; because, in 1413, the very first year of his son, who was now grown the reformed, and soon after proved the renowned, Henry V. it appears that Fastolff had the castle and dominion of Veires in Gascoigne committed to his custody and defence: whence it is very reasonably inferred, that he then resided in the said duchy, which at that time was possessed by the English. In June 1415, Fastolff, then only an esquire, was returned, by indenture, with ten men of arms, and thirty archers, to serve the king at his arrival in France. Soon after king Henry was arrived in Normandy, in August following, with above 30,000 men, the English army having made themselves masters of Harfleur, the most considerable port in that duchy, Fastolff was constituted lieutenant thereof, with 1500 men, by the earl of Derby, as Basset in his MS history informs us ; but, as we find it in others, the king, upon this conquest, constituted his said uncle Thomas Beaufort, earl of Dorset and duke of Exeter, governor of Harfleur, in conjunction with sir John Fastolff ; and, having repaired the fortifications, placed therein a garrison of two thousand select men, as Titus Livius numbers them ; or of fifteen hundred men at arms, and thirty-five knights, according to Hall's account ; to which number Monstrelet also adds a thousand archers. Towards the latter end of October, in the year last mentioned, he was dangerously engaged in the ever-memorable battle of Agincourt, where it is said that Fastolff, among others, signalized himself most gallantly by taking the duke of Alençon prisoner ; though other his-

torians say that duke was slain after a desperate encounter with king Henry himself, in which he cut off the crowned crest of the king's helmet. The fact is, that, in a succeeding battle, Fastolff did take this duke's son and successor prisoner. In the same year, 1415, he, with the duke and 3000 English, invaded Normandy, and penetrated almost to Rouen; but on their return, loaded with booty, they were surprised, and forced to retreat towards Harfleur, whither the enemy pursuing them, were totally defeated. The constable of France, to recover his credit, laid siege to Harfleur, which made a vigorous defence under sir John Fastolff and others till relieved by the fleet under the duke of Bedford. He was at the taking of the castle of Tonque, the city of Caen, the castle of Courcy, the city of Sees, and town of Falaise, and at the great siege at Rouen, 1417. For his services at the latter he was made governor of Conde Noreau; and for his eminent services in those victories, he received, before the 29th of January following, the honour of knighthood, and had the manor and demesne of Fritense near Harfleur bestowed upon him during life. In 1418 he was ordered to seize upon the castle and dominion of Bec Crispin, and other manors, which were held by James D'Auricher, and several other knights; and had the said castle, with those lands, granted him in special tail, to the yearly value of 2000 scutes. In 1420 he was at the siege of Monsterau, as Peter Basset has recorded; and, in the next year, at that of Meaulx-en-Brie. About five months after the decease of king Henry V. the town of Meulent having been surprized in January 1422, John duke of Bedford, regent of France, and sir John Fastolff, then grand master of his household, and seneschal of Normandy, laid siege to the same, and re-took it. In 1423, after the castle of Cravent was relieved, our knight was constituted lieutenant for the king and regent in Normandy, in the jurisdictions of Rouen, Evreux, Alençon, and the countries beyond the river Seine: also governor of the countries of Anjou and Maine, and before the battle of Verneuil was created banneret. About three months after, being then captain of Alençon, and governor of the marches thereof, he laid siege to the castle of Tenuye in Maine, as a French historian informs us, which was surrendered to him; and, in 1424, he was sent to oppose the delivery of Alençon to the French, upon a discovery made that a Gascoigner had secretly contracted

to betray the same. In September 1425, he laid siege to Beaumont le Vicompt, which surrendered to him. Then also he took the castle of Sillie-le-Guillem, from which he was dignified with the title of baron : but this, revolting afterwards again to the French, was assaulted by the earl of Arundel, and retaken about seven years after. In the year last mentioned, our active warrior took also St. Ouen D'Estrais, near Laval, as likewise the castle of Gravelle, with other places of strength, from the enemy ; for which dangerous and indefatigable service in France he was about the same time elected in England, with extraordinary deference to his merits, knight companion of the order of the garter. In 1426 John lord Talbot was appointed governor of Anjou and Maine, and sir John Fastolff was removed to another place of command, which, in all probability, might be the foundation of that jealousy, emulation, or competition, between them, which never was cordially reconciled. In October 1428, he had a protection granted him, being then going into France ; and there he performed an enterprize of such bravery and conduct as is scarcely thought to have been paralleled in ancient or modern history. The English army, at the siege of Orleans, being in great want of provisions, artillery, and other necessaries, sir John Fastolff, with some other approved commanders, was dispatched for supplies by William de la Pole duke of Suffolk, to the regent at Paris ; who not only provided him plentifully therewith, but allowed him a strong guard at his return, that he might convey the same safely to the siege. The French, knowing the importance of this succour, united two armies of very superior numbers and force to meet him ; but, either in different encounters, or in a pitched battle, as the French themselves allow, he totally overthrew them ; slew greater numbers than he had under his command, not to mention the wounded and the prisoners ; and conducted his convoy safe to the English camp. And because it was in the time of Lent, and he had, among his other provision, several of his carriages laden with many barrells of herrings, which he applied to form a fortification, the French have ever since called this victory "The battle of herrings." But as the fortune of war is precarious, the English army was soon after obliged to raise the siege of Orleans, and though they received recruits from the duke of Bedford, they were in no degree strong enough to encounter the French army

at Patay. At the battle which happened there in June 1429, many of the English, who were of most experienced and approved valour, seeing themselves so unequal, and the onset of the French so unexpected, made the best retreat they could; and, among them who saved themselves, as it is said, was sir John Fastolff; who, with such as could escape, retired to Corbeil; thus avoiding being killed, or, with the great lord Talbot, lord Hungerford, and sir Thomas Rampston, taken prisoner of war. Here the French tales, which some English historians have inconsiderately credited, contradict or invalidate themselves; for, after having made the regent most improbably, and without any examination, or defence, divest Fastolff of his honours, they no less suddenly restore him to them, for, as they phrase it, "apparent causes of good excuse; though against the mind of the lord Talbot;" between whom there had been, it seems, some emulous contests, and therefore it is no wonder that Fastolff found him upon this occasion an adversary. It is not likely that the regent ever conceived any displeasure at this conduct, because Fastolff was not only continued in military and civil employments of the greatest concern, but appears more in favour with the regent after the battle of Patay than before. So that, rather than any dishonour here can be allowed, the retreat itself, as it is told, must be doubted. It was but in 1430 that he preferred him to the lieutenancy of Caen in Normandy. In 1432 he accompanied him into France, and was soon after sent ambassador to the council of Basil, and chosen, in the like capacity, to negotiate a final or temporary peace with France. And that year, Fastolff, with the lord Willoughby, commanded the army which assisted the duke of Bretagne against the duke of Alençon. Soon after this he was for a short space in England; for, in 1433, going abroad again, he constituted John Fastolff, of Olton, probably a near relation, his general attorney. In 1434, or the beginning of the year after, sir John was again with the regent of France; and, in 1435, he was again one of the ambassadors to conclude a peace with France. Towards the latter end of this year the regent died at Rouen, and, as the greatest proof he could give of his confidence in the honour and integrity of sir John Fastolff, he made him one of the executors of his last will. Richard, duke of York, who succeeded in the regency of France, made Fastolff a grant of an annuity of

twenty pounds a year of his own estate, "*pro notabili et laudabili servicio, ac bono consilio;*" which is sufficient to shew this duke's sentiments also of his merits. In 1436, and for about four years longer, he seems to have been well settled at his government in Normandy; after which, in 1440, he made his final return home, and, laden with the laurels he had gathered in France, became as illustrious in his domestic as he had been in his foreign character. The late Mr. Gough, by whom this article was much enlarged, had an inventory of all the rich jewels, plate, furniture, &c. that he either had, or left in France, at his return to England. In 1450 he conveyed to John Kemp, cardinal archbishop of York, and others, his manor of Castre in Fleg, and several other lands specified in the deed of conveyance. The same year, Nov. 8, the king by writ directed Richard Waller, esq. David John William Needham, and John Ingoldsby, to cause Thomas Danyell, esq. to pay to sir John Fastolff, knight, the 100*l.* that he was indebted to him for provisions, and for his ship called the George of Prussia, alias Danyell's Hulk, which ship the said Danyell took on the sea as a prize, and never had it condemned; so that the king seized it, ordered it to be sold, and sir John to be paid out of it. At length being arrived, in 1459, beyond the age of fourscore years, he says of himself, that he was "in good remembrance, albeit I am gretly vexed with sickennesse, and thurgh age infebelyd." He lingered under an hectic fever and asthma for an hundred and forty-eight days; but before he departed he made his will on the fifth of November in that year, and died at his seat at Castre the next day after, being the festival of St. Leonard, or the eve before, as appears in the escheats, in the 39th or last year of king Henry the VIth's reign, and no less than thirty-six years beyond the extravagant period assigned by Fuller. He was buried with great solemnity under an arch, in a chapel of our lady of his own building, on the south side of the choir at the abbey-church of St. Bennet in the Holm, in Norfolk, which was ruined at the dissolution; and so much was he respected after his decease, that John Beauchamp, lord of Powyke, in his last will dated the 15th of Edward IV. appointed a chantry, more especially for the soul of sir John Fastolff.

The ruins of his house at Castre still remaining, shew it to have been alike capacious and strong. It was moated

round, but the moat is now for the most part filled up. The grand entrance was on the West. The house formed a rectangled parallelogram; the south and north sides longer than east and west; the stables in front; the best rooms on the right hand of the square, under which side is a noble vault, and over it probably the hall. The embattled brick tower at the north west corner is standing, above one hundred feet high; and over one of the windows were carved his arms in the garter as above described, supported by angels, now removed; on one of the doors a saltire engrailed. To it adjoined a dining-parlour, fifty-nine feet long, and twenty-eight broad. East from the castle stood the college, forming three sides of a square larger than the former, with two round towers; the whole converted into barns and stables. The castle moat is said to have communicated with a navigable creek, and in a farm house north west of the mansion, called the barge-house, is shewn a large arch, capable of receiving a boat of considerable burthen. Weever says he had licence from Henry VI. to build his house castle-wise as a fortification on that side of Yarmouth, to which perhaps relates the licence granted him 1443, 22 Hen. VI. to employ some of the king's ships to carry materials for building and furnishing one of his mansion-houses. The current tradition is, that this house was erected by a French nobleman, who was taken prisoner by our famous knight, according to the model and architecture of his own castle in France, as the price of his ransom.

Sir John Fastolff had by his will appointed John Paston, esq. eldest son and heir of sir William Paston, the judge, one of his executors; and had given to them all his manors, lands, &c. in trust, to found the college of the seven priests, and seven poor men, in the manor-house at Castre, &c. "For the singular trust and love," says sir John, "that I have to my cousin John Paston before all others, being in every belief that he will execute this my last will." Edward IV. 1464, for 300 marks, 100 in hand, and the remainder when the foundation takes place, granted John Paston, sen. esq. licence to found the college before mentioned, and his favour and protection against Yelverton, Jenney, and others; but it appears that this John Paston, esq. had entered on this manor of Castre, and was imprisoned in the Fleet of London by Nevill, bishop of Exeter; (on Nov. 3, 1464,) then chancellor. On his death, in 1466,



he left it to his eldest son sir John Paston. July 6, 1466, the king granted him a warrant under his hand and privy seal, to take possession of all the lands and inheritance of his late father, or of Agnes his grandmother, or of Margaret his mother, or of William Paston, and Clement Paston, his uncles; also the manor and place of Castre, or of any other estate which his father had, by way of gift, or purchase, of the late sir John Fastolff; which lands had been seized by the king, on evil surmises made to him, against his deceased father, himself and uncles, of all which they were sufficiently, openly, and worshipfully cleared before the king. "So that all yee now being in the said place of Caster, or in any lifihode, late the sir John Paston's, by way of gift or purchase, of the late sir John Fastolff, that was seized into our hands, avoid the possession of the same, and suffer our truly and well beloved knight, sir John Paston, to enjoy the profits thereof, with all the goods and chattels there, and pay all the issues and profits thereof, as yee did unto his father, at any time in his life."

Soon after this, on Monday before St. Bartholomew's day, 1469, John Mowbray, duke of Norfolk, laid pretensions to it; and sent sir John Heveningham, a cousin of sir John Fastolff's, to require John Paston, esq. governor of it, being a castle well fortified, in the absence of his eldest brother sir John Paston, to deliver it up to him; maintaining that the said duke had purchased the said castle of William Yelverton (that cursed Norfolk justice, as Worcester styles him), whereas sir John had ordered it not to be sold, but to be a college for priests, and an hospital for poor men. The said John Paston refusing to surrender it, the duke came before it with 3000 armed men, and with guns, culverines, and other artillery, and laid siege to it immediately. The siege continued five weeks and three days.

February 10, 1474, 13 Edw. IV. an indenture was made between sir William Yelverton, William Jenny, serjeant at law, and William Worcester, executors of sir John on one part, and Thomas Cager and Robert Kytton on the other, whereby the said Robert was appointed surveyor of the lands and tenements in Southwark, and other places in Surrey, late sir John's, to perform his last will, and also receiver of the rents; who was to have six marks per annum, and to be allowed, besides all reasonable costs, that

he shall do in the defence and keeping out John Paston, esq. and of all others claiming by him. Anthony lord Scales, at another time, took possession of it in the name of king Edward IV. under pretence that Paston was the king's villan (though absolutely false), all which proved a great destruction to the goods and effects in the same ; but sir John Paston, through the favour and protection of king Edward IV. had afterwards possession. Another misfortune also happened to this seat or castle about the same time, owing to the negligence of a girl, who in making a bed set fire to it by her candle, and did considerable damage. Sir John Fastolff had a house at Norwich in Pokethorp opposite St. James's church, called Fastolff's place ; in the windows of which Mr. Blomefield saw several paintings of saints and scripture worthies, and two knights fighting, which he imagined represented sir John and his French prisoner. He likewise built a splendid seat in Yarmouth, and a palace in Southwark.

As sir John Falstoffs's valour made him a terror in war, his humanity made him a blessing in peace : all we can find in his retirement, being elegant, hospitable, and generous, either as to the places of his abode, or those persons and foundations on which he showered his bounty. At his death he possessed lands and estates in Norfolk, Suffolk, Yorkshire, and Wiltshire. He was a benefactor to both the universities ; bequeathing a considerable legacy to Cambridge, for building the schools of philosophy and law, for which the first order under their chancellor Laurence, bishop of Durham, is dated in June 1458 ; and, at Oxford, he was so bountiful to Magdalen college, through the affection he had for his friend William Wainfleet, the founder thereof two years before, that his name is commemorated in an anniversary speech ; and though the particulars of his bounty are not now remembered, because he *enfeoffed* the said founder in his life-time, yet it is known, that the boar's head in Southwark, now divided into tenements, yielding one hundred and fifty pounds yearly, together with Caldecot manor in Suffolk, were part of the lands he bestowed thereon ; and Lovingland in that county is conceived also to have been another part of his donation. There had been an ancient free chapel of St. John the Baptist in the manor house at Castre, the ancient seat of his family, as early as the reign of Edward I. Sir John intended to have erected a college for seven monks

or secular priests (one of whom to be head), and seven poor men; and to endow it with 120 marks rent charge, out of several manors which he gave or sold to his cousin John Paston, senior, esq. charged with this charity. Mr. Paston laboured to establish this pious foundation till his death, 6 Ed. IV. as did his son sir John Paston, knight, but whether it was ever incorporated and fully settled, bishop Tanner doubts, as there is no farther mention of it in the rolls or the bishop of Norwich's registry. Only in the valuation, 26 Hen. VIII. there is said to have been in Castre-hall a chantry of the foundation of sir John Fastolff, knight, worth 2*l.* 13*s.* 4*d.* per annum. 6 Ed. IV. from receipts it appears that the priests had in money, besides their diet, 40*l.* per annum, and the poor men 40*s.* per annum each. The foundation was certainly not completed till after his decease; for William Worcester, in a letter to Margaret Paston in 1466, tells her he had communed with her son whether it should not be at Cambridge in case it shall not be at Castre, neither at St. Benet's (in the Holme), and that the bishop of Winchester (Wainflete) was disposed to found a college in Oxford for his sayd mayster to be prayed for, yet with much less cost he might make some other memorial in Cambridge.<sup>1</sup>

FATIO. See FACCIO.

FAUCHET (CLAUDE), a French antiquary of great fame, whose laborious researches into the earliest and most obscure parts of the history of his country, obtained him more celebrity than profit, was born at Paris in 1529. Having gone to Italy with cardinal de Tournon, his eminence often sent him with dispatches to the French court, which served to introduce him there with advantage, and procured him the place of first president of the Cour des Monnoies; and he is said by some to have obtained a pension from Henry IV. with the title of historiographer. He died in 1601, overwhelmed with debts. His works were collected in 4to at Paris, in 1610. The principal of them are, 1. His "Gaulish and French antiquities," the first part of which treats chiefly of matters anterior to the arrival of the Franks, the second is extended to Hugh Capet. 2. "A treatise on the Liberties of the Gallican church." 3. "On the origin of knights, armorial bearings, and heralds." 4.

<sup>1</sup> Biog. Brit. much enlarged by Mr. Gough, from the account given by Oldys in the first edition of the Biog. Brit. Mr. Gough had all Oldys's manuscripts on the subject.

"Origin of dignities and magistracies in France." All these contain much curious matter, not to be found elsewhere, but are written in a harsh, incorrect, and tedious style. Saxius mentions an edition of his works printed at Paris in 1710, 2 vols. 4to, which we conceive to be a mistake for 1610. It is said, that the perusal of his French Antiquities gave Louis XIII. an invincible distaste to reading.<sup>1</sup>

FAUCHEUR (MICHEL LE), a French protestant preacher of the highest estimation in his time. He preached originally at Montpellier, then at Charenton, and afterwards at Paris; where his eloquence was not less admired than in the provinces. He preached one day against duels in so persuasive and forcible a style, and with so much energy, that the marechal de la Force, who was present, declared to some brave officers who were near him, that should a challenge be sent him, he would not accept it. Le Faucheur was not less esteemed for his integrity than for his extraordinary talents as a preacher. He died at Paris in a very advanced age, April 1, 1657, leaving several volumes of sermons, 8vo; "*Traité de l'Action de l'Orateur*," Leyden, 1686, 12mo, an excellent work, which appeared first under the name of Conrart; "*Recueil de Prières et de Méditations Chrétiennes*," and a "*Traité sur l'Eucharistie*," Geneva, 1635, folio, against cardinal du Perron. This work was so much admired by the protestant churches, that it was printed at their expence, by order of a national synod.<sup>2</sup>

FAULKNER (GEORGE), a worthy printer of no mean celebrity, is rather recorded in this work for the goodness of his heart, than from his excellence as an author. It is, however, no small degree of praise to say of him, that he was the first man who carried his profession to a high degree of credit in Ireland. He was the confidential printer of dean Swift; and enjoyed the friendship and patronage of the earl of Chesterfield, whose ironical letters to Faulkner, comparing him to Atticus, are perhaps the finest parts of his writings. He settled at Dublin as a printer and bookseller, soon after 1726 (in which year we find him in London under the tuition of the celebrated Bowyer), and raised there a very comfortable fortune by his well-known "*Journal*," and other laudable undertakings. In 1735, he

<sup>1</sup> Gen. Dict.—Moreri.—Niceron, vol. XXV.—Dict. Hist.—Saxii Onomast.

<sup>2</sup> Gen. Dict.—Moreri.—Dict. Hist.

was ordered into custody by the house of commons in Ireland, for having published "A proposal for the better regulation and improvement of quadrille;" an ingenious treatise by bishop Hort; which produced from Swift "The legion club." Having had the misfortune to break his leg, he was satirically introduced by Foote, who spared nobody, in the character of "Peter Paragraph," in "The Orators, 1762." He commenced a suit against the mimic; and had the honour of lord Townshend's interference to arbitrate the difference. He died an alderman of Dublin, Aug. 28, 1775. His style and manner were finely ridiculed in "An Epistle to Gorges Edmund Howard, esq. with notes, explanatory, critical, and historical, by George Faulkner, esq. and alderman," reprinted in Dilly's "Repository," vol. IV. p. 175. But a fairer specimen of his real talents at epistle-writing may be seen in the "Anecdotes of Mr. Bowyer," or in the second volume of the "Supplement to Swift;" whence it appears that, if vanity was a prominent feature in his character, his gratitude was no less conspicuous.<sup>1</sup>

FAUNT (ARTHUR, or sometimes LAURENCE ARTHUR), an English Jesuit, was born in 1554, at Foston in Leicestershire, and entered a student in Merton college, in 1568, under the tuition of John Potts, whom Wood calls a noted philosopher. In 1570, Potts, who was a concealed papist, being detected, conducted his young pupil, whose parents were of that persuasion, to the Jesuits' college at Louvain. In this seminary he continued till he had taken a bachelor of arts degree, and then went to Paris. From thence he travelled to Munich in Bavaria, where duke William allowed him a handsome salary to prosecute his studies, and where he took the degree of M. A. In 1575 he proceeded to Rome, and became a member of the English Jesuits' college, of which he was soon after appointed divinity-reader. He was much distinguished and favoured by several princes, and particularly by pope Gregory XIII. who, as a token of his affection and confidence, gave him a seal which empowered him to grant a pass to any of his countrymen travelling through the catholic dominions. In 1581 he was appointed president of the Jesuits' college at Posna in Poland, in which country he spent the remainder of his life. He died at Ulna, in the province of Lithuania, Feb.

<sup>1</sup> Nichols's Bowyer.—Swift's Works, passim. See Index.—See a caricature of Faulkner, by Cumberland, in his Life, p. 173, 4to edit.

18, 1591, much regretted by his fraternity, amongst whom he had the character of a prudent, learned, and pious divine. His works are : 1. "De Christi in terris ecclesia," Posna, 1584, 4to. 2. "Contra Antonium Sadeelem Calvinistam, libri III." 3. "Theses de variis fidei controversiis," Posna, 1584, 1590. 4. "Doctrina catholica de Sanctorum Invocatione, &c." *ibid.* 1584, 8vo. 5. "Apologia Libri sui de Invocatione, &c. contra Danielelem Tossanum," Colon. 1589, 8vo. 6. "Cœnæ Lutheranae et Calvinistæ oppugnationo," Posna, 1586, 4to. 7. "Apologia Thesium de Cœna Lutherana, &c." *ibid.* 1590, 4to. 8. "Oratio de causis Hæresis, &c." 9. "Tractatus de Controversiis inter ordinem Eccles. et Secularem in Polonia," 1592, 4to.<sup>1</sup>

FAUR (GUI DE), lord of PIBRAC, by which name he is much better known, was born at Toulouse in 1528, and distinguished himself at the bar in that city. He perfected his knowledge of jurisprudence in Italy, and then returned to be advanced to honours in his own country. In 1560 he was deputed by his native city to the states-general held at Orleans, and there presented to the king its petition of grievances, which he had himself drawn up. By Charles IX. he was sent as one of his ambassadors to the council of Trent, where he eloquently supported the interests of the crown, and the liberties of the Gallican church. In 1565 the chancellor de l'Hopital, appointed him advocate-general in the parliament of Paris, where he revived the influence of reason and eloquence. In 1570, he was made a counsellor of state, and two years afterwards, probably constrained by his superiors, wrote his defence of the massacre of St. Bartholomew, published in 4to, and entitled "Ornatissimi cujusdam viri, de rebus Gallicis, epistola, et ad hanc de iisdem rebus responsio;" but this barbarous measure was too repugnant to the mildness of Pibrac's character to be approved by him. For this, after the accession of Henry III. he made the best amends in his power, by proposing and bringing to a conclusion, a treaty of peace between the court and the protestants. While that prince was duke of Anjou, and was elected king of Poland, he attended him as minister in that country; but when the succession to the crown of France, on the death of his brother, tempted Henry to quit that kingdom clan-

<sup>1</sup> Tanner.—Pits.—Ath. Ox. vol. I.—Dodd's Ch. Hist.—Nichols's Hist. of Leicestershire.

destinely, Pibrac was in danger of falling a sacrifice to the resentment of the people. He afterwards tried in vain to preserve that crown to his master. His services were rewarded by being created one of the chief presidents of the courts of law. He died in 1584, at the age of fifty-six. The story of his falling in love with Margaret wife of Henry IV. is supposed to be chiefly owing to the vanity of that lady, who wished to have the credit of such a conquest. Pibrac published, besides his letter on the massacre, which was in Latin, pleadings and speeches, "*Les plaisirs de la vie rustique*," Paris, 1577, 8vo, and a discourse on the soul and the sciences. But the work by which he is best known, is his "*Quatrains*," or moral stanzas of four lines, which were first published in 1574. The last edition we know of, is that of 1746. They have been extravagantly admired, and translated into almost all languages, even Greek, Turkish, Arabic, and Persian. They were rendered into English by Sylvester, the translator of *du Bartas*, in a manner not likely to give an advantageous notion of the original, which, though now antiquated, still preserves graces that recommend it to readers of taste. Pibrac was a classical scholar; and to the taste he drew from that source, his "*Quatrains*" owe much of their excellence. The subjects of some of them he took from the book of Proverbs, which he used to say contained all the good sense in the world.<sup>1</sup>

FAUST. See FUST.

FAUSTUS, an English monk of the fifth century, was created abbot of a monastery in the Lerin islands about the year 433, and afterwards bishop of Riez in Provence, about the year 466. The time of his death is uncertain. He wrote a homily on the life of his predecessor in the see, Maximus; which is extant among those attributed to Eusebius Emisenus. He governed his diocese unblameably, led a holy life, and died regretted and esteemed by the church. In the grand controversy of the fifth century, he rather favoured the Semi-Pelagians, which a recent historian attributes to his fear of the abuses of predestination, and a misunderstanding of the consequences of Augustine's doctrine. It is certain that in a treatise which he wrote on saving grace, he shewed that grace always allures, precedes, and

<sup>1</sup> Dict. Hist.—Moreri.—Niceron, in art. Pibrac, vol. XXXIV.—Eloge par L'Abbé Calvet, 1778,—Saxii Onomast. in Pibracius.

assists the human will, and that all the reward of our labour is the gift of God. In a disputation, likewise, with Lucidus, a priest, who was very tenacious of the sentiments of Augustine, Faustus endeavoured to correct his ideas by suggesting, that we must not separate grace and human industry; that we must abhor Pelagius, and yet detest those who believe, that a man may be of the number of the elect, without labouring for salvation.<sup>1</sup>

FAVORINUS, an ancient philosopher and orator, was born at Arles in Gaul, flourished under the emperor Adrian, in the second century, and taught both at Athens and Rome with high reputation. Adrian had no kindness for him; for such was the nature and temper of this emperor, that, not content with being the first in dignity and power, he would needs be the first in every thing else. This pedantic affectation led him, as Spartian relates, to deride, to condemn, to trample upon the professors of all arts and sciences, whom he took a pleasure in contradicting upon all occasions, right or wrong. Thus one day he reproved Favorinus, with an air of great superiority, for using a certain word; which, however, was a good word, and frequently used by the best authors. Favorinus submitted patiently to the emperor, without making any reply, though he knew himself to be perfectly right: which when his friends objected to, "Shall not I easily suffer him," says he, "to be the most learned of all men, who has thirty legions at his command?" This philosopher is said to have wondered at three things: first, that being a Gaul he should speak Greek so well; secondly, that being an eunuch he should be accused of adultery; and thirdly, that being envied and hated by the emperor he should be permitted to live. Many works are attributed to him; among the rest a Greek work of "Miscellaneous History," often quoted by Diogenes Laertius, but none of them are now extant.<sup>2</sup>

FAVORINUS. See PHAVORINUS.

FAVOUR (JOHN), who, according to a tradition still current at Halifax, was a good divine, a good physician, and a good lawyer, was born at Southampton, and was prepared for the university, partly there and partly at Winchester-school. From this seminary he was elected pro-

<sup>1</sup> Cave, vol. I.—Milner's Ch. Hist. vol. II. p. 546—7.—Saxii Onomast.

<sup>2</sup> Diog. Laertius.—Brucker.—Saxii Onomast.



baticner fellow of New-college, Oxford, in 1576, and two years afterwards was made complete fellow. On June 5, 1592, he proceeded LL. D. and, as Wood says, was made vicar of Halifax in Yorkshire, Jan. 4, 1593. In August 1608, according to Thoresby, but in March 1618, according to Wood, he was made warden or master of St. Mary Magdalen's hospital at Ripon. In March 1616, he was collated to the prebend of Driffild, and to the chanter-ship of the church of York. He was also chaplain to the archbishop, and residentiary. He appears to have spent much of his time in the discharge of the duties of the three learned professions. In an epistle to the reader, prefixed to a work we are about to mention, he gives as impediments to its progress, "preaching every Sabbath-day, lecturing every day in the week, exercising justice in the commonwealth, and practising physic and chirurgery." Amidst all these engagements, however, he produced a large 4to volume, printed at London in 1619, entitled "*Antiquitie triumphing over Noveltie*; whereby it is proved, that Antiquitie is a true and certain note of the Christian cathollicke church and veritie, against all new and upstart heresies, advancing themselves against the religious honour of Old Rome, &c." This is dedicated to archbishop Matthews, and it appears that it was begun by the author, when he was sixty years old, at the desire, and carried on under the encouragement of the archbishop. Dr. Favour died March 10, 1623, probably at an advanced age, and was buried in Halifax church, where there is an inscription to his memory.<sup>1</sup>

FAVRE (ANTONY), in Latin *Faber*, was a profound lawyer and an author; in a few instances, a poet, for some quatrains by him remain among those of Pibrac, and there is a tragedy of his extant, entitled "*The Gordians, or ambition*." He was born in 1557, was promoted as a lawyer in his native town of Bresse, afterwards became governor of Savoy, and was employed in confidential negotiations between that dukedom and France. He might have been further promoted in his own country, but refused. He died in 1624. His works, chiefly on jurisprudence and civil law, form ten volumes in folio, printed from 1658 to 1661. For his son

FAVRE (CLAUDE). See VAUGELAS.<sup>2</sup>

<sup>1</sup> Ath. Ox. vol. I.—Watson's Hist. of Halifax.

<sup>2</sup> Moreri.—Dict. Hist.—Niceron, vol. XIX.

**FAWCETT (BENJAMIN)**, a dissenting minister, was born at Sleaford in Lincolnshire, Aug. 16, 1715, and after a religious education at home, was placed under Dr. Doddridge at Northampton, where his conduct was exemplary, and his improvement rapid. In 1741, by Doddridge's particular recommendation, he became a preacher at Taunton; and in 1745 removed to Kidderminster, where he officiated as the pastor of a large congregation of dissenters for thirty-five years, dying in Oct. 1780. He preached thrice every Sunday, besides weekly services, lectures, visits, &c. He also carried on an extensive correspondence with his brethren in various parts of the kingdom, and found leisure to prepare his various publications for the press. To enable him to accomplish all this, he was a rigid economist of his time, and was seldom in bed after five o'clock in the morning, to which habit, and a temperate mode of living, he used to ascribe his remarkable and almost uninterrupted health and spirits until a short time before his death, when he suffered severely from the stone. It is perhaps more remarkable, that he had no fire in his study in the depth of winter. His flow of spirits appears to have been rather immoderate, according to Mr. Orton's account. "I am told that after preaching twice, and administering the Lord's Supper, he was so lively in the evening that several of the people were in pain lest he should throw himself out of the pulpit!" In his sentiments he was what is called a Baxterian, and drew upon himself, on some occasions, the censures of the more orthodox part of his brethren, particularly by one of his pamphlets, "Candid reflexions on the different modes of explaining the Trinity." His other works were small pious tracts; some funeral, and occasional sermons; and abridgements of Baxter's "Saints' everlasting Rest," and of some other pieces by that divine. His personal character was so consistent and amiable, that his death was lamented by persons of all persuasions at Kidderminster.<sup>1</sup>

**FAWCETT (SIR WILLIAM, K. B.)**, a brave English officer, the descendant of a very ancient family, was born in 1728 at Shipdenhall, near Halifax, in Yorkshire, which, for many centuries, had been in the possession of his ancestors, and is now the property and residence of their lineal descendant. His father dying when he was very

<sup>1</sup> Orton's Letters to Dissenting Ministers, by Palmer, 2 vols. 12mo, 1806.

young, his education was superintended by an uncle, a very worthy clergyman. He was brought up at a free school in Lancashire, where he was well grounded in classical learning, and became also a remarkable proficient in mathematics. He has very frequently been heard to declare, that, from his earliest youth, he always felt the strongest predilection for the army, which his mother and nearest relations constantly endeavoured to dissuade him from; but, finding all their arguments ineffectual, they either bought, or he had an ensigncy given him, in general Oglethorpe's regiment, then in Georgia; but the war being then going on in Flanders, he gave up his ensigncy, and went there as a volunteer, furnished with letters from the late marquis of Rockingham and Mr. Lascelles (afterwards lord Harewood) to the commander and several others of the officers. This step was at the time frequently taken by young men of spirit of the first rank and fortune. He entered as a volunteer, but messed with the officers, and was very soon presented with a pair of colours. Some time after, he married a lady of good fortune and family, and, at the pressing entreaties of her friends, he most reluctantly resigned his commission; which he had no sooner done, than he felt himself miserable, and his new relations finding that his propensity to a military life was invincible, agreed to his purchasing an ensigncy in the third regiment of guards. Having now obtained the object of his most anxious wishes, he determined to lose no opportunity of qualifying himself for the highest situations in his favourite profession. With this view he paid the most unremitting attention to his duty, and every hour he could command was given up to the study of the French and German languages, in which (by the assistance of his classical learning) he soon became such a proficient as not only to understand and write both, grammatically and elegantly, but to speak them fluently. When he was a lieutenant in the guards, he translated from the French, "The Reveries; or, Memoirs upon the Art of War, by field-marshal count Saxe," which was published in 1757, in 4to, and dedicated "To the general officers." He also translated from the German, "Regulations for the Prussian cavalry," which was also published in 1757, and dedicated to major-general the earl of Albemarle, colonel of the king's own regiment of dragoons. And he likewise translated from the German, "Regulations for the Prussian Infantry," to which

was added "The Prussian Tactics," which was published in 1759, and dedicated to lieutenant-general the earl of Rothes, colonel of the third regiment of foot guards. Having attained the situation of adjutant in the guards, his abilities and unremitting attention soon became conspicuous; and, on the late general Elliot's being ordered to Germany in the seven years war, he offered to take him as his aid-de-camp, which he gladly accepted, as it gave him an opportunity of gaining that knowledge which actual service could alone impart. When he served in Germany, his ardour, intrepidity, and attention to all the duties of his situation, were such, that, on the death of general Elliot, he had immediately offers both from the late prince Ferdinand, the commander in chief, and the late marquis of Granby, to be appointed aid-de-camp. By the advice of a noble earl (who hinted to him that the German war would not last for ever) he accepted the offer of the latter, after making due acknowledgements for the honour intended him by the former. In this his new situation his ardour and attention were, if possible, increased, which gained him the friendship of all those attached to lord Granby, particularly of a noble lord who, being fixed upon to bring to England the account of the battle of Warburgh, gave up his appointment to captain Fawcett; an instance of generous friendship which he always spoke of with the most heartfelt gratitude. On his arrival in England, he was introduced by the then great minister to his late majesty king George the Second, who received him most graciously, and not the less so on his giving the whole account in German. Soon after he was promoted to a company in the guards, with the rank of lieutenant-colonel in the army, and became military secretary to, and the intimate and confidential friend of lord Granby. His manners were formed with equal strength and softness; and to coolness, intrepidity, and extensive military knowledge, he added all the requisite talents of a man of business; and the most persevering assiduity, without the least ostentation. Notwithstanding the most unassuming modesty, his abilities were now so generally known, that he was fixed upon as the most proper person to manage and support the interest of his country, in settling many of the concerns of the war in Germany; and by that means necessarily became known to the great Frederic of Prussia, from whom he afterwards had the most tempting offers, which he de-

clined without hesitation, preferring the service of his king and country to every other consideration.

Soon after his obtaining a company in the guards, he acted as deputy adjutant-general under generals Harvey and William Amherst; and, in May 1772, he was promoted to the rank of colonel by brevet. At the commencement of the American war, he was sent to Germany, to negotiate with Hesse, Hanover, Brunswick, &c. for a body of troops to serve in North America, Gibraltar, and the East-Indies. In August 1777, he was raised to the rank of major-general, and the following year he succeeded to the adjutant-generalship by the death of general William Amherst, and also became colonel of the fifteenth regiment of foot. In Nov. 1782, he was made a lieutenant-general, and in 1786 his majesty honoured him with the order of the Bath. On the death of general Phillipson, in August 1792, that regiment was given to sir William Fawcett. In the same year the "Rules and Regulations for the formations, field exercise, and movements of his majesty's forces," were printed, and directed to be followed by the British army, by an order signed by sir William. In May 1796 he obtained the rank of general, and on his resigning the office of adjutant-general, his majesty was so sensible of the value of his services, as to grant him an allowance of five pounds *per diem* in lieu thereof, and ordered him to be sworn in as one of his most honourable privy-council. His last promotion was to the governorship of Chelsea hospital, where he died March 22, 1804, aged seventy-six, and was interred in the burial-ground of the hospital. A monument has since been erected to his memory, and to that of his lady, who survived him about a year.<sup>1</sup>

FAWKES (FRANCIS), a poetical and miscellaneous writer, was born in Yorkshire about 1721. He was educated at Leeds, under the care of the rev. Mr. Cookson, vicar of that parish, from whence he went to Jesus college, Cambridge, and took his bachelor's degree in 1741, and his master's in 1745. After being admitted into holy orders, he settled at Bramham in Yorkshire, near the elegant seat of that name belonging to Robert Lane, esq. the beauties of which afforded him the first subject for his muse. He published his "Bramham Park," in 1745, but without his name. His next publications were the "Descriptions of

<sup>1</sup> Gent. Mag. 1804.—Faulkner's Hist. of Chelsea.

May and Winter," from Gawen Douglas, the former in 1752, the latter in 1754 : these brought him into considerable notice as a poetical antiquary, and it was hoped that he would have been encouraged to modernize the whole of that author's works. About the year last mentioned, he removed to the curacy of Croydon in Surrey, where he had an opportunity of courting the notice of archbishop Herring, who resided there at that time, and to whom, among other complimentary verses, he addressed an "Ode on his Grace's recovery," which was printed in Dodsley's Collection. These attentions, and his general merit as a scholar, induced the archbishop to collate him, in 1755, to the vicarage of Orpington, with St. Mary Cray in Kent. In 1757 he had occasion to lament his patron's death in a pathetic elegy, styled Aurelius, printed with his grace's sermons in 1763, but previously in our author's volume of poems in 1761. About the same time he married miss Purrier of Leeds. In April 1774, by the late Dr. Plumptre's favour, he exchanged his vicarage for the rectory of Hayes. This, except the office of chaplain to the princess dowager of Wales, was the only ecclesiastical promotion he obtained.

In 1761 he published by subscription a volume of "Original Poems and Translations," by which he got more profit than fame. His subscribers amounted to nearly eight hundred, but no second edition was called for. Some other pieces by him are in Mr. Nichols's Collection, and in the "Poetical Calendar," a periodical selection of fugitive verses which he published in conjunction with Mr. Woty, an indifferent poet of that time. In 1767 he published an eclogue, entitled "Partridge Shooting," very inferior to his other productions. He was the editor also of a "Family Bible," with notes, in 4to, which is a work of very inconsiderable merit, but to which he probably contributed only his name, a common trick among the retailers of "Complete Family Bibles."

His translations of Anacreon, Sappho, Bion, Moschus, and Musæus, appeared in 1760, and his Theocritus, encouraged by another liberal subscription, in 1767. His Apollonius Rhodius, a posthumous publication, completed by the rev. Mr. Meen, of Emanuel college, Cambridge, made its appearance in 1780, when Mr. Fawkes's widow was enabled, by the kindness of the editor, to avail herself of the subscriptions, contributed as usual very liberally. Mr. Fawkes died August 26, 1777.

These scanty materials are taken chiefly from Mr. Nichols's *Life of Bowyer*, and little can now be added to them. Mr. Fawkes was a man of a social disposition, with much of the imprudence which adheres to it. Although a profound classical scholar, and accounted an excellent translator, he was unable to publish any of his works without the previous aid of a subscription; and his Bible was a paltry job which necessity only could have induced him to undertake. With all his failings, however, it appears that he was held in esteem by many distinguished contemporaries, particularly by Doctors Pearce, Jortin, Johnson, Warton, Plumptre, and Askew, who contributed critical assistance to his translation of Theocritus.

As an original poet, much cannot be said in his favour. His powers were confined to occasional slight and encomiastic verses, such as may be produced without great effort, and are supposed to answer every purpose when they have pleased those to whom they were addressed. The epithalamic ode may perhaps rank higher, if we could forget an obvious endeavour to imitate Dryden and Pope. In the elegy on the death of Dobbin, and one or two other pieces, there is a considerable portion of humour, which is a more legitimate proof of genius than one species of poets are disposed to allow. His principal defects are want of judgment and taste. These, however, are less discoverable in his translations, and it was probably a consciousness of limited powers which inclined him so much to translation. In this he every where displays a critical knowledge of his author, while his versification is smooth and elegant, and his expression remarkably clear. He was once esteemed the best translator since the days of Pope, a praise which, if now disallowed, it is much that it could in his own time have been bestowed with justice.<sup>1</sup>

FAYDIT (ANSELME, or GAUCELM,) was one of the most celebrated of the Provençal poets or troubadours. He had a fine figure, abundance of wit, and a pleasing address, and was much encouraged by the princes of his time. By representing his comedies, he soon acquired considerable riches, which his vanity and his love of debauchery and expence did not suffer him to keep. From a miserable state of poverty he was relieved by the liberality of Richard *Cœur de Lion*, who had a strong taste for the

<sup>1</sup> Johnson and Chalmers's *English Poets*, 1810, 21 vols.—Nichols's *Poems and Bowyer*.

Provençal poetry. After the death of this protector, he returned to Aix, where he married a young woman of distinguished wit and beauty; but she did not long survive her marriage with this profligate husband. He died soon after, in 1220, at what age is not exactly known, but certainly early in life. Among the many pieces which he wrote, the following are mentioned: 1. A poem on the death of his benefactor, Richard I. 2. "The palace of Love," imitated afterwards by Petrarch. 3. Several comedies, one of which, entitled "*Heregia dels Prestes*," the heresy of the priests, a satirical production against the corruptions of the church, was publicly acted at the castle of Boniface, marquis of Montserrat.

Dr. Burney informs us that he found his poem on the death of Richard I. in the Vatican, among the MSS. bequeathed to that library by the queen of Sweden, with the original music by the bard himself, who was as much admired by his contemporaries for setting his poems to music, as writing them. A translation of the poem, and the music itself, may be seen in Dr. Burney's History.<sup>1</sup>

FAYDIT (PETER), a priest of Riom, once well known by his singular opinions, entered the congregation of the oratory in 1662, but was obliged to quit it in 1671, being a friend to Cartesianism, which was then a heresy. He preached against the conduct of Innocent XI. towards France, and published a treatise on the Trinity 1696, in which appearing to favour tritheism, he was confined at St. Lazare in Paris, but afterwards received orders from the king to retire to his country, where he died 1709. He left "a life of St. Amable," 12mo; "Remarks on Homer, Virgil, and the poetical style of Scripture," 2 vols. 12mo; a collection in Latin verse, and French prose, entitled, "Tombeau de M. de Santeuil," 12mo; "La Telemacomanie, ou Critique du Telemaque de M. Fenelon," 12mo, a foolish attack on Fenelon's celebrated performance. All his works contain singular opinions, great reading and learning, but little taste or judgment. "Le Moines empruntés," 2 vols. 12mo, have been attributed to him, but they are by Haitze.<sup>2</sup>

FAYETTE (MARIE MADELEINE, Pioche de la Vergne, countess of), a French lady, daughter of Aymar de la Vergne, marechal-de-camp, and governor of Havre-de-

<sup>1</sup> Moreri.—Burney's Hist. of Music, vol. II.

<sup>2</sup> Moreri.—Dict. Hist.



Grace, but more distinguished by her wit and literary productions than by her family, was married to the count de Fayette in 1655, and died in 1693. She cultivated letters and the fine arts; and her hotel was the rendezvous of all who were most distinguished for literary taste. The duke de la Rochefoucault, Huetius, Menage, La Fontaine, Segrais, were those she saw most frequently. The last, when obliged to quit the house of Mad. de Montpensier, found an honourable retreat with her. The author of "The Memoirs of madame de Maintenon," has not spoken favourably of this lady, nor represented her manners to be such as from her connections we should suppose. But madame de Sevigné, who had better opportunities of knowing her, and is more to be relied on than the author of the memoirs, has painted her very differently. This lady says, in a letter to her daughter, "Mad. la Fayette is a very amiable and a very estimable woman; and whom you will love when you shall have time to be with her, and to enjoy the benefit of her sense and wit; the better you know her, the more you will like her."

The principal works of this lady are, 1. "Zaide," a romance, often printed, and read by persons who do not usually read romances. 2. "La princesse de Cleves," a romance also, which Fontenelle professed to have read four times. Mad. la Fayette was so regardless of fame, that she published these works under the name of Segrais, who, however, is supposed to have been no farther concerned than in aiding a little in the design of them. 3. "La princesse de Montpensier," another romance. Voltaire says, that the romances of Fayette were the first which exhibited the manners of people of fashion in a graceful, easy, and natural way; all before having been pompous bombast, and swelling every thing beyond nature and life. 4. "Memoires de la cour de France pour les années 1688 & 1689." This work is written with address and spirit, and abounds with striking pictures and curious anecdotes. 5. "Histoire d'Henriette d'Angleterre." 6. "Divers portraits de quelques personnes de la cour." All these works are still esteemed; and she drew up also other memoirs of the history of her times, which were lent to every body, and lost, by her son the abbé de la Fayette. She understood Latin, which she learned in a very short time.<sup>1</sup>

<sup>1</sup> Diot. Hist.

FAZZELLO (THOMAS), the historian of Sicily, was born at Sacca, a town of Palermo, in 1498. He was entered in the order of Dominican monks, and was their provincial, but from modesty declined the honour of being elected general of the order. He was ten times chosen prior of the monastery at Palèrmo, and died in possession of that office in 1570. He wrote many works, but the most considerable was a "History of Sicily," written in Latin in two decades, which first appeared in Palermo in 1558, fol. and which has passed through several editions, and was translated into the Italian language.<sup>1</sup>

FAZZIO. See FACIO.

FEARNE (CHARLES), a barrister and law writer, was the eldest son of — Fearne, esq. judge advocate of the admiralty in the latter end of the late king's reign. He presided at the trial of admiral Byng; and on that trial, and in the general course of his profession, was distinguished as a very able and learned man. He gave his son Charles the first rudiments of education himself, and at a proper age sent him to Westminster school, where he soon began to distinguish himself in classical and mathematical learning. Being designed for the law, as soon as he had finished his education at this seminary, he was entered of the Inner Temple; but at that time with no fixed resolution to become a barrister. His life had hitherto passed in making excursions from one branch of learning to another, in each of which he made very considerable advances, and might perhaps have succeeded in any. During this state of irresolution, his father died; and his fortune, which (from his habits of living) was very inconsiderable, was equally partitioned between our author, and a brother and sister. Here it was that young Fearne exhibited that generosity and independence that distinguished him through the greater part of his life. His father had given him, on his entrance into the Inner Temple, a few hundred pounds, to purchase chambers and books; and, as he had likewise given him a superior education to his younger brother, he nobly resolved on accepting this as a full equivalent for his share in the remainder of his father's fortune. His brother and sister had affection and delicacy enough to resist this conduct for a while; but Fearne was immovable. "My father," said he, "by taking such uncommon pains

<sup>1</sup> Moreri,—Tiraboschi.

with my education, no doubt meant it should be my whole dependence; and if that won't bring me through, a few hundred pounds will be a matter of no consequence." His brother and sister therefore shared the father's fortune between them: the former settled in the Admiralty-office, and the latter afterwards married a gentleman of equal rank and condition with herself.

Amidst Mr. Fearne's various pursuits of knowledge, he had always a particular attachment to experimental philosophy, which, both at school and at the Temple, he practised occasionally. In this employment, he fancied that he had discovered the art of dying Morocco leather of particular colours, and after a new process. It appears that the Maroquoniers in the Levant (who are called so from dressing the skin of this goat, named the Maroquin) keep secret the ingredients which they put into the liquor, which gives it that fine red colour. This secret, or what would answer equally as well, Fearne thought he had discovered, and, like most projectors, saw great profits arising from the discovery. It was his misfortune, however, to form a connection in this scheme, with a needy and expensive partner, which opened his eyes to the fallacy of his hopes; and at the suggestion of his friends, he reverted to his original profession, or what his father intended for such, and sat down to the study of the law with unremitting diligence. He had not been long in chambers, when his habits of study, diligence, and sobriety, were observed by an eminent attorney in the Temple, who wanted an abstract to be made of a voluminous body of papers, so as to bring the matter clearly before counsel. The papers were so intricate, and of such various references, that they required a very clear head, and a man not much taken up with other business, to arrange them. He saw Fearne answered this last description very well; and told him, "That having a great body of papers to arrange, he should be glad to employ him." Fearne accepted the offer, and performed his task so ably, that his employer not only rewarded him handsomely for his trouble, but from that time gave him a considerable part of his business.

He now began to be known as a young man of very considerable legal erudition, and a promising increase in business encouraged him to relinquish his chambers, and take a house in Breame-buildings, Chancery-lane, where he became very successful as, what is called, a chamber coun-

sel. Before he left the Temple, he had published his very useful "Legigraphical Chart of Landed Property," and he now derived additional reputation from his more important treatise, entitled "An Essay on the Learning of Contingent Remainders and Executory Devises," which, although published without his name, was soon traced to its author. Fortune, as it is usually termed, was now before him, but he had no extraordinary ambition for her favours, and, very oddly, contracted his business within a certain compass, by which it might yield him an annual sum which he thought sufficient for his wants. This, estimated by his biographer at 1500*l.* a year, when he could with ease have acquired 3000*l.* he spent on a town and country-house, a carriage, &c. with an establishment on a genteel but moderate scale; and the time he denied to increase of business, he employed in his house at Hampstead on mechanical and philosophical experiments. At this retreat he was wrapt up either in some philosophical experiment, or some mechanical invention: the first of which he freely communicated to men of similar pursuits; and the latter, when completed, he as liberally gave away to poor artists, or dealers in these articles; and here also he made some optical glasses upon a new construction, which have been reckoned improvements: he likewise constructed a machine for transposing the keys in music; gave many useful hints in the dyeing of cottons, and in a variety of other articles, which equally shewed the enlarged state of his mind, and the liberality of his heart. These he called his *dissipations*, and with some degree of truth, as they often broke in upon his profession, and induced him to give up more hours (to bring up for lost time) than was consistent with more beneficial pursuits, or the natural strength of his constitution.

While thus employed, an occasion presented itself, which called forth his talents in a new way. Lord Mansfield, when solicitor-general in 1747, having given an opinion in the state of a case on the will of William Williams (afterwards the subject of the celebrated case of *Perrin v. Blake*), which Mr. Fearne, on the authority of his friend the late James Booth, esq. of Lincoln's-inn, quoted in the first edition of his "Essay on the Learning of Contingent Remainders, &c." his lordship afterwards disavowed that opinion on the bench, insinuating at the same time that Mr. Fearne was under some mistake in reporting it. Fearne,

all alive to the delicacy of his character, and knowing the strong ground he proceeded upon (which was a copy of that opinion given him by Mr. Booth, from a manuscript collection of cases, taken from the originals), took this opportunity to publish a letter, entitled "Copies of Opinions ascribed to eminent counsel on the will which was the subject of the case of *Perrin v. Blake*, before the court of king's bench, 1769, addressed to the right hon. William earl of Mansfield." This appeared about 1780, and is said to have afforded lord Mansfield some uneasiness, who, however, took no notice of it.

The remainder of Mr. Fearn's life appears to have passed in a relaxation from professional cares, and to have been embittered by the difficulties by which such imprudence is generally followed. It would be painful to enter into a detail of this course, which terminated by his death, Jan. 21, 1794, when he had reached only his forty-fifth year, and was worn out both in mind and body. In order to contribute to the provision of his family, his friends collected his posthumous works, which were published in 1797, consisting of "Observations on the Statute of Inrollments of Bargains and Sales, 27 Hen. VIII. delivered by the author in a reading at Lyon's-inn in 1778; Arguments in the singular case of general Stanwix; and a collection of Cases and Opinions."<sup>1</sup>

FEATLEY, or FAIRCLOUGH (DANIEL), a learned controversial divine of the church of England, was born at Charlton upon Otmore, near Oxford, March 15, 1582. FAIRCLOUGH was the name of his ancestors, so spelt by his grandfather, father, and eldest brother, and it appears that he was ordained by the same. Why he afterwards preferred FEATLEY, which is a corruption of Fairclough (or, Faircliff, a place in Lancashire, where the family were originally seated), we know not, nor is it perhaps of much consequence. That the family were reduced, appears from the occupation of his father, who was cook to Dr. Laurence Humphrey, president of Magdalen, and served Corpus Christi college, Oxford, in the same capacity. He had interest enough, however, with his employers, to obtain a good education for the subject of this memoir, who was his second son, and whom we find mentioned first as a chorister of Magdalen college. After having made consi-

<sup>1</sup> European Mag. for August, September, and October, 1799.

derable progress in the school belonging to that college, where, even at twelve years old, his Latin and Greek exercises were noted for their excellence, he was admitted scholar of Corpus Christi college, Dec. 13, 1594, and Sept. 20, 1602, when B. A. was chosen probationer fellow. He commenced M. A. at the usual time, and was always eminent for his academical exercises, nor was he less noted as a disputant and preacher. In 1607 he delivered an oration at the death of Dr. Reinold, president of Corpus, who had been one of his earliest patrons.

In 1610, and the two following years, we find him in attendance upon sir Thomas Edmondes, the king's minister at the court of France. Several of the sermons he preached, during this time, in the ambassador's chapel, are collected in his "Clavis Mystica," and those which were levelled at the errors of popery are said to have been very successful both in converting some catholics, and in confirming the opinions of those who had before embraced the doctrines of the reformation. He had also very frequent conferences in the Cleremont with the Jesuits, and with the members of the Sorbonne, but especially with fathers Sirmund and Petau, who, although they at first ridiculed his figure, for he was low of stature, yet afterwards were impressed with a regard for his controversial talents, and treated his memory with respect. His three disputations at Paris are confessed by Holden, an eminent English catholic writer, to have done more harm to the popish cause than thirty-three he had read of before. By most of the foreign universities he was held in such honour as a disputant, that in the tables of the celebrated schoolmen, whom they honoured with the epithets of resolute, subtle, angelic, &c. he was called *acutissimus et acerrimus*. According to Wood, he commenced B. D. in 1613, and was the preacher at the act of that year. His sermon on this occasion is said to have been No. 37. in the "Clavis Mystica;" but, according to the evidence of his nephew John Featley, he did not take that degree until 1615, and the sermon he delivered was a Latin *concio ad clerum*, dated March 25. In 1610 he had preached the rehearsal sermon at Oxford, and by the bishop of London's appointment he discharged the same duty at St. Paul's cross in 1618. By invitation from Mr. Ezekiel Ascot, who had been his pupil, he accepted the rectory of Northill in Cornwall, which he vacated on his institution to the rectory of Lambeth in 1618, a change

which, if not more profitable, was certainly highly agreeable to him, as he became now, by the recommendation of the university, domestic chaplain to Abbot, archbishop of Canterbury.

In 1619 he preached at Lambeth church, or in the chapel of the palace, seven of the sermons in the "Clavis Mystica," before the king's commissioners in ecclesiastical causes, and on other occasions, and delivered his sentiments with uncommon freedom of spirit, which appears to have been habitual to him. By the direction of archbishop Abbot, who was desirous that De Dominis, archbishop of Spalato, should be gratified with the hearing of a complete divinity-act, Mr. Featley, in 1617, kept his exercise for the degree of D. D. under Dr. Prideaux, the regius professor; and many other foreigners were present, with the flower of the English nobility and gentry. The Italian primate was so highly pleased with the performance, that he not only thanked his grace for the entertainment he had procured for him; but, being soon after appointed master of the Savoy, he gave Dr. Featley a brother's place in that hospital. In the course of this exercise Dr. Prideaux, apprehensive for his reputation before such an auditory, felt the sharpness and acuteness of Featley's replies, almost to a degree of resentment, but the archbishop effected a reconciliation between two men whose agreement in more important points was of such consequence in those days.

In June 1623, was held a famous conference at sir Humphrey Lynde's, between Dr. Wilson, dean of Carlisle, and Dr. Featley, with the Jesuits Fisher and Sweet, and the result of it being published in 1624, by archbishop Abbot's command, under the title of "The Romish Fisher caught and held in his own net," was dedicated to the archbishop by Featley. As chaplain to his grace, he was intrusted with the invidious office of licensing books, and examining clerks, which he is said to have discharged with much prudence, and in general to the entire satisfaction of his superiors. On one occasion, however, he is said to have been censured for licensing Elton's Commentary on the Colossians, an author we are unacquainted with, but excused himself by pleading that the sheets which had given offence were added after his *imprimatur*. His conduct, as licenser, with respect to Gataker's treatise "On Lots," will occur to be mentioned in our account of that divine.

Hitherto the archbishop had bestowed no preferment on his chaplain ; but in 1627, as we are told, “ urged by hearing the discontents of the court and city, because his chaplain was kept behind the hangings,” he bestowed on him the rectory of Allhallows, Bread-street, and afterwards the rectory of Acton. Much about the same time, but the year not known, he was appointed provost of Chelsea college, an institution which did not last long. In 1622 he had married Mrs. Joyce Holloway, who was his parishioner, and resided in Kennington-lane. This lady appears to have been considerably older than Dr. Featley, but was a woman of great piety and accomplishments. He concealed his marriage for some time, lest it should interfere with his residence at Lambeth palace ; but in 1625 he ceased to be chaplain to the archbishop, and concealment was no longer necessary. The cause of his quitting the archbishop’s service has been represented as “ the unfeeling treatment ” of that prelate. But of this, his biographers have made too much. The story, in short, is, that Dr. Featley fell sick at Oxford, supposed of the plague, and was obliged to leave the place and go to Lambeth ; and when he found that the archbishop had removed to Croydon for fear of the plague, he followed him thither, and the archbishop refused him entrance, and was surely justifiable in every endeavour to prevent the disorder from extending to the place he had chosen as a refuge. The story is told with some confusion of circumstances, but the above is probably the truth. Dr. Featley, however, on recovering from his disorder, which, after all, happened not to be the plague, quitted the archbishop’s service, and removed his books from the palace.—It was during the raging of the plague in 1625, or 1626, when the churches were deserted, that he wrote his “ *Ancilla Pietatis*, or Hand-maid to private devotion,” which became very popular ; and before 1676, had passed through eight editions. Wood appears to be mistaken in saying, that in this work Dr. Featley makes the story of St. George, the tutelar saint of England, a mere fiction, and that archbishop Laud obliged him to apologize for this on his knees. Dr. Featley’s words bear no such meaning, but it is probable enough that there was a misunderstanding between Featley and the archbishop, as the former refused to obey the latter in turning the communion-table of Lambeth church altar-wise ; and we know that Featley was afterwards a witness against the arch-



bishop, upon the charge of his having made superstitious innovations in Lambeth church.

While the ecclesiastical constitution stood, Dr. Featley was member of several of the convocations; and upon account, as is supposed, of his being a Calvinist, he was in 1642 appointed by the parliament one of the Assembly of Divines. He is said to have continued longer with them than any other member of the episcopal persuasion; but this was no longer than he discovered the drift of their proceedings. That he was not acceptable to the ruling party, appears from his becoming in the same year, a victim to their revenge. In November, the soldiers sacked his church at Acton, and at Lambeth would have murdered him, had he not made his escape. These outrages were followed Sept. 30, 1643, by his imprisonment in Peter-house, in Aldersgate-street, the seizure of his library and goods, and the sequestration of his estate. Charges were preferred against him of the most absurd and contradictory kind, which it was to little purpose to answer. He was voted out of his living. Among his pretended offences were, that he refused to assent to every clause in the solemn league and covenant, and that he corresponded with archbishop Usher, who was with the king at Oxford. During his imprisonment, he amused himself by writing his celebrated treatise, entitled "The Dippers dipt, or the Anabaptists ducked and plunged over head and ears, at a disputation in Southwark." It is, however, a striking proof of that anarchy of sentiment which disgraced the nation at this period, that he not only dedicates this book to the parliament which had imprisoned him, but exhorts them to employ the sword of justice against "heretics and schismatics," although himself was now suffering under the latter description by that very parliament. He was better employed soon after in an able vindication of the church of England against the innovators who now bore rule; but his long confinement of eighteen months impaired his health and shortened his days. His situation appears to have been represented to his persecutors, but it was not until six weeks before his death that he obtained leave from the parliament to remove to Chelsea for the benefit of the air. Here he died April 17, 1645, on the very day that he was bound to have returned to his confinement at Peter-house. It was reported that a few hours before his death, he prayed for destruction to the enemies of the

church and state, in expressions which have been called "irascible and resentful." How far they were used by him seems doubtful; but had he prayed only for the restoration of the constitution in church and state, it might have still, in those times, been imputed to him that the destruction of their enemies was a necessary preliminary and a fair *innuendo*. He was buried in the chancel of Lambeth church, where his funeral sermon was preached by Dr. Leo or Loe, who had been in habits of intimacy with him for thirty-seven years. Dr. Leo represents him as being "in his nature, meek, gracious, affable, and merciful:" as a writer he was esteemed in his time one of the ablest defenders of the doctrines of the reformation against the papists, and one of the ablest opponents of the anabaptists.

Wood has given a long list of his controversial works, most of which are now little known, and seldom inquired for. Among his writings of another description, however, we may mention, 1. The LIVES of Jewell, prefixed to his works, and of Reinolds, Dr. Robert Abbot, &c. which are in Fuller's "Abel Redivivus." 2. "The Sum of saving Knowledge," a kind of catechism, London, 1626. 3. "Clavis Mystica; a Key opening divers difficult and mysterious texts of Holy Scripture, in seventy Sermons," *ibid.* 1636, folio. Prynne says that Laud's chaplain obliterated many passages in them respecting the papists. 4. "Hexatexium; or six Cordials to strengthen the heart of every faithful Christian against the terrors of death," *ibid.* 1637, folio. 5. "Several Funeral Sermons, one preached at the funeral of sir Humphrey Lynd," *ibid.* 1640, folio. The proper title of this volume is "*Θρηνησιος*, the House of Mourning furnished, delivered in forty-seven Sermons," by Daniel Featley, Martin Day, Richard Sibbs, and Thomas Taylor, and other reverend divines; but their respective shares are not pointed out, nor, except in one or two instances, the persons at whose funerals the sermons were preached. 6. "Dr. Daniel Featley revived, proving that the protestant church (and not the Romish) is the only catholic and true church," *ibid.* 1660, 12mo. To this is prefixed an account of his life by his nephew John Featley. Dr. Featley also published king James's "Cygneae Cantio," *ibid.* 1629, 4to, which contains a scholastic duel between that monarch and our author.<sup>1</sup>

<sup>1</sup> Biog. Brit. vol. VI. Part I. of the new edition, unpublished—an article elaborately prepared by the Rev. Sam. Denne, for his Addenda to Dr. Ducarel's History of Lambeth Palace, and Mr. Nichols's History of that Parish.

**FEATLEY (JOHN)**, nephew to the preceding, son of John Fairclough, was a native of Northamptonshire, and educated at All Souls' college, Oxford, which he is said to have left after taking his first degree in arts, probably to become his uncle's assistant at Lambeth or Acton. During the rebellion he went to St. Christopher's in the West Indies, where he arrived in 1643, and had the honour of being the first preacher of the gospel in the infancy of that colony. It appears that he returned about the time of the restoration, and was appointed chaplain to the king, who also in August 1660 presented him to the precentorship of Lincoln, and in September following to the prebend of Milton Ross, in that cathedral. In 1662, he was created D. D. and had from the dean and chapter of Lincoln the vicarage of Edwinton in Nottinghamshire, worth about sixty pounds a year. He died at Lincoln in 1666, and was interred in a chapel in the cathedral. He published one or two of his uncle's tracts, particularly "Dr. Featley revived, &c." in which, as already noticed, there is a life of his uncle. Of his own were only published two occasional sermons, and "A divine antidote against the Plague, contained in Soliloquies and Prayers," London, 1660.<sup>1</sup>

**FECHT**, or **FECHTIUS (JOHN)**, of Brisgaw, a celebrated Lutheran divine and historian, author of several learned works in Latin and in German, who was settled first at Dourlach, and afterwards at Rostock, was born in 1636, and died in 1716. Among his works are a "History of Cain and Abel," with notes critical, philological, historical, and theological, published at Rostock, in 8vo; a "Treatise on the Religion of the modern Greeks;" another against the "Superstitions of the Mass," &c.<sup>2</sup>

**FECKENHAM (JOHN DE)**, so called, because he was born of poor parents in a cottage, near the forest of Feckenham in Worcestershire, his right name being Howman, was the last abbot of Westminster. Discovering in his youth very good parts, and a strong propensity to learning, the priest of the parish took him under his care, instructed him some years, and then procured him admission into Evesham monastery. At eighteen, he was sent by his abbot to Gloucester-hall, Oxford; from whence, when he had sufficiently improved himself in academical learning, he was recalled to his abbey; which being dissolved Nov. 17,

<sup>1</sup> Biog. Brit. vol. VI. Part I. of the new edition, unpublished.

<sup>2</sup> Moreri.—Saxii Onomast.

1536; he had a yearly pension of an hundred florins allowed him for his life. Upon this he returned to Gloucester-hall, where he pursued his studies some years; and in 1539, took the degree of bachelor of divinity, being then chaplain to Bell bishop of Worcester. That prelate resigning his see in 1543, he became chaplain to Bonner bishop of London; but Bonner being deprived of his bishopric, in 1549, by the reformers, Feckenham was committed to the Tower of London, because, as some say, he refused to administer the sacraments after the protestant manner. Soon after, he was taken from thence, to dispute on the chief points controverted between the protestants and papists, and disputed several times in public before and with some great personages.

He was afterwards remanded to the Tower, where he continued till queen Mary's accession to the crown in 1553; but was then released, and made chaplain to the queen. He became also again chaplain to Bonner, prebendary of St. Paul's, dean of St. Paul's, rector of Finchley in Middlesex, which he held only a few months; and then rector of Greenford in the same county. In 1554, he was one of the disputants at Oxford against Cranmer, Ridley, and Latimer, before they suffered martyrdom, but said very little against them; and during Mary's reign, he was constantly employed in doing good offices to the afflicted protestants from the highest to the lowest. Francis Russel earl of Bedford, Ambrose and Robert Dudley, afterwards earls of Warwick and Leicester, were benefited by his kindness; as was also sir John Cheke, whose life he and sir Thomas Pope, the founder of Trinity college, Oxford, are said to have saved, by a joint application to queen Mary. Feckenham was very intimate with sir Thomas, and often visited him at Tyttenhanger-house. Feckenham also interceded with queen Mary for the lady Elizabeth's enlargement out of prison, and that so earnestly, that the queen was actually displeased with him for some time. In May 1556, he was complimented by the university of Oxford with the degree of doctor in divinity; being then in universal esteem for his learning, piety, charity, moderation, humility, and other virtues. The September following, he was made abbot of Westminster, which was then restored by queen Mary; and fourteen Benedictine monks placed there under his government, with episcopal power.

Upon the death of Mary, in 1558, her successor Eliza-

beth, not unmindful of her obligations to Feckenham, sent for him before her coronation, to consult and reward him; and, as it is said, offered him the archbishopric of Canterbury, provided he would conform to the laws; but this he refused. He appeared, however, in her first parliament, taking the lowest place on the bishop's form; and was the last mitred abbot that sat in the house of peers. During his attendance there he spoke and protested against every thing tending towards the reformation; and the strong opposition which he could not be restrained from making, occasioned his commitment to the tower in 1560. After nearly three years confinement there, he was committed to the custody of Horne bishop of Winchester: but having been old antagonists on the subject of the oath of supremacy, their present connection was mutually irksome, and Feckenham was remanded to the Tower in 1564. Afterwards he was removed to the Marshalsea, and then to a private house in Holborn. In 1571, he attended Dr. John Storie before his execution. In 1578 we find him in free custody with Cox bishop of Ely, whom the queen had requested to use his endeavours to induce Feckenham to acknowledge her supremacy, and come over to the church: and he was at length prevailed on to allow her supremacy, but could never be brought to a thorough conformity. Soon after, the restless spirit of some Roman catholics, and their frequent attempts upon the queen's life, obliged her to imprison the most considerable among them: upon which Feckenham was sent to Wisbich-castle in the Isle of Ely, where he continued a prisoner to the time of his death, which happened in 1585. As to his character, Camden calls him "a learned and good man, that lived long, did a great deal of good to the poor, and always solicited the minds of his adversaries to benevolence." Fuller styles him, "a man cruel to none; courteous and charitable to all who needed his help or liberality." Burnet says, "he was a charitable and generous man, who lived in great esteem in England." And Dart concludes his account of him in these words: "though I cannot go so far as Reynier, to call him a martyr; yet I cannot gather but that he was a good, mild, modest, charitable man, and a devout Christian."

Wood has given us the following catalogue of his works:  
 1. "A Conference dialogue-wise held between the lady Jane Dudley and Mr. John Feckenham, four days before

her death, touching her faith and belief of the sacrament, and her religion, 1554." In April 1554, he had been sent by the queen to this lady to commune with her, and to reduce her from the doctrine of Christ to queen Mary's religion, as Fox expresses it. The substance of this conference may be seen also in Fox's "Acts and Monuments of Martyrs." 2. "Speech in the house of lords, 1553." 3. "Two Homilies on the first, second, and third articles of the Creed." 4. "Oratio funebris in exequiis ducissæ Parmæ," &c. that is, "A funeral oration on the Death of the duchess of Parma, daughter of Charles V. and governess of the Netherlands." 5. "Sermon at the exequy of Joan queen of Spain, 1555." 6. The declaration of such scruples and staies of conscience, touching the Oath of Supremacy, delivered by writing to Dr. Horne, bishop of Winchester, 1566." 7. "Objections or Assertions made against Mr. John Gough's Sermon, preached in the Tower of London, Jan. 15, 1570." 8. "Caveat emptor:" which seems to have been a caution against buying abbey-lands. He had also written, "Commentaries on the Psalms," and a "Treatise on the Eucharist," which were lost among other things. Thus far Wood: but another author mentions, 9. "A Sermon on the Funeral of queen Mary, on "Ecclesiastes iv. 2." <sup>1</sup>

FEIJOO. See FEYJOO.

FEITHIUS (EVERARD), a learned German, was born at Elburg in Guelderland, in the sixteenth century. He studied philosophy for some time, and afterwards applied himself entirely to polite literature, in which he made a considerable progress. He was a master of the Greek tongue, and even of the Hebrew; of which the professors of the protestant university of Bern gave him an ample testimonial. Being returned to his own country, from which he had been long absent, he was under great consternation, on account of the expedition of the Spaniards commanded by Spinola. This determined him to leave his native country; and he went to settle in France, where he taught the Greek language, and was honoured with the friendship of Casaubon, of M. Du Puy, and of the president Thuanus. When he was walking one day at Rochelle, attended by a servant, he was desired to enter into the

<sup>1</sup> Biog. Brit.—Dodd's Ch. Hist.—Nash's Worcestershire.—Tindal's Hist. of Evesham.—Strype's Cranmer, pp. 258, 269, 335.—Ath. Ox. vol. I. Warton's Life of sir T. Pope, &c. &c.

house of a citizen : and after that day it could never be discovered what became of him, notwithstanding all the strictest inquiries of the magistrates. He was but young at the time of this most mysterious disappearing, "which," says Bayle, "is to be lamented ; for if he had lived to grow old, he would have wonderfully explained most of the subjects relating to polite letters." This judgement is grounded upon his manuscript works, one of which was published at Leyden in 1677, by Henry Bruman, principal of the college at Swol, and the author's grand nephew, entitled "*Antiquitatum Homerocarum libri quatuor*," 12mo. It is very learned, and abounds with curious and instructive observations. An edition of it was published in 1743, with notes, by Elias Stoeber, 8vo, at Strasburgh. There are other works of his in being, as, "*De Atheniensium republica, De antiquitatibus Atticis*," &c. which the editor promised to collect and publish ; but we do not know that it was done.<sup>1</sup>

FELIBIEN (ANDREW), *Sieur des Avaux et de Javerçi*, counsellor and historiographer to the king of France, was born at Chartres in 1619. He finished his first studies there at the age of fourteen, and then was sent to Paris to improve himself in the sciences, and in the management of affairs : but his inclination soon made him devote himself entirely to the muses, and he gained a great reputation by his knowledge in the fine arts. The marquis de Fontenay-Mareuil, being chosen for the second time ambassador extraordinary to the court of Rome in 1647, Felibien was made secretary to the embassy, and perfectly answered the hopes which that minister had conceived of him. During his stay at Rome, his fondness for the liberal arts made him spend all the time he could spare in visiting those who excelled in them ; and especially the celebrated Poussin, from whose conversation he learned to understand all that is most beautiful in statues and pictures : and it was according to the exalted notions he then formed to himself of the excellence and perfection of painting, that he wrote those valuable works which established his reputation. On his return from Italy he went to Chartres ; and, as he designed to settle himself, he married a lady of considerable family. His friends introduced him afterwards to Fouquet, who would have done something for

<sup>1</sup> Gen. Dict.—Moreri.—Saxii Onomast.

him had he not soon after lost the king's favour: but Colbert, who loved the arts and sciences, did not suffer him to be useless. After he had desired him to make some draughts for his majesty, in order to engage him to complete the works he had begun, he procured him a commission of historiographer of the king's buildings, superintendant of them, and of the arts and manufactures in France: this commission was delivered to him March 10, 1666. The royal academy of architecture having been established in 1671, he was made secretary to it. The king made him afterwards keeper of his cabinet of antiques, in 1673, and gave him an apartment in the palace of Brion. He was also one of the first members of the academy of inscriptions and medals, and became afterwards deputy comptroller general of the bridges and dykes of the kingdom. He died June 11, 1695, aged seventy-six; and left five children.

His chief works are, 1. "Entretiens sur les Vies et sur les Ouvrages des plus excellens Peintres anciens et modernes:" 1666—1688, 5 vols. 4to. 2. "Les Principes de l'Architecture, de la Sculpture, et de la Peinture, avec un dictionnaire des termes propres de ces artes," 1676, and 1691, 4to. 3. "De l'origine de la Peinture, avec plusieurs pieces detachées," 1660. 4. "Several Descriptions, as that of Versailles, of Entertainments given by the king, and of several Pictures," collected into one vol. in 12mo. 5. "The Conferences of the royal academy of painting," in one vol. 4to. 6. "The Description of the Abbey de la Trappe," in 12mo. He also left some translations: viz. "An Account of what passed in Spain, when the count duke of Olivares fell under the king's displeasure," translated out of Italian; "The Castle of the Soul," written by St. Teresa, translated from the Spanish; "The Life of pope Pius V." translated from the Italian.

In all that he has written there appears sound judgment and good taste, but his "Dialogues upon the Lives of the Painters" is the work which has done him the greatest honour. His only fault is, that he is sometimes prolix and immethodical. Voltaire informs us, that he was the first who gave Lewis XIV. the surname of Great, in the inscriptions in the hotel-de-ville. Felibien had many good qualities, and, free from ambition, was moderate in his desires, and of a contented disposition. He was a man of probity, of honour, of piety. Though he was naturally



grave and serious, and of a hasty and somewhat severe temper, yet his conversation was generally cheerful and lively. He was a steady advocate for truth; and he used to encourage himself in it by this motto, which he caused to be engraved on his seal, "*Bene facere, et vera dicere,*" that is, "To do good, and speak the truth." His biographers seem agreed that he lived in a constant practice of these two duties.<sup>1</sup>

FELIBIEN (JOHN FRANCIS), son of the preceding, succeeded his father in all his places, and seemed to inherit his taste in the fine arts. He died in 1733. Some works written by him must not be confounded with those of his father: namely, 1. "*An historical Collection of the Lives and Works of the most celebrated Architects,*" Paris, 1687, 4to, frequently subjoined to his father's account of the painters. 2. "*Description of Versailles, ancient and modern,*" 12mo. 3. "*Description of the Church of the Invalids,*" 1706, fol. reprinted in 1756. There were also two more Felibiens, who were authors: JAMES, brother of Andrew, a canon and archdeacon of Chartres, who died in 1716, and had published, among other works, one entitled "*Pentateuchus Historicus,*" 1704, 4to, part of which he was obliged afterwards to suppress, and consequently the uncastrated copies are most valued; and MICHAEL, another of his sons, a Benedictine of the congregation of St. Maur, who was born in 1666, and died in 1719. The latter wrote a history of the abbey of St. Denys, in folio, published in 1706; and began the history of Paris, which was afterwards continued and published by Lobineau.<sup>2</sup>

FELICIANUS (JOHN BERNARDINE), a native of Venice, who flourished about the middle of the sixteenth century, established a great reputation at that time by his translations from Greek authors, a task which few, comparatively, were then able to perform. He translated, among others, the sixth book of Paul Ægineta, 1533; Aristotle's *Ethics*, Venice, 1541, fol.; "*Alexandri Aphrodisiensis Commentarius in primum priorum Analyticorum Aristotelis,*" *ibid.* 1542, fol.; "*Ammonii Hermæ Comment. in Isagogen Porphyrii,*" *ibid.* 1545, 8vo; "*Porphyrius de abstinence animalium,*" *ibid.* 1547, 4to; and "*Oecumenius in Acta et Epistolæ Catholicas,*" Basil, 1552, 8vo. We have no

<sup>1</sup> Gen. Dict.—Moreri.—Niceron, vols. II. and X.

<sup>2</sup> Moreri.—Dict. Hist.—Saxii Onomasticon.

account of his life or death, but he appears to have been a priest of the Benedictine order, and esteemed for his learning.<sup>1</sup>

FELIX MINUCIUS. See MINUTIUS FELIX.

FELL (SAMUEL, D. D.) a learned divine, was born in the parish of St. Clement Danes, London, 1594; elected student of Christ Church from Westminster school in 1601; took a master of arts degree in 1608, served the office of proctor in 1614, and the year following was admitted bachelor of divinity; and about that time became minister of Freshwater in the Isle of Wight. In May 1619, he was installed canon of Christ Church, and the same year proceeded doctor in divinity, being about that time domestic chaplain to James I. In 1626, he was made Margaret professor of divinity, and consequently had a prebend of Worcester, which was about that time annexed to the professorship. He was then a Calvinist, but at length, renouncing the opinions so called, he was, through Laud's interest, made dean of Lichfield in 1637; and the year following, dean of Christ Church. In 1645, he was appointed vice-chancellor, which office he served also in 1647, in contempt of the parliamentary visitors, who at length ejected him from that and his deanery, and their minions were so exasperated at him for his loyalty to the king, and zeal for the church, that they actually sought his life: and being threatened to be murdered, he was forced to abscond. He died broken-hearted, Feb. 1, 1648-9; that being the very day he was made acquainted with the murder of his royal master king Charles. He was buried in the chancel of Sunning-well church, near Abingdon, in Berkshire (where he had been rector, and built the front of the parsonage-house) with only this short memorial, on a small lozenge of marble laid over his grave, "*Depositum S. F. Februarii 1648.*" He was a public-spirited man, and had the character of a scholar. Wood, though he supposes there were more, only mentions these two small productions of his; viz. "*Primitiæ; sive Oratio habita Oxoniæ in Schola Theologiæ, 9 Nov. 1626,*" and, "*Concio Latina ad Baccalaureos die cinerum in Coloss. ii. 8.*" They were both printed at Oxford in 1627. He contributed very largely to Christ Church college, completing most of the improve-

<sup>1</sup> Moreri.—Baillet Jugements.—Saxii Ono nast.

ments begun by his predecessor, Dr. Duppa, and would have done more had not the rebellion prevented him.<sup>1</sup>

FELL (Dr. JOHN), an eminently learned divine, was the son of the preceding, by Margaret his wife, daughter of Thomas Wyld, of Worcester, esq. and was born at Longworth in Berkshire, June 23, 1625. He was educated mostly at the free-school of Thame in Oxfordshire; and in 1636, when he was only eleven years of age, was admitted student of Christ Church in Oxford. In Oct. 1640 he took the degree of B. A. and that of M. A. in June 1643; about which time he was in arms for Charles I. within the garrison of Oxford, and afterwards became an ensign. In 1648 he was turned out of his place by the parliamentary visitors, being then in holy orders; and from that time till the restoration of Charles II. lived in a retired and studious manner, partly in the lodgings, at Christ Church, of the famous physician Willis, who was his brother-in-law, and partly in his own house opposite Merton college, wherein he and others kept up the devotions and discipline of the church of England.

After the restoration he was made prebendary of Chichester, and canon of Christ Church, in which last place he was installed July 27, 1660; and in Nov. following was made dean, being then D. D. and chaplain in ordinary to the king. As soon as he was fixed, he earnestly applied himself to purge the college of all remains of hypocrisy and nonsense, so prevalent in the late times of confusion, and to improve it in all sorts of learning as well as true religion. Nor was he more diligent in restoring its discipline, than in adorning it with magnificent buildings, towards which he contributed very great sums. By his own benefactions, and what he procured from others, he completed the north side of the great quadrangle, which had remained unfinished from Wolsey's time, and in which his father had made some progress when interrupted by the rebellion. He rebuilt also part of the lodgings of the canon of the second stall, the east side of the chaplain's quadrangle, the buildings adjoining fronting the meadows, the lodgings belonging to the canon of the third stall, and the handsome tower over the principal gate of the college; into which, in 1685, he caused to be removed out of the

<sup>1</sup> Ath. Ox. vol. II.—Lloyd's Memoirs, p. 551.—Wood's Annals and Colleges and Halls.

steeple in the cathedral, the bell called "Great Tom of Christ Church," said to have been brought thither with the other bells from Oseney-abbey, which he had re-cast with additional metal, so that it is now one of the largest bells in England. Round it is this inscription: "*Magnus Thomas Clusius Oxoniensis, renatus April viii. MDCLXXX. regnante Carolo Secundo, Decano Johanne Oxon. Episcopo, Subdecano Gulielmo Jane S. S. Theol. Professore, Thesaurario Henrico Smith S. S. Theol. Professore, cura et arte Christopheri Hodson.*" Sixteen men are required to ring it; and it was first rung out on May 29, 1684. From that time to this it has been tolled every night, as a signal to all scholars to repair to their respective colleges and halls; and so it used to be before its removal.

In 1666, 1667, 1668, and part of 1669, Dr. Fell was vice-chancellor of the university: during which time he used all possible means to restore the discipline and credit of the place; and such was his indefatigable spirit, that he succeeded beyond all expectation. Among his other injunctions was, that persons of all degrees should appear in their proper habits; he likewise looked narrowly to the due performance of the public exercises in the schools, and reformed several abuses that had crept in during a long period of relaxation. He frequently attended in person the disputations in the schools, the examinations for degrees, and the public lectures, and gave additional weight and stimulus to the due performance of these duties. In his own college he kept up the exercises with great strictness, and, aware of the importance of the best education to those who were destined for public life, it was his practice, several mornings in the week, to visit the chambers of the noblemen and gentlemen commoners, and examine their progress in study. No one in his time was more zealous in promoting learning in the university, or in raising its reputation by the noblest foundations. The Sheldonian theatre was built chiefly by his solicitation; and he likewise advanced the press and improving printing in Oxford, according to the public-spirited design of archbishop Laud. He was likewise an eager defender of the privileges of the university, especially while vice-chancellor. In 1675-6 he was advanced to the bishopric of Oxford, with leave to hold his deanery of Christ Church in commendam, that he might continue his services to his college and the university: and he was no sooner settled in his see, than he

began to rebuild the episcopal palace of Cuddesden in Oxfordshire. Holding also the mastership of St. Oswald's hospital, at Worcester, he re-built that in a sumptuous manner, bestowing all the profits of his income there in augmenting and recovering its estates: and, part of the revenues of his bishopric arising from the impropriation of the dissolved prebend of Banbury, he liberally gave 500*l.* to repair that church. He likewise established daily prayers at St. Martin's, or Carfax church, in Oxford, both morning and evening. In a word, he devoted almost his whole substance to works of piety and charity. Among his other benefactions to his college, it must not be forgot, that the best rectories belonging to it were bought with his money: and as he had been so bountiful a patron to it while he lived, and, in a manner, a second founder, so he left to it at his death an estate, for ten or more exhibitions for ever. It is said that he brought his body to an ill habit, and wasted his spirits, by too much zeal for the public, and by forming too many noble designs; and that all these things, together with the unhappy turn of religion which he dreaded under James II. contributed to shorten his life. He died July 10, 1686, to the great loss of learning, of the whole university, and of the church of England: for he was, as Wood has observed of him, "the most zealous man of his time for the church of England; a great encourager and promoter of learning in the university, and of all public works belonging thereunto; of great resolution and exemplary charity; of strict integrity; a learned divine; and excellently skilled in the Latin and Greek languages." Wood relates one singularity of him, which is unquestionably a great and unaccountable failing, that he was not at all well-affected to the royal society, and that the noted Stubbes attacked that body under his sanction and encouragement. He was buried in Christ Church cathedral; and over his tomb, which is a plain marble, is an elegant inscription, composed by Aldrich, his successor. He was never married.

It may easily be imagined, that so active and zealous a man as Fell had not much time to write books: yet we find him the author and editor of the following works: 1. "The Life of the most reverend, learned, and pious Dr. Henry Hammond, who died April 25, 1660," 1660, reprinted afterwards with additions at the head of Hammond's works. 2. "Alcinoi in Platoniam Philosophiam Introductio, 1667."

3. "In laudem Musices Carmen Sapphicum." Designed probably for some of the public exercises in the university, as it was set to music. 4. "Historia et Antiquitates Universitatis Oxoniensis," &c. 1674, 2 vols. fol. This history and antiquities of the university of Oxford was written in English by Antony Wood, and translated into Latin, at the charge of Fell, by Mr. Christopher Wase and Mr. Richard Peers, except what he did himself. He was also at the expence of printing it, with a good character, on a good paper; but "taking to himself," says Wood, "the liberty of putting in and out several things according to his own judgment, and those that he employed being not careful enough to carry the whole design in their head, it is desired that the author may not be accountable for any thing which was inserted by him, or be censured for any useless repetitions or omissions of his agents under him." At the end of it, there is a Latin advertisement to the reader, containing an answer to a letter of Hobbes; in which that author had complained of Fell's having caused several things to be omitted or altered, which Wood had written in that book in his praise. More of this, however, will occur to be noticed in our life of Wood. 5. "The Vanity of Scoffing: in a letter to a gentleman," 1674, 4to. 6. "St. Clement's two epistles to the Corinthians in Greek and Latin, with notes at the end," 1677. 7. "Account of Dr. Richard Allestree's life:" being the preface to the doctor's sermons, published by our author. 8. "Of the Unity of the Church:" translated from the original of St. Cyprian, 1681. 9. "A beautiful edition of St. Cyprian's Works, revised and illustrated with notes," 1682. 10. "Several Sermons," on public occasions. 11. The following pieces written by the author of the "Whole Duty of Man," with prefaces, contents, and marginal abbreviations, by him, viz. "The Lady's Calling; the Government of the Tongue; the Art of Contentment; the Lively Oracles," &c. He also wrote the general preface before the folio edition of that unknown author's works. 12. "Artis Logicæ Compendium." 13. "The Paraphrase of St. Paul's Epistles." There is another piece, which was ascribed to him, with this title; "The Interest of England stated: or, a faithful and just account of the aims of all parties now prevailing; distinctly treating of the designments of the Roman Catholic, Royalist, Presbyterian, Anabaptist," &c. 1659; 4to, but it not being certainly known whether he

was the author or not, we do not place it among his works. One thing in the mean time Wood mentions, relating to his literary character, which must not be omitted: that "from 1661, to the time of his death, viz. while he was dean of Christ-church, he published or reprinted every year a book, commonly a classical author, against new-year's tide, to distribute among the students of his house; to which books he either put an epistle, or running notes, or corrections. These," says Wood, "I have endeavoured to recover, that the titles might be known and set down, but in vain." But one of Dr. Fell's publications, unaccountably omitted in former editions of this work, still remains to be noticed; his edition of the Greek Testament, of which Michaelis has given a particular account. Dr. Fell was the next after Walton, who published a critical edition of the New Testament, which, although eclipsed since by that of Mill, has at least the merit of giving birth to Mill's edition. It was published in small octavo, at the Sheldon theatre, 1675. It appears from the preface, that the great number of various readings which are printed in the sixth volume of the London Polyglot, apart from the text, had given alarm to many persons, who were ignorant of criticism, and had induced them to suspect, that the New Testament was attended with so much uncertainty, as to be a very imperfect standard of faith. In order to convince such persons of their error, and to shew how little the sense of the New Testament was altered by them, Fell printed them under the text, that the reader might the more easily compare them. This edition was twice reprinted at Leipsic, in 1697 and 1702, and at Oxford in a splendid folio, by John Gregory, in 1703, but without any additions, which might have easily been procured from the bishop's papers; nor are even those which Fell had been obliged to print in an appendix, transferred to their proper places, an instance of very gross neglect.—We learn also from Fabricius in his *Bibl. Græca* that the excellent edition of Aratus, Oxford, 1672, 8vo, was published by Dr. Fell.<sup>1</sup>

FELL (JOHN), a dissenting minister of considerable learning, was born, Aug. 22, 1735, at Cockermouth in Cumberland, of poor parents, and was at first brought up to the business of a taylor. He was pursuing this employment in London, when some discerning friends perceived

<sup>1</sup> Biog. Brit.—Wood's *Athenæ*, vol. II.—and *Colleges and Halls*.

in him a taste for literature, and an avidity of knowledge, which they thought worthy of encouragement; and finding that his principal wish was directed to the means of procuring such education as might qualify him for the ministry among the dissenters, they stepped forward to his assistance, and placed him at the dissenting academy at Mile-end, then superintended by Dr. Conder, Dr. Gibbons, and Dr. Walker. Mr. Fell was at this time in the nineteenth year of his age; but, by abridging the hours usually allotted to rest and amusement, and proportionably extending those of application to his studies, and by the assiduous exercise of a quick, vigorous, and comprehensive mind, he made rapid advances in learning, gave his tutors and patrons the utmost satisfaction; and in due time, was appointed to preach to a congregation at Beccles, near Yarmouth. He was afterwards invited to take upon himself the pastoral office in a congregation of Protestant dissenters, at Thaxted, in Essex, where he was greatly beloved by his congregation, and his amiable deportment, and diligence in all the duties of his station, attracted the regard even of his neighbours of the established church. At Thaxted, Mr. Fell boarded and educated a few young gentlemen, and it was also during his residence there, that he distinguished himself by the rapid production of some well-written publications, which conduced to establish his character as a scholar. After he had thus happily resided several years at Thaxted, he was unfortunately prevailed upon to be the resident tutor at the academy, formerly at Mile-end, when he was educated there, but now removed to Homerton, near London. The trustees and supporters of this academy appear to have been at first very happy that they had procured a tutor peculiarly calculated for the situation; but he had not been there long before differences arose between him and the students, of what nature his biographers have not informed us; but they represent that he was dismissed from his situation without a fair trial; and complain that this severity was exerted in the case of "a character of no common excellence; a genius of no ordinary size; a Christian minister, well furnished with gifts and graces for that office; a tutor, who for biblical knowledge, general history, and classic taste, had no superior, perhaps no equal, among any class of dissenters." This affair happened in 1796, and Mr. Fell's friends lost no time in testifying their unaltered regard for



his character. An annuity of 100*l.* was almost immediately procured for him, and he was invited to deliver a course of lectures on the evidences of Christianity, for which he was to be remunerated by a very liberal subscription. But these testimonies of affection came too late for his enjoyment of them. Four of his lectures had been delivered to crowded congregations at the Scotch church at London-wall, when sickness interrupted him, and on Wednesday Sept. 6, 1797, death put a period to his labours. The four lectures he delivered were published in 1798, with eight by Dr. Henry Hunter, who concluded the course, but who does not appear well qualified to fill up Mr. Fell's outline. Mr. Fell's previous publications, which show that the character given of him by his friends is not overcharged, were 1. "Genuine Protestantism, or the unalienable Rights of Conscience defended: in opposition to the late and new mode of Subscription proposed by some dissenting ministers, in three Letters to Mr. Pickard," 1773, 8vo. 2. "A Fourth Letter to Mr. Pickard on genuine Protestantism; being a full Reply to the rev. Mr. Toulmin's Defence of the Dissenters' new mode of Subscription," 1774, 8vo. 3. "The justice and utility of Penal Laws for the Direction of Conscience examined; in reference to the Dissenters' late application to parliament. Addressed to a member of the house of commons," 1774, 8vo. 4. "Dæmoniacks. An enquiry into the Heathen and the Scripture doctrine of Dæmons, in which the hypothesis of the rev. Mr. Farmer and others on the subject are particularly considered," 1779, 8vo. (See FARMER). 5. "Remarks on the Appendix of the Editor of Rowley's Poems, printed at the end of Observations on the Poem attributed to Rowley by Rayner Hickford, esq." 8vo, no date (1783). 6. "An Essay towards an English Grammar, with a dissertation on the nature and peculiar use of certain hypothetical verbs in the English language," 1784, 12mo. 7. "The Idolatry of Greece and Rome distinguished from that of other Heathen Nations, in a Letter to the rev. Hugh Farmer," 1785, 8vo. Mr. Fell ranks among the orthodox, or calvinistic dissenters; but how far, or whether this had any share in the animosity exerted against him, we are unable to discover, from the obscure manner in which his biographers advert to the disputes in the Homerton academy.<sup>1</sup>

<sup>1</sup> Protestant Dissenters' Magazine, vols. IV. V. and VI.

FELLER (JOACHIM), a licentiate in theology, and professor of poetry at Leipsic, was born at Zwickau in 1638, and distinguished from his infancy for uncommon talents. In his thirteenth year he wrote a poem on "The Passion," which was much applauded. He was educated under the celebrated Daumius, who prided himself on the great proficiency of his pupil, and when Feller went to Leipsic, recommended him to the principal literati of that city, who found him deserving of every encouragement. Thomasius, one of them, engaged him as tutor to his children, and enhanced the favour by giving him free access to his curious and valuable library. In 1660 Feller took his master's degree, and with such display of talents, that he was soon after made professor of poetry, and in 1676 was appointed librarian to the university. On this last preferment, he employed much of his time in arranging the library, published a catalogue of the MSS. in 1686, 12mo, and procured that the library should be open one day in every week for the use of the public. His Latin poetry, which he wrote with great facility, recommended him to the notice and esteem of the emperor, of the electors of Saxony and Brandenburg, the duke of Florence, and other princes. He also wrote many papers in the "*Acta Lipsiensia*," and the freedom of some of his criticisms in one or two instances involved him in a controversy with James Gronovius, Eggelingen, Patin, and others. He was unfortunately killed by a fall from a window, which he had approached in his sleep, being as this would imply, a somnambulist. This happened April 4, 1691. Besides the works already mentioned, he published, 1. "*Cygni quasimodo geniti, sanctæ vitæ virorum celebrium Cygneæ (Zwickau) natorum.*" 2. "*Supplementum ad Rappolti commentarium in Horatium.*" 3. "*Flores philosophici ex Virgilio collecti.*" Leipsic, 1681, 8vo. 4. "*Notæ in Lotichicii eclogam de origine domus Saxonicæ et Palatinæ.*"<sup>1</sup>

FELLER (JOACHIM FREDERIC), the son of the preceding, was born at Leipsic, Dec. 26, 1673, and imbibed a similar taste with his father for the belles lettres, bibliography, and general literature. In 1688 he received his degree of doctor in philosophy, and two years after set out on what may be called his literary travels. He remained some time with Kirchmaier at Wittemberg, and with Bayer at

<sup>1</sup> Moreri.—Saxii Onomasticon.

Fribourg, whose library he carefully inspected. Going thence to Zwickau, the senate of that city appointed him to make a catalogue of the library of Daumius, which had come into their possession by the death of that scholar. Feller was very agreeably employed on this task, when the news of the death of his father obliged him to pay a visit to Leipsic, but as soon as he had settled his family affairs, he returned to Zwickau, and completed the catalogue. He then went again to Leipsic, and studied law, but in 1696 set out a second time on his travels, and at Wolfenbittel, became acquainted with Leibnitz, who conceiving a friendship for him, detained him here for three years, and assisted him in all his literary undertakings, especially his history of the house of Brunswick, for which Feller was enabled to collect a number of very curious documents of the middle ages. At Francfort, we find him assisting Ludolf in his historical works, but Ludolf is thought to have availed himself too little of this assistance. After extending his acquaintance among learned men in various parts, in 1706 the duke of Weimar appointed him his secretary, and he appears to have died in his service Feb. 15, 1726. His principal works were, 1. "*Monumenta varia inedita, variisque linguis conscripta, nunc singulis trimestribus prodeuntia; e museo Joach. F. Felleri secretarii Wimariensis,*" Jena, 1714, 1715, 4to. This literary journal, for such it is, is divided into twelve parts. 2. A Genealogical history of the house of Brunswick and Lunenburgh, in German, Leipsic, 1717, 8vo. 3. "*Otium Hanoveranum, sive Miscellanea ex ore et schedis G. G. Leibnitii quondam notata et descripta,*" *ibid.* 1718, 8vo. He also enlarged and corrected, in 1713, an edition of Birken's History of the Saxon heroes.<sup>1</sup>

FELLER (FRANCIS XAVIER DE), an ex-jesuit, was born at Brussels Aug. 18, 1735, and became professor of rhetoric at Liege, Luxemburgh, and Turnau in Hungary, after which he travelled in Italy, Poland, Austria, and Bohemia. After the suppression of the society of the Jesuits in 1773, he took the name of FLEXIER DE REVAL, which he exchanged afterwards for that of FELLER, under which he published at Luxemburgh, from 1774 to 1794, a political and literary journal, entitled "*Clef des cabinets,*" in which he is said to display considerable knowledge, not unmixed with

<sup>1</sup> Moreri,—Niceron, vol. XIX.

bigotry. The profits of this work not being adequate to his wants, he endeavoured to derive emolument from the less reputable employment of literary piracy. In this way he republished Vosgien's *Geographical Dictionary*; and the "*Dictionnaire Historique*," of which last he published three editions, with his name, the third a little before his death, in 8 vols. When he wished to steal the contents of a book, and make them pass for his own, he generally began by an attack upon it in his journal, as a work good for nothing. He usually resided at Liege, but when the French revolution broke out, he went to Maestricht, and afterwards to other places of safety; in 1797 he went to Ratisbon, where he died May 23, 1802. Whatever truth there may be in this character of Feller as a compiler, his original works are creditable to his talents. Among these are: 1. "*Jugement d'un ecrivain protestant touchant le livre de Justinus Fabronius*," Leipsic, 1771, 8vo. 2. "*Lettre sur le diner du comte de Boulainvilliers*." 3. "*Examen critique de l'Histoire Naturelle de M. de Buffon*," 1773. This is chiefly an attack on Buffon's theory of the earth. 4. A translation of Soame Jenyns's "*Internal evidence of the Christian religion*, with notes and observations, which he published in 1779, under his assumed name of Flexier de Reval. 5. "*Observations philosophiques sur le systeme de Newton, le mouvement de la terre, et la pluralité des mondes*," 1771 and 1788, in which he attempts to prove that the motion of the earth has not been demonstrated, and that a plurality of worlds is impossible. La Lande answered this work. 6. "*Examen impartial des epoques de la nature de M. de Buffon*," Luxemburgh, 1780, 12mo, and reprinted a fourth time at Maestricht in 1792. 7. "*Catechisme philosophique*," a collection of remarks in favour of the Christian religion," Paris, 1777, 8vo. 8. "*Discours sur divers sujets de religion, et de morale*," 1778, 12mo. 9. "*Observations sur les rapports physiques de l'huile avec les flots de la mer*," 1778, 8vo. He left also a great many MSS. and upon the whole appears to have been a man of extensive knowledge, and, as his biographer allows, of prodigious memory, but had the misfortune to make many enemies by the severity of his criticisms, and the warmth of his temper.<sup>1</sup>

FELTON (HENRY), a learned divine, was born Feb. 3, 1679, in the parish of St. Martin's-in-the-fields, Westmin-

<sup>1</sup> Dict. Hist.

ster, and was educated first at Cheneys in Buckinghamshire, then at Westminster school under Dr. Busby, and lastly at the Charter-house under Dr. Walker, to whom he was a private pupil. At a proper age he was admitted of Edmund hall, Oxford, of which Dr. Mill, the celebrated critic, was at that time principal, and his tutor was Mr. Thomas Mills, afterwards bishop of Waterford in Ireland. In June 1702, he took his master's degree, and in December following was ordained deacon, in the royal chapel at Whitehall, by Dr. Lloyd, bishop of Worcester. In June 1704 he was admitted to priest's orders by Dr. Compton, bishop of London. In 1705-6, he first appeared as an author, in a piece entitled "Remarks on the Colebrook Letter," a subject the nature of which we have not been able to discover. In 1708 he had the care of the English church at Amsterdam, but did not long continue in that situation, returning to England in 1709. Soon after his return he was appointed domestic chaplain to the duke of Rutland, at Belvoir castle, and sustained that relation to three successive dukes, for which noble house he always preserved the warmest gratitude and affection. In the same year (July 11, 1709) Mr. Felton was admitted to the degree of B. D. being then a member of Queen's college. Having been employed as tutor to John lord Roos, afterwards third duke of Rutland, he wrote for that young nobleman's use, his "Dissertation on reading the Classics, and forming a just style," 1711, 12mo. A fourth edition of this was published in 1730, but the best is that of 1757. It was the most popular, and best known of all Dr. Felton's works, although in the present improved state of criticism, it may appear with less advantage.

In 1711, Mr. Felton was presented by the second duke of Rutland to the rectory of Whitewell in Derbyshire; and July 4, 1712, he proceeded to the degree of doctor in divinity. On the death of Dr. Pearson, in 1722, he was admitted, by the provost and fellows of Queen's college, principal of Edmund hall. In 1725, he printed a sermon which he had preached before the university, and which went through three editions, and excited no common attention, entitled "The Resurrection of the same numerical body, and its re-union to the same soul; against Mr. Locke's notion of personality and identity." His next publication, in 1727, was a tract, written with much ingenuity, entitled "The Common People taught to defend

their Communion with the Church of England, against the attempts and insinuations of Popish emissaries. In a dialogue between a Popish priest, and a plain countryman." In 1728 and 1729, Dr. Felton was employed in preaching eight sermons, at lady Moyer's lecture, at St. Paul's, which were published in 1732, under the title of "The Christian Faith asserted against Deists, Arians, and Socinians." The sermons, when printed, were greatly augmented, and a large preface was given concerning the light and the law of nature, and the expediency and necessity of revelation. This elaborate work was dedicated to Dr. Gibson, bishop of London. In the title he is by some mistake called *late* principal of Edmund hall, a situation which he never resigned. In 1736 the duke of Rutland, being chancellor of the duchy of Lancaster, gave him the rectory of Berwick in Elmet, Yorkshire, which he did not long live to enjoy. In 1739 he was seized with a rheumatic disorder; from which, however, he was so far recovered, after a confinement of nearly three months, that he thought himself able to officiate, in his church at Berwick, on Christmas-day, where he preached his last sermon, and with his usual fervour and affection. But having caught cold, which was followed by a defluxion, attended with a violent fever, he died March 1, 1739-40. During the whole of his disorder, he behaved with a resignation and piety becoming a Christian. He was interred in the chancel of the church of Berwick. He left behind him, intended for the press, a set of sermons on the creation, fall, and redemption of man; the sacrifices of Cain and Abel, and the rejection and punishment of Cain, which were published by his son, the rev. William Felton, in 1748, with a preface containing a sketch of his father's life and character. This work was the result of great attention. The sermons were first composed about 1730, and preached in the parish church of Whitwell in that and the following year. In 1733 he enlarged them, and delivered them again in the same church; and in 1736 when removed to Berwick, he transcribed and preached them at that place. But though he had applied much labour to the subject of the resurrection, he did not think that his discourses on that head, or any other of his university sermons, were fit for re-publication.<sup>1</sup>

<sup>1</sup> Biog. Brit. vol. VI. Part I, unpublished.—Life by his son prefixed to his Posthumous Sermons.

FELTON (NICHOLAS), an English prelate, was born at Yarmouth in Norfolk, and admitted of Pembroke-hall, Cambridge, of which college he was chosen fellow Nov. 27, 1583. Archbishop Whitgift collated him to the rectory of St. Mary le Bow, Jan. 17, 1595-6, being then B. D. and he was some time also rector of St. Antholin's, London. He was elected master of Pembroke-hall, June 29, 1616; admitted rector of Easton-Magna in Essex, Oct. 23, the same year; and collated to a prebend in St. Paul's, being then D. D. March 4 following. In 1617, he was promoted to the see of Bristol, to which he was consecrated, Dec. 14. The next year he resigned his mastership, and was nominated to the bishopric of Coventry and Lichfield, but was translated to Ely, March 11, 1618-19. He died Oct. 5, 1626, in the sixty-third year of his age, and was buried under the communion-table in St. Antholin's church, London; but without any memorial or inscription. He was a very pious, learned, and judicious man, and deserves some notice in this work, as one of those who was employed by king James I. in the new translation of the Bible. There is an excellent picture of him in the gallery of the palace at Ely, which was presented for that purpose to the late bishop Gooch, by Mr. Cole of Milton.<sup>1</sup>

FENELON (FRANCIS DE SALIGNAC DE LA MOTTE), archbishop of Cambray, and author of *Telemachus*, was of an ancient and illustrious family, and born at the castle of Fenelon, in the province of Perigord, August 6, 1651. At twelve years of age, he was sent to the university of Cahors; and afterwards went to finish his studies at Paris, under the care of his uncle Anthony marquis of Fenelon, lieutenant-general of the king's armies. He soon made himself known at Paris, and at nineteen preached there with general applause: but the marquis, who was a very wise and good man, fearing that the good disposition of his nephew might be corrupted by this early applause, persuaded him to be silent for some years. At twenty-four he entered into holy orders, and commenced the functions of his ministry in the parish of St. Sulpice, under the abbé Tronçon, the superior of that district, to whose care he had been committed by his uncle. Three years after, he was chosen by the archbishop of Paris, to be superior to the newly-converted women in that city. In 1686, which was

<sup>1</sup> Bentham's Hist. of Ely.—Fuller's Worthies in art. Roger Fenton, D. D.

the year after the edict of Nantes was revoked, the king named him to be at the head of those missionaries, who were sent along the coast of Saintonge, and the Pais de Aunis, to convert the protestants. These conversions had been hitherto carried on by the terrors of the sword, but Fenelon declared against this mode, but said, that if allowed to proceed by more rational and gentle means, he would cheerfully become a missionary; and after some hesitation, his request was granted, but his success was not remarkable.

Having finished his mission, he returned to Paris, and was presented to the king: but lived two years afterwards without going to court, being again entirely occupied in the instruction of the new female converts. That he might forward this good work by writings as well as lectures, he published, in 1688, a little treatise, entitled "*Education de Filles*;" which the author of the *Bibliothèque Universelle*, calls the best and most useful book written upon the subject, in the French language. In 1688, he published a work "*Concerning the functions of the Pastors of the Church*;" written chiefly against the protestants, with a view of shewing, that the first promoters of the reformation had no lawful call, and therefore were not true pastors. In 1689, he was made tutor to the dukes of Burgundy, Anjou, and Berri; and in 1693, was chosen member of the French academy, in the room of Pelisson deceased. In this situation, he was in favour with all. His pupils, particularly the duke of Burgundy, improved rapidly under his care. The divines admired the sublimity of his talents; the courtiers the brilliancy of his wit. The duke, to the end of his life, felt the warmest regard for his illustrious preceptor. At the same time, Fenelon preserved the disinterestedness of an hermit, and never received or asked any thing either for himself or friends. At last the king gave him the abbey of St. Valery, and, some months after, the archbishopric of Cambrai, to which he was consecrated by Bossuet bishop of Meaux, in 1695.

But a storm now arose against him, which obliged him to leave the court for ever; and was occasioned by his book, entitled "*An Explication of the Maxims of the Saints concerning the interior life*." This book was published in 1697, and was occasioned by the writings of madam Guyon, who pretended to a very high and exalted devotion. She explained this devotion in some books which



she published, and wrote particularly a mystical exposition of Solomon's Song. Fenelon, whose gentle disposition is said to have been strongly actuated by the love of God, became a friend of madam Guyon, in whom he fancied he saw only a pure soul animated with feelings similar to his own. This occasioned several conferences between the bishop of Meaux, the bishop of Chalons, afterwards cardinal de Noailles, and Mr. Tronçon, superior-general to the congregation of St. Sulpicius. Into these conferences, in which madam Guyon's books were examined, Fenelon was admitted; but in the mean time began to write very secretly upon the subject under examination, and his writings tended to maintain or excuse madam Guyon's books without naming her. This examination lasted seven or eight months, during which he wrote several letters to the examiners, which abounded with so many testimonies of submission, that they said they could not think God would deliver him over to a spirit of error. While the conferences lasted, the secret was inviolably kept with regard to Fenelon; the two bishops being as tender of his reputation, as they were zealous to reclaim him. He was soon after named archbishop of Cambray, and yet continued with the same humility to press the two prelates to give a final sentence. They drew up thirty-four articles at Issi, and presented them to the new archbishop, who offered to sign them immediately; but they thought it more proper to leave them with him for a time, that he might examine them leisurely. He did so, and added to every one of the articles such limitations as enervated them entirely: however, he yielded at last, and signed the articles March 10, 1695. Bossuet wrote soon after an instruction designed to explain the articles of Issi, and desired Fenelon to approve it; but he refused, and let Bossuet know by a friend, that he could not approve a book which condemned madam Guyon, because he himself did not condemn her. It was in order to explain the system of the mystics that he wrote his book already mentioned. There was a sudden and general outcry against it, and the clamours coming to the king's ear, his majesty expostulated with the prelates for having kept secret from him what they alone knew. The controversy was for some time carried on between the archbishop of Cambray and the bishop of Meaux. But as the latter insisted upon a positive recantation, Fenelon applied to the king, and represented to his

majesty, that there were no other means to remove the offence which this controversy occasioned, than by appealing to the pope, Innocent XII. and therefore he begged leave to go himself to Rome. But the king sent him word, that it was sufficient to carry his cause thither, without going himself, and sent him to his diocese in August, 1697. When the question was brought before the consultators of the inquisition to be examined, they were divided in their opinions : but at last the pope condemned the book, with twenty-three propositions extracted from it, by a brief dated March 12, 1699. Yet, notwithstanding this censure, Innocent seems to have disapproved the violent proceedings against the author. He wrote thus to the prelates who distinguished themselves as adversaries to Fenelon : "*Peccavit excessu amoris divini, sed vos peccâstis defectu amoris proximi.*" Some of Fenelon's friends have pretended, that there was in this affair more court-policy than zeal for religion. They have observed, that this storm was raised against him at a time when the king thought of choosing an almoner for the duchess of Burgundy ; and that there was no way of preventing him, who had been tutor to the duke her husband, and who had acquitted himself perfectly well in the functions of that post, from being made her almoner, but by raising suspicions of heresy against him. They think themselves sufficiently justified in this opinion, by Bossuet's being made almoner after Fenelon was disgraced and removed. Be this as it will, he submitted patiently to the pope's determination, and read his sentence, with his own recantation, publicly in his diocese of Cambray, where he led a most exemplary life, acquitting himself punctually in all the duties of his station. Yet he was not so much taken up with them, nor so deeply engaged in his contemplative devotion, but he found time to enter into the controversy with the Jansenists. He laboured not only to confute them by his writings, but also to oppress them, by procuring a bull from Rome against a book which the cardinal de Noailles, their chief support, had approved : namely, father Quesnel's "*Reflections upon the New Testament.*" The Jesuits, who were resolved to humble that prelate, had formed a great party against him, and prevailed with the archbishop of Cambray to assist them in the affair. He accordingly engaged himself : wrote many pieces against the Jansenists, the chief of which is the

"Four Pastoral Letters," printed in 1704, at Valenciennes; and spared no pains to get the cardinal disgraced, and the book condemned, both which were at length effected.

But the work that has gained him the greatest reputation, and will render his name immortal, is his "Telemachus," written, according to some, at court; according to others, in his retreat at Cambray. A servant whom Fenelon employed to transcribe it, took a copy for himself, and had proceeded in having it printed, to about 200 pages, when the king, Louis XIV. who was prejudiced against the author, ordered the work to be stopped, nor was it allowed to be printed in France while he lived. It was published, however, by Moetjons, a bookseller, in 1699, though prohibited at Paris; but the first correct edition appeared at the Hague in 1701. This elegant work completely ruined the credit of Fenelon at the court of France. The king considered it as a satire against his government; the malignant found in it allusions which the author probably had never intended. Calypso, they said, was madam de Montespan; Eucharis, mademoiselle de Fontanges; Antiope, the duchess of Burgundy; Protesilaus, Louvois; Idomeneus, king James II.; Sesostris, Louis XIV. The world, however, admired the flowing elegance of the style, the sublimity of the moral, and the happy adoption and embellishments of ancient stories; and critics were long divided, whether it might not be allowed the title of an epic poem, though written in prose. It is certain that few works have ever had a greater reputation. Editions have been multiplied in every country of Europe; but the most esteemed for correctness is that published from his papers by his family in 1717, 2 vols. 12mo. Splendid editions have been published in various places, and translations in all modern languages of Europe, modern Greek not excepted.

Fenelon passed the last years of his life in his diocese, in a manner worthy of a good archbishop, a man of letters, and a Christian philosopher. The amiableness of his manners and character obtained for him a respect, which was paid even by the enemies of his country; for in the last war with Louis XIV. the duke of Marlborough expressly ordered the lands of Fenelon to be spared. He died in January 1715, at the age of sixty-three.

He was a man of great learning, great genius, fine taste, and exemplary manners: yet many have suspected that he

was not entirely sincere in his recantation of his "Maxims of the Saints;" a work composed by him with great care, and consisting, in great part, of extracts from the fathers. Yet, if we consider the profound veneration of a pious catholic bishop for the decisions of the church, the modesty and candour of his character, and even his precepts to the mystics, we shall be inclined to acquit him of the charge. He had said to these persons in that very book, "that those who had erred in fundamental doctrines, should not be contented to condemn their error, but should confess it, and give glory to God; that they should have no shame at having erred, which is the common lot of humanity, but should humbly acknowledge their errors, which would be no longer such when they had been humbly confessed." He has also been accused of ambition for his conduct in the controversy with the Jansenists, but the charge rests only on presumptive evidence, and is equally refuted by his general character. In his theology, he seems to give greater scope to feeling than to reason; but if he inclined to mysticism, and thus seemed to deviate from the established system of his church, he does not appear to have made the least approach to protestantism. On the contrary, no one has more forcibly inculcated the danger of putting the scriptures into the hands of the people (a fundamental tenet of popery), than Fenelon has done in his "Letter to the archbishop of Arras." Submission to the decisions of the holy see is likewise exemplified in his whole conduct as well as in his writings. Indeed, Fenelon seems to have been one of those, who, either from early prepossessions, or from false reasonings upon human nature, or from an observation of the powerful impressions made by authority on the credulity, and a pompous ritual on the senses of the multitude, imagine, that Christianity, in its native form, is too pure and elevated for vulgar souls, and, therefore, countenance and maintain the absurdities of popery, from a notion of their utility.

Fenelon published several works besides his "Tele-machus," and the "Explanation of the Maxims of the Saints," already mentioned, which first appeared in 1697. These were, 1. "Dialogues of the Dead," in two volumes, 12mo, composed for the use of the duke of Burgundy, and intended in general to cure him of some fault, or teach him some virtue. They were produced as the occasions arose, and not laboured. 2. "Dialogues on Eloquence in

general, and that of the Pulpit in particular," 12mo, published in 1718, after his death. He there discusses the question, whether it is better to preach by memory, or extemporaneously with more or less preparation. The rules of eloquence are also delivered in a neat and easy manner. 3. "Abridgment of the Lives of the ancient Philosophers," 12mo, written for the duke of Burgundy, of which an excellent translation, with notes, was lately published by the rev. John Cornack, 1808, 2 vols. 12mo. 4. "A Treatise on the Education of Daughters," 12mo, an excellent work. 5. "Philosophical Works, or a demonstration of the Existence of God, by proofs drawn from Nature," 12mo; the best edition is of Paris, 1726. 5. "Letters on different subjects of Religion and Metaphysics," 1718, 12mo. 6. "Spiritual Works," 4 vols. 12mo. 7. "Sermons," printed in 1744, 12mo: the character of these discourses is rather pathetic writing than strong reasoning; the excellent disposition of Fenelon appears throughout; but they are unequal and negligent. He preached extemporaneously with facility, and his printed sermons are in the same style. 8. Several works in favour of the bull "Unigenitus," against Jansenism. 9. "Direction for the Conscience of a king," composed for the duke of Burgundy; a small tract, but much esteemed, published in 1748, and re-published in 1774. There is a splendid French edition of his works in 9 vols. 4to, Paris, 1787—1792; and one of his "Œuvres choisies," 1799, 6 vols. 12mo. In 1807 appeared at Paris a new volume of his "Sermons choisies," 12mo, which is said to do credit to his established reputation.<sup>1</sup>

FENESTELLA (LUCIUS), a Roman historian, who died in the year 20, at the age of seventy, is mentioned by Pliny, Gellius, and many other ancient authors. He wrote annals in many books, the twenty-second book being cited by Nonius; also Archaics, and other works. A book on the magistrates of Rome, falsely attributed to him, is now known to be the production of Dominic Floccus, a Florentine, in the fifteenth century. It was published about 1480, 4to. Fenestella's "Fragmenta," with notes, were published with Wasse's Sallust, Cambridge, 1710.<sup>2</sup>

<sup>1</sup> Life, by Ramsay, 1723, 12mo.—Gen. Dict.—Eloges par D'Alembert.—Memoirs de duc de St. Simon.—Gen. Dict. in Salignac.—Eloge par La Harpe, 1771.

<sup>2</sup> Vossius de Hist. Lat.—Fabric. Bibl. Lat.

FENN (JOHN), an eminent scholar and translator, was born at Montacute, in Somersetshire; in his youth he was for some time a chorister, which gave him an opportunity of being instructed in Latin as well as music. Being afterwards sent to Winchester school for academical education, he was admitted of New college, Oxford, and chosen fellow in 1552, studying chiefly the civil law. In queen Mary's reign he was made chief master of a noted free-school at St. Edmundsbury, in Suffolk, where he acquired great reputation as a teacher. This station he retained for some part of queen Elizabeth's reign, but an information having been laid against him, as unqualified by the laws of the reformation, he was obliged to quit it. Some time after he went to Flanders, and afterwards to Rome, where he was admitted into the English college, studied theology for four years, and took orders. Returning afterwards to Flanders, he became confessor to the English nuns at Louvain, where he lived forty years, employing his leisure hours in translating several books favourable to the Roman catholic religion. He died at an advanced age, Dec. 27, 1615, with an excellent character from those of his persuasion, for learning and piety. His publications are, 1. "*Vitæ quorundam martyrum in Anglia,*" which is inserted in Bridgwater's "*Concertatio Ecclesiæ Catholicæ in Anglia.*" 2. Several of bishop Fisher's English works, translated into Latin. 3. "*Catechismus Tridentinus,*" translated into English. 4. Osorius's treatise against Walter Haddon, translated into English, Louvain, 1568, 8vo. 5. "*The Life of St. Catherine of Sienna,*" from the Italian, 1609, 8vo. 6. "*A Treatise on Tribulation,*" from the Italian of Caccia Guerra. 7. "*Mysteries of the Rosary,*" from Gaspar Loartes. Fuller says that he proceeded Bachelor of Laws at New college, till (in 1562) for his popish activity, he was ejected by the queen's commissioners. Wood, who mentions this in his *Annals*, although not in his "*Athenæ,*" leaves it doubtful whether he did not resign it of his own accord.<sup>1</sup>

FENN (SIR JOHN), *knt.* an English antiquary, was born at Norwich, Nov. 26, 1739, and educated partly at Scarning, in Norfolk, and partly at Boresdale, in Suffolk, after which he was admitted of Gonville and Caius college, Cambridge, where he proceeded B. A. 1761, M. A. 1764,

<sup>1</sup> *Ath. Ox.* vol. I.—Wood's *Annals*.—Dodd's *Ch. Hist.* vol. I.—Fuller's *Worthies*.

and was an honorary fellow till Jan. 1, 1766, when he married Ellenor, daughter of Sheppard Frere, esq. of Roydon, in Suffolk, by whom he had no issue. He was afterwards in the commission of the peace, and a deputy-lieutenant, and served the office of sheriff for the county of Norfolk in 1791, with that propriety and decorum that distinguished all his actions; and he left a history of the duties of the office of sheriff, which might be serviceable to his successors. Among other things, he revived the painful duty of attending in person the execution of criminals, as adding to the solemnity and impressive awe of the scene; and he was the first to admit Roman catholics on juries, under the new statute for that purpose enacted. He died at East Dereham, Norfolk, Feb. 14, 1794.

Sir John Fenn distinguished himself early by his application to the study of our national history and antiquities, for which he had formed great collections, particularly that of Peter Le Neve, for the contiguous counties of Norfolk and Suffolk, from the wreck of that of Thomas Martin, to erect a monument to whose memory in the church where he was buried, he left a large sum of money. Among the rest was a large collection of original letters, written during the reigns of Henry VI. Edward IV. Richard III. and Henry VII. by such of the Paston family and others, who were personally present in court and camp, and were, in those times, persons of great consequence in the county of Norfolk. These letters contain many curious and authentic state anecdotes, relating not only to Norfolk, but to the kingdom in general. Two volumes of them were published in 1787, 4to, and dedicated by permission to his majesty, who rewarded the merit of the editor with the honour of knighthood. Two more volumes appeared in 1789, with notes and illustrations by sir John; and a fifth was left nearly ready for the press, which, however, if we mistake not, has not yet been published. Though he contributed nothing to the "Archæologia" of the Society of Antiquaries, of which he was a fellow, he was a benefactor to them, by drawing up "Three Chronological Tables" of their members, which were printed in a 4to pamphlet, 1734, for the use of the society. His biographer concludes his character with observing, that "if the inquisitive antiquary, the clear, faithful, and accurate writer, be justly valued by literary characters; the intelligent and upright magistrate, by the inhabitants of the

county in which he resided; the informing and pleasing companion, the warm and steady friend, the honest and worthy man, the good and exemplary Christian, by those with whom he was connected; the death of few individuals will be more sensibly felt, more generally regretted, or more sincerely lamented."<sup>1</sup>

FENNER (WILLIAM), an eminent puritan divine, was born in 1660, and educated at Pembroke-hall, Cambridge, where he took his degree of M. A. and in 1622 was admitted to the same at Oxford. He afterwards took his degree of B. D. and became a preacher at Sedgeley, in Staffordshire. Here he continued for four years, and then for some time appears to have officiated from place to place, without any promotion, until the earl of Warwick, who was his great friend and patron, presented him to the rectory of Rochford, in Essex, in 1629, which he held until his death, about 1640. Besides his popularity as a preacher, and as a casuist, which was very great, he derived no small posthumous reputation from the sermons and pious tracts which he wrote, none of which appear to have been published in his life-time. They were collected in 1658, in 1 vol. fol.<sup>2</sup>

FENTON (EDWARD), an English navigator in the reign of Elizabeth, was descended from an ancient family in Nottinghamshire, where he had some property. This he sold, as did also his brother Geoffrey, being, it is said, more inclined to trust to their abilities, than the slender patrimony descended to them from their ancestors; and they were among the very few of those who take such daring resolutions in their youth, without living to repent of them in their old age. The inclination of Edward leading him to the choice of a military life, he served some time with reputation in Ireland; but upon sir Martin Frobisher's report of the probability of discovering a north-west passage into the South seas, he resolved to embark with him in his second voyage, and was accordingly appointed captain of the *Gabriel*, a bark of twenty-five tons, in which he accompanied sir Martin in the summer of 1577, to the straits that now bear his name, but in their return he was separated from him in a storm, and arrived safely at Bristol. In a third expedition, which proved

<sup>1</sup> *Gent. Mag.* vol. LXIV.—Several of his letters are in Malcolm's "*Granger's Letters*" from p. 79—114. <sup>2</sup> *Ath. Ox.* vol. II.—*Brook's Lives of the Puritans*,



unsuccessful, he commanded the *Judith*, one of fifteen sail, and had the title of rear-admiral. The miscarriage of this voyage had not convinced Fenton of the impracticability of the project; he solicited another trial, and it was, after much application, granted him, though the particular object of this voyage is not easily discovered; his instructions from the privy-council, which are still preserved, say, that he should endeavour the discovery of a north-west passage, and yet he is told to go by the Cape of Good Hope to the East Indies, thence to the South seas, and to attempt his return by the supposed north-west passage, and not by any means to think of passing the Straits of Magellan, except in case of absolute necessity. The truth appears to be, he had interest enough to be allowed to try his fortune in the South-seas. He sailed in the spring 1582, with four vessels, and was making to Africa; thence he intended to sail to Brazil, in his course to the straits of Magellan, but having learnt that there was already a strong Spanish fleet there, he put into a Portuguese settlement, where he met with three of the Spanish squadron, gave them battle, and after a severe engagement, sunk their vice-admiral, and returned home in May 1583. Here he was well received, and appointed to the command of a ship sent out against the famous armada in 1588. In some accounts of this action he is said to have commanded the *Antelope*, in others, the *Mary Rose*; but his talents and bravery in the action are universally acknowledged, and it is certain he had a very distinguished share in those actions, the fame of which can never be forgotten. Little more is recorded of him, than that he spent the remainder of his days at or near Deptford, where he died in 1603. A monument was erected to his memory in the parish church of Deptford, at the expence of Richard earl of Cork, who had married his niece. According to Fuller, he died within a few days of his mistress, queen Elizabeth, and he remarks, "Observe how God set up a generation of military men both by sea and land, which began and expired with the reign of queen Elizabeth, like a suit of clothes made for her, and worn out with her; for providence designing a peaceable prince to succeed her, in whose time martial men would be rendered useless, so ordered the matter, that they all, almost, attended their mistress, before or after, within some short distance, unto her grave." This, however, was not strictly true, for the

celebrated earl of Nottingham, sir Charles Blount, sir George Carew, sir Walter Raleigh, sir William Monson, sir Robert Mansel, and other great officers by sea and land, survived queen Elizabeth.<sup>1</sup>

FENTON (SIR GEOFFREY), an eminent writer and statesman during the reigns of Elizabeth and James I. was brother to the preceding, but the time of his birth does not appear. He was certainly educated liberally, though we cannot tell where; since, while a young man, he gave many proofs of his acquaintance with ancient and modern learning, and of his being perfectly versed in the French, Spanish, and Italian languages. He is well known for a translation from the Italian of "The History of the Wars of Italy, by Guicciardini," the dedication of which to queen Elizabeth bears date Jan. 7, 1579. This was, however, his last work. He had published before, 1. "Certaine Tragical Discourses written oute of French and Latin," 1567, 4to, reprinted 1579. Neither Ames nor Tanner appear to have seen the first edition. The work is, says Warton, in point of selection and size, perhaps the most capital miscellany of the kind, *i. e.* of tragical novels. Among the recommendatory poems prefixed is one from Turberville. Most of the stories are on Italian subjects, and many from Bandello. 2. "An Account of a Dispute at Paris, between two Doctors of the Sorbonne, and two Ministers of God's Word," 1571, a translation. 3. "An Epistle, or Godly Admonition, sent to the Pastors of the Flemish Church in Antwerp, exhorting them to concord with other Ministers: written by Antony de Carro, 1578," a translation. 4. "Golden Epistles; containing variety of discourses, both moral, philosophical, and divine, gathered as well out of the remainder of Guevara's works, as other authors, Latin, French, and Italian. Newly corrected and amended. Mon heur viendra, 1577." The familiar epistles of Guevara had been published in English, by one Edward Hellowes, in 1574; but this collection of Fenton's consists of such pieces as were not contained in that work. The epistle dedicatory is to the right honourable and vertuous lady Anne, countess of Oxenford; and is dated from the author's chamber in the Blackfriars, London, Feb. 4, 1575. This lady was the daughter of William Cecil lord Burleigh; and it appears from the

<sup>1</sup> Biog. Brit.—Rees's Cyclopædia.—Fuller's Worthies.

dedication, that her noble<sup>d</sup> father was our author's best patron. Perhaps his chief purpose in translating and publishing this work, was to testify his warm zeal and absolute attachment to that great minister.

*What the inducements were, which engaged him to leave his own country, in order to serve the queen in Ireland, cannot easily be discovered; it is, however, certain that he went thither well recommended, and that being in particular favour with Arthur lord Grey, then lord deputy in that kingdom, he was sworn of the privy-council about 1581. It is more than probable that his interest might be considerably strengthened by his marriage with Alice, the daughter of Dr. Robert Weston, some time lord chancellor of Ireland, and dean of the arches in England, a man of great parts, and who had no small credit with the earl of Leicester, and other statesmen in the court of Elizabeth; and when he was once fixed in the office of secretary, his own great abilities and superior understanding made him so useful to succeeding governors, that none of the changes to which that government was too much subject in those days, wrought any alteration in his fortune. One thing, indeed, might greatly contribute to this, which was the strong interest he found means to raise, and never was at a loss to maintain, in England; so that whoever was lord lieutenant in Ireland, sir Geoffrey Fenton continued the queen's counsellor there, as a man upon whom she depended, from whom she took her notions of state affairs in that island, and whose credit with her was not to be shaken by the artifices of any faction whatever. He took every opportunity of persuading the queen that the Irish were to be governed only by the rules of strict justice, and that the safety and glory of her government in that island depended on her subjects enjoying equal laws and protection of their property. The queen frequently sent for her secretary Fenton, to consult with him on her Irish affairs, which shews the high opinion she entertained of his understanding, though it often happened that when he was returned to his duty, the advisers of Elizabeth persuaded her to adopt measures the reverse of what Fenton had recommended. He was the means of extinguishing more than one rebellion, and of totally reducing the kingdom to submit to English government.*

In 1603, sir Geoffrey married his only daughter Katherine to Mr. Boyle, afterwards the great earl of Corke; and

died at his house in Dublin, Oct. 19, 1608. He was interred with much funeral solemnity at the cathedral church of St. Patrick, in the same tomb with his wife's father, the lord chancellor Weston; leaving behind him the character of a polite writer, an accomplished courtier, an able statesman, and a true friend to the English nation, and protestant interest in Ireland. His translation of Guicciardini, and his Guevara's Epistles, have lately risen in price, since the language of the Elizabethan period has been more studied; and the style of Fenton, like that of most of his contemporaries, is far superior to that of the authors of the succeeding reign, if we except Raleigh and Knowlles.<sup>1</sup>

FENTON (ELIJAH), an ingenious English poet, was born at Shelton, near Newcastle-under-Line, in Staffordshire, May 20, 1683. His father, who was possessed of a competent estate, was of an ancient family in that county, an attorney at law, and one of the coroners for the county of Stafford. He died in 1694, aged fifty-six. His mother is said to have descended in a direct line from one Mare, an officer in the army of William the Conqueror. Being the youngest of twelve children, he was necessarily destined to some lucrative employment, and the church was fixed upon for his future profession. Accordingly, after going through a proper course of grammatical education, he was, July 1, 1700, admitted a pensioner of Jesus college, Cambridge, where he prosecuted his studies with remarkable diligence and assiduity; but after taking his bachelor's degree, in 1704, he inclined to the sentiments of the nonjurors of that time, and consequently refusing to take the oaths to government, was obliged to quit the university, which, however, he is said to have done without separating from the church.

He was now induced to trust to his abilities for a subsistence, but whatever his difficulties or discouragements, he kept his name unsullied, and never descended to any mean or dishonourable shifts. Indeed, whoever mentioned him, mentioned him with honour, in every period of his life. His first employ he owed to a recommendation to Charles earl of Orrery, whom he accompanied to Flanders, in quality of secretary, and returned with his lordship to England in 1705. Being then out of employment, he be-

<sup>1</sup> Biog. Brit. — Lloyd's Worthies. — Fuller's Worthies. — Warton's Hist. of Poetry, vol. III. p. 479—481.

came assistant in the school of Mr. Bonwicke, (see BONWICKE), at Headley, near Leatherhead, in Surrey; after which he was invited to the mastership of the free grammar school at Sevenoaks, in Kent, and in a few years brought that seminary into much reputation, while he enjoyed the advantage of making easy and frequent excursions to visit his friends in London. In 1710 he was prevailed upon by Mr. St. John (lord Bolingbroke) to give up what was called the drudgery of a school, for the worse drudgery of dependence on a political patron, from whom, after all, he derived no advantage. When Steele resigned his place of commissioner in the stamp-office, Fenton applied to his patron, who told him that it was beneath his merit, and promised him a superior appointment; but this, the subsequent change of administration prevented him from fulfilling, and left Fenton disappointed, and in debt. Not long after, however, his old friend the earl of Orrery appointed him tutor to his son, lord Broghill, a boy of seven years old, whom he taught English and Latin until he was thirteen. About the time this engagement was about to expire, Craggs, secretary of state, feeling his own want of literature, desired Pope to procure him an instructor, by whose help he might supply the deficiencies of his education. Pope recommended Fenton, but Craggs's sudden death disappointed the pleasing expectations formed from this connection.

His next engagement was with Pope himself, who after the great success of his translation of the Iliad, undertook that of the Odyssey, and determined to engage auxiliaries. Twelve books he took to himself, and twelve he distributed between Broome and Fenton. According to Johnson and Warton, Fenton translated the first, fourth, nineteenth and twentieth. But John, earl of Orrery, in a letter to Mr. Duncombe, asserts that Fenton translated double the number of books in the Odyssey that Pope has owned. "His reward," adds the noble writer, "was a trifle, an arrant trifle. He has even told me, that he thought Pope feared him more than he loved him. He had no opinion of Pope's heart and declared him, in the words of bishop Atterbury, *Mens curra in corpore curvo*." It is, however, no small praise to both Fenton and Broome, that the readers of poetry have never been able to distinguish their books from those of Pope. In 1723, Fenton's tragedy of "Mariamne" was brought on the stage in Lincoln's-inn-fields,

and was performed with such success, that the profits of the author are said to have amounted to nearly a thousand pounds, with which he very honourably discharged the debts contracted by his fruitless attendance on Mr. St. John. The poetical merit of this tragedy is confessedly great, but the diction is too figurative and ornamental. Colley Cibber has been termed insolent for advising Fenton to relinquish poetry, by which we presume he meant dramatic poetry; but Cibber, if insolent, was not injudicious, for *Mariamne* has not held its place on the stage. In 1727, Fenton revised a new edition of Milton's *Poems*, and prefixed to it a short but elegant and impartial life of the author. In 1729 he published a very splendid edition of Waller, with notes, which is still a book of considerable value.

The latter part of Mr. Fenton's life was passed in a manner agreeable to his wishes. By the recommendation of Pope to the widow of sir William Trumbull, that lady invited him to be tutor to her son, first at home, and afterwards at Cambridge; and when disengaged from this attendance on her son, lady Trumbull retained Fenton in her family, as auditor of her accounts, an office which was probably easy, as he had leisure to make frequent excursions to visit his literary friends in London. He died July 13, 1730, at East-Hampstead, in Berkshire, lady Trumbull's seat, and was interred in the parish-church, and his tomb was honoured with an epitaph by Pope. In person, Fenton was tall and bulky, inclined to corpulence, which he did not lessen by much exercise, as he was sluggish and sedentary, rose late, and when he had risen, sat down to his book or papers. By a woman who once waited on him in a lodging, he was told, that he would "lie a-bed, and be fed with a spoon." Pope says in one of his letters, that he died of indolence and inactivity; others attribute his death to the gout; to which lord Orrery adds, "a great chair, and two bottles of port in a day." Dr. Johnson observes, that "Of his morals and his conversation, the account is uniform. He was never named but with praise and fondness, as a man in the highest degree amiable and excellent. Such was the character given him by the earl of Orrery, his pupil; such is the testimony of Pope; and such were the suffrages of all who could boast of his acquaintance." There is a story relating to him, which reflects too much honour upon his memory to be omitted.

It was his custom in the latter part of his life, to pay a yearly visit to his relations in the country. An entertainment being made for the family by his elder brother, he observed that one of his sisters, who had been unfortunate in her marriage, was absent; and, upon inquiry, he found that distress had made her thought unworthy of an invitation; but he refused to sit at the table until she was sent for; and, when she had taken her place, he was careful to shew her particular attention.

Fenton's principal reputation as a poet rests on his "*Mariamne*," and his share in the *Odyssey*; but his "*Miscellaneous Poems*," printed in 1717, have procured him a place among the English Poets in Dr. Johnson's collection, who has, upon the whole, a less favourable opinion of them than Dr. Warton, yet he allows him the praise of an excellent versifier and a good poet.<sup>1</sup>

FERDINAND of Cordoua, a learned Spaniard, considered as a prodigy in the fifteenth century, may be termed the Crichton of Spain, whom he resembled in the marvellous and universal knowledge attributed to him. He was well skilled in languages and the sciences; understood the Bible, the works of Nicholas Lyranus, St. Thomas, St. Bonaventura, Alexander Ales, and Scotus; with those of Aristotle, Hippocrates, Galen, Avicenna, and several law authors. He was also a brave soldier, played on several instruments, was admired for his singing and dancing, and equalled any artist of Paris in painting. It is said that he foretold the death of Charles the Rash, duke of Burgundy, and in 1445, was the admiration of all the learned at Paris. Commentaries on Ptolemy's *Almagest*, and on the *Apocalypse*, are ascribed to him, and a treatise "*De Artificio omnis scibilis*," and other works.<sup>2</sup>

FERDINANDI (EPIPHANIUS), a physician of Messagna, in the territory of Otranto, where he was born, October, or according to Nicéron, Nov. 2, 1569, cultivated the study of the Latin and Greek poets at an early age, and wrote elegant verses in both these languages. In 1583 he went to Naples with the intention of going through the courses of philosophy and medicine; but in 1591, all strangers were compelled to leave the place. Ferdinandi,

<sup>1</sup> Biog. Brit. new edit. vol. VI. unpublished.—Nichols's *Poems*.—*Gent. Mag.* vol. LXI. and LXIV.—Boyle's edition of Pope; see Index.—Johnson and Chalmers's *Poets*, 21 vols. 1810.—Ruffhead's *Pope*, p. 283, 4to edit.

<sup>2</sup> Moreri.

returning to his own country, taught geometry and philosophy until 1594, when the viceroy's edict being revoked, he returned to Naples, pursued a course of medical studies, and received the degree of doctor in medicine and philosophy. He then repaired to his native place, where he settled himself in practice, and remained to the end of his life, notwithstanding the tempting offers he received from several seats of learning. The duke of Parma, in particular, pressed him to take the professorship of medicine in the university of his city; and the same invitation was given from the university of Padua. In 1605, he was chosen syndic-general of his country, and acquitted himself with great credit in that office. He died Dec. 6, 1638, in the sixty-ninth year of his age.

This physician composed a considerable number of treatises, but only the four following are known, as having been printed: 1. "*Theoremata Medica et Philosophica*," Venice, 1611. 2. "*De vita proroganda, seu juventute conservanda et senectute retardanda*," Naples, 1612. 3. "*Centum Historiæ, seu Observationes et Casus Medici*," Venice, 1621; a treatise which relates to most of the diseases of the body, and is distinguished by considerable erudition. It has been several times reprinted in Germany and Holland. 4. "*Aureus de Peste Libellus*," Naples, 1631.<sup>1</sup>

FERDUSI, a celebrated Persian poet, and, according to sir William Jones, at the head of all Persian poets, was a native of Tus or Meshed. He was originally a peasant, but his talents procuring him distinction, he was admitted to the court of the sultan Mahmud, who reigned in the city of Gazna, at the close of the tenth and the beginning of the eleventh centuries, and entertained several poets in his palace. Ferdusi, happening to find a copy of an old Persian history, read it with great eagerness, and found it involved in fables, but bearing the marks of high antiquity. The most ancient part of it, and principally the war of Afrasiab and Kosru, or Cyrus, seemed to afford an excellent subject for an heroic poem, which he accordingly began to compose. Some of his episodes and descriptions were shewn to the sultan, who commended them exceedingly, and ordered him to comprize the whole history of Persia in a series of epic poems. The poet obeyed, and

<sup>1</sup> Mureri.—Niceron, vol. XXI.



after the happiest exertion of his fancy and art for near thirty years, finished his work, which contained sixty thousand couplets in rhyme, all highly polished, with the spirit of our Dryden, and the sweetness of Pope. He presented an elegant transcript of his book to Mahmud, who coldly applauded his *diligence*, and dismissed him. Many months elapsed, and Ferdusi heard no more of his work : he then took occasion to remind the king of it by some little epigrams, which he contrived to let fall in the palace ; but, says sir William Jones, “ where an epic poem had failed, what effect could be expected from an epigram ? ” At length the reward came, which consisted only of as many small pieces of money, as there were couplets in the volume.—The high-minded poet could not brook this insult ; he retired to his closet with bitterness in his heart, where he wrote a most noble and animated invective against the sultan, which he sealed up, and delivered to a courtier, who, as he had reason to suspect, was his greatest enemy, assuring him that it was “ a diverting tale,” and requesting him to give it to Mahmud, “ when any affair of state or bad success in war should make him more uneasy and splenetic than usual.” Having thus given vent to his indignation, he left Gazna in the night, and took refuge in Bagdad, where the calif protected him from the sultan Mahmud, who demanded him in a furious and menacing letter. Ferdusi is supposed to have died in the 411th year of the Hegira, or A. D. 1020.

The work of Ferdusi remains entire, a glorious monument of eastern genius and learning ; which, if ever it should be understood in its original language, will contest the merit of invention with Homer himself, whatever be thought of its subject, or the arrangement of the incidents. The whole collection of his works is called “ *Shahnâma*,” and contains the history of Persia, from the earliest times to the invasion of the Arabs, in a series of very noble poems ; the longest and most regular of which is an heroic poem of one great and interesting action, namely the delivery of Persia by Cyrus from the oppressions of Afrasiab, king of the Transoxan Tartary, who, being assisted by the emperors of India and China, had carried his conquests very far, and had become exceeding formidable to the Persians. The poem is longer than the *Iliad* ; the characters in it are various and striking ; the figures bold and animated ; and the diction every where sonorous, yet noble ;

polished, yet full of fire.—Of Ferdusi's satire against the sultan, there is a translation in a "Treatise on Oriental Poetry," added to the Life of Nader-Shah in French. Sir William Jones said it is not unlike the *Xapıtuç* of Theocritus, who, like the impetuous Ferdusi, had dared to expose the vices of a low-minded king.<sup>1</sup>

FERG, or FERGUE (FRANCIS PAUL), a German artist, born at Vienna in 1689, had different masters. He quitted Vienna in 1718, and exercised his art with success at Bamberg, went from thence to Dresden, in company with Alexander Thiele, in whose landscapes he inserted the figures and animals. He also passed over to England, where he married, became involved in his circumstances, and, according to report, was found dead at the door of his lodgings, apparently exhausted by cold, want, and misery, in 1740. The style and subjects of this painter resemble those of Berghem and Wouwermans. The ruins which adorn his landscapes are selected in a grand taste, and often executed with a finish that discriminates the rougher surface of hewn stone from the polished one of marble. He combined with great force of colour great truth of imitation. He etched well in aqua fortis, and his prints are eagerly sought for by the curious.<sup>2</sup>

FERGUSON (JAMES), an eminent experimental philosopher, mechanist, and astronomer, was born in Bamffshire, in Scotland, 1710, of very poor parents. At the very earliest age his extraordinary genius began to unfold itself. He first learned to read, by overhearing his father teach his elder brother: and he had made this acquisition before any one suspected it. He soon discovered a peculiar taste for mechanics, which first arose on seeing his father use a lever. He pursued this study a considerable length, while he was yet very young; and made a watch in wood-work, from having once seen one. As he had at first no instructor, nor any help from books, every thing he learned had all the merit of an original discovery; and such, with inexpressible joy, he believed it to be.

As soon as his age would permit, he went to service; in which he met with hardships, which rendered his constitution feeble through life. While he was servant to a farmer (whose goodness he acknowledges in the modest

<sup>1</sup> Sir William Jones's History of the Life of Nader Shah.

<sup>2</sup> Pilkington and Strutt.—Walpole's Anecdotes.

and humble account of himself which he prefixed to his "Mechanical Exercises"), he contemplated and learned to know the stars, while he tended the sheep; and began the study of astronomy, by laying down, from his own observations only, a celestial globe. His kind master, observing these marks of his ingenuity, procured him the countenance and assistance of some neighbouring gentlemen. By their help and instructions he went on gaining farther knowledge, having by their means been taught arithmetic, with some algebra, and practical geometry. He had got some notion of drawing, and being sent to Edinburgh, he there began to take portraits in miniature, at a small price; an employment by which he supported himself and family for several years, both in Scotland and England, while he was pursuing more serious studies. In London he first published some curious astronomical tables and calculations; and afterwards gave public lectures in experimental philosophy, both in London and most of the country towns in England, with the highest marks of general approbation. He was elected a fellow of the royal society, and was excused the payment of the admission fee, and the usual annual contributions. He enjoyed from the king a pension of fifty pounds a year, besides other occasional presents, which he privately accepted and received from different quarters, till the time of his death; by which, and the fruits of his own labours, he left behind him a sum to the amount of about six thousand pounds, although all his friends had always entertained an idea of his great poverty. He died in 1776, at sixty-six years of age, though he had the appearance of many more years.

Mr. Ferguson must be allowed to have been a very uncommon genius, especially in mechanical contrivances and executions, for he executed many machines himself in a very neat manner. He had also a good taste in astronomy, with natural and experimental philosophy, and was possessed of a happy manner of explaining himself in an easy, clear, and familiar way. His general mathematical knowledge, however, was little or nothing. Of algebra he understood but little more than the notation; and he has often told Dr. Hutton he could never demonstrate one proposition in Euclid's Elements; his constant method being to satisfy himself, as to the truth of any problem, with a measurement by scale and compasses. He was a man of a very clear judgment in any thing that he professed, and of

unwearied application to study: benevolent, meek, and innocent in his manners as a child: humble, courteous, and communicative: instead of pedantry, philosophy seemed to produce in him only diffidence and urbanity.

The list of Mr. Ferguson's public works, is as follows:

1. "Astronomical Tables and Precepts, for calculating the true times of New and Full Moons, &c." 1763.
2. "Tables and Tracts, relative to several arts and sciences," 1767.
3. "An easy Introduction to Astronomy, for young gentlemen and ladies," second edit. 1769.
4. "Astronomy explained upon sir Isaac Newton's principles," fifth edit. 1772.
5. "Lectures on select subjects in Mechanics, Hydrostatics, Pneumatics, and Optics," fourth edit. 1772.
6. "Select Mechanical Exercises, with a short account of the life of the author, by himself," 1773, a narrative highly interesting and amusing.
7. "The Art of Drawing in Perspective made easy," 1775.
8. "An Introduction to Electricity," 1775.
9. "Two Letters to the Rev. Mr. John Kennedy," 1775.
10. "A Third Letter to the Rev. Mr. John Kennedy," 1775.

He communicated also several papers to the Royal Society, which were printed in their Transactions. In 1805, a very valuable edition of his Lectures was published at Edinburgh by Dr. Brewster, in 2 vols. 8vo, with notes and an appendix, the whole adapted to the present state of the arts and sciences.<sup>1</sup>

FERGUSON (ROBERT), who at an early period of life obtained a considerable degree of celebrity as a Scotch poet, was born at Edinburgh Sept. 5, 1750, or 1751, and was educated partly in his native city, and partly at Dundee, from whence he was sent to the university of St. Andrew's, where his diligent application, and probably his turn for poetry, obtained him the patronage of Dr. Wilkie, himself a poet, and author of the "Epigoniad," but some gross irregularities having procured him to be expelled, he returned to Edinburgh, without resolving on any permanent employment. Having an opulent relation, he visited him in hopes, by his interest, to procure some sinecure place, but at the end of six months, this relation ordered him abruptly to leave his house, and Ferguson returned to Edinburgh, stung with indignation; and as soon as he recovered from a severe illness, brought on by disappointment and the fatigue of his journey, he composed two ele-

<sup>1</sup> Life by himself.—Hutton's Dictionary.—Nichols's Bowyer.

gies, one on "The Decay of Friendship," and the other "Against repining at Fortune." He was now so destitute, that he submitted to copy papers in a public office, but not liking the employment, and quarrelling with his employer, he soon left the office in disgust.

Hitherto he had lived rather in obscurity ; and happy had it been for him, if he had been suffered to remain in that obscurity ; but, possessing an inexhaustible fund of wit and good nature, he was viewed with affection by all to whom he was known ; and his powers of song, and almost unrivalled talent for mimicry, led him oftener into the company of those who wished for him merely to enliven a social hour, than of such as by their virtue were inclined, or by their influence were able, to procure him a competent settlement for life. The consequence of this was great laxity of manners, and much of his life was disgraced by actions which, in his cooler moments, he reflected on with abhorrence. His conscience indeed was frequently roused, and once so powerfully that all his vivacity forsook him. From this state of gloom, however, he gradually recovered, and, except that a settled melancholy was visible in his countenance, had apparently recovered his health, when one evening he fell, and received a violent contusion on the head, which was followed by a delirium that rendered it necessary for his friends to remove him to the lunatic hospital of Edinburgh, where, after two months' confinement, he died Oct. 16, 1774. He was interred in the Canongate church-yard, where his friends erected a monument to his memory that was afterwards removed to make way for a more elegant monument, by his enthusiastic admirer Robert Burns, who resembled him in too many features. Most of Fergusson's poems were originally published in the "Weekly Magazine," but have since been collected in a volume, and often printed. The subjects of them are sometimes uncommon, and generally local or temporary. They are of course very unequal. Those in the English language are scarcely above mediocrity ; but those in the Scottish dialect have been universally admired by his countrymen ; and when it is considered that they were composed amidst a round of dissipation, they may be allowed to furnish complete evidence of his genius and taste.<sup>1</sup>

<sup>1</sup> Life by Irving.—Suppl. to the Encyclop. Britannica.

FERMAT (PETER), a very celebrated French mathematician, though by profession a lawyer, was considered by the writers of his own country as having rendered no less service to mathematical science than Descartes, and as having even prepared the way for the doctrine of infinites, afterwards discovered by Newton and Leibnitz. He was not only the restorer of the ancient geometry, but the introducer of the new. He was born at Toulouse in 1590, educated to the law, and advanced to the dignity of counsellor to the parliament of Toulouse. As a magistrate, his knowledge and integrity were highly esteemed. As a man of science he was connected with Descartes, Huygens, Pascal, and many others. He is said also to have cultivated poetry. He died in 1664. His mathematical works were published at Toulouse in 1679, in two volumes, folio. The first volume contains the treatise of arithmetic of Diophantus, with a commentary, and several analytical inventions. The second comprises his mathematical discoveries, and his correspondence with the most celebrated geometers of his age. His son, SAMUEL FERMAT; was also eminent as a literary man, and wrote some learned dissertations.<sup>1</sup>

FERNE (SIR JOHN), an English antiquary, was the son of William Ferne, of Temple Belwood, in the isle of Axholme, in Lincolnshire, esq. by Anne his wife, daughter and heir of John Sheffield, of Beltoft; and was sent to Oxford when about seventeen years of age. Here he was placed, as Wood conceives, either in St. Mary's-hall, or University college: but leaving the university without a degree, he went to the Inner Temple, and studied for some time the municipal law. In the beginning of the reign of James I. he received the honour of knighthood, being about that time secretary, and keeper of the king's signet of the council established at York for the north parts of England. He probably died about 1610, leaving several sons behind him, of whom Henry, the youngest, was afterwards bishop of Chester, the subject of our next article. In 1586 sir John published "The Blazon of Gentry, divided into two parts, &c." 4to. This is written in dialogues, and, though in a language uncommonly quaint and tedious, contains critical accounts of arms, principles of precedence, remarks upon the times, &c. which are altogether curious.

<sup>1</sup> Moreri.—Hutton's Dict.

The nobility of the Lacys, earls of Lincoln, which forms a part of it, was written in consequence of Albert a Lasco, a noble German, coming to England in 1583, and claiming affinity to this family of Lacy, and from this, Ferne says, he was induced to open their descents, their arms, marriages, and lives. The discourse is curious, and during the century that elapsed after its publication, before the appearance of Dugdale's Baronage, must have been peculiarly valuable.<sup>1</sup>

FERNE (HENRY), D. D. bishop of Chester, the youngest son of the preceding sir John Ferne, was born at York in 1602, and educated at the free-school of Uppingham in Rutlandshire, to which he was sent by sir Thomas Nevill of Holt in Lancashire, who had married his mother. He was afterwards, in 1618, admitted commoner of St. Mary-hall, Oxford, but after two years' residence there, was removed to Trinity college, Cambridge, of which he became fellow; and when he had taken his degree of bachelor of divinity, was domestic chaplain to Dr. Morton, bishop of Durham. The year after he was presented to the college living of Masham in Yorkshire, and his brother-in-law Mr. Nevill gave him that of Medborn in Leicestershire. The bishop of Lincoln afterwards preferred him to the arch-deaconry of Leicester. In 1642 he took his doctor's degree, and kept the act at the commencement. Thence he went into Leicestershire, where he had an opportunity of waiting on the king, and preaching before him as he was going to Nottingham to set up his standard. The king made him his chaplain extraordinary, and he preached before his majesty again at Nottingham. In 1642 he published his "Case of Conscience touching rebellion," and is said to have been the first that wrote openly in his majesty's cause, but this probably obliged him to leave Medborn, and take shelter in Oxford, where he preached, without any emolument, at St. Aldate's church. Here he was incorporated doctor in divinity, and was made chaplain in ordinary to the king, who at the same time sent him a message, that he was sorry he could confer nothing else with it. He was afterwards appointed chaplain to one of the lords commissioners at the treaty of Uxbridge, where at the request of some of them, he stated the case between episcopacy and presbytery, and was not answered by the

<sup>1</sup> Ath. Ox. vol. I.—Gent. Mag. vol. LXII.

parliamentary commissioners, although one of them, the earl of Loudon, lord chancellor of Scotland, declared that he should. Dr. Ferne attended the king at Oxford until he had taken Leicester, and was present at the unfortunate battle of Naseby, after which he went to Newark, and continued preaching until the king ordered the garrison to surrender. His next retreat was to Yorkshire, where he remained with his relations, until his majesty sent for him to the treaty of the Isle of Wight. His majesty had so much respect for him, as to desire a copy of the last sermon he preached there.

During the usurpation, Dr. Ferne appears to have lived in privacy, but, as the only privilege now left to him, as a clergyman, he carried on disputes with the Roman catholics, which occasioned some of his publications. On the restoration, Charles II. as his royal father had promised Dr. Ferne the reversion of the mastership of Trinity college, Cambridge, now conferred that office upon him, which he kept a year and a half, and was twice chosen vice-chancellor. He was also promoted to the deanery of Ely; and upon Dr. Walton's death, he was made bishop of Chester, and consecrated at Ely house chapel, Feb. 9, 1661, but held it only about five weeks, dying March 16, 1661, at his relation Mr. Nevill's house, in St. Paul's churchyard, London, and was buried in Westminster-abbey. He was a man of great learning, piety, and loyalty, and of singular candour and modesty. The character given of him by one who knew him from his youth, was, that if he had any fault, it was that he could not be angry.

He is said to have afforded some assistance to Dr. Walton in his celebrated Polyglot, besides which he published, 1. "The Resolving of Conscience," &c. on the question of taking up arms against the king, printed at Cambridge in 1642, and Oxford in 1643, and two other tracts in answer to his opponents on the same subject. 2. "Episcopacy and Presbytery considered," Lond. 1647. 3. "Certain considerations of present concernment touching the reformed church of England, against Ant. Champney, doctor of the Sorbonne," *ibid.* 1653. 4. "On the case as it stands between the church of England and of Rome on the one hand, and those congregations which have divided from it on the other," *ibid.* 1655. 5. "On the division between the English and Romish church upon the reformation," *ibid.* 1655. 6. "Answer to Mr. Spencer's book,



entitled "Scripture mistaken," 1660. He published also several sermons.<sup>1</sup>

FERNEL (JOHN FRANCIS), or Fernelius, physician to Henry II. of France, was born at Mont-Didier in Picardy, in 1506, or as some say in 1497. He was not very young when he was sent to Paris, to study rhetoric and philosophy; but made so quick a progress, that, having been admitted master of arts after two years' time, the principals of the colleges strove who should have him to teach logic, and offered him a considerable stipend. He would not accept their offers; but chose to render himself worthy of a public professor's chair by private studies and lectures. He applied himself therefore in a most intense manner, all other pleasure being insipid to him. He cared neither for play, nor for walking, nor for entertainment, nor even for conversation. He read Cicero, Plato, and Aristotle, and the perusal of Cicero procured him this advantage, that the lectures he read on philosophical subjects were as eloquent as those of the other masters of that time were barbarous. He also applied himself very earnestly to the mathematics.

This continual study drew upon him a long fit of sickness, which obliged him to leave Paris. On his recovery he returned thither with a design to study physic; but before he applied himself entirely to it, he taught philosophy in the college of St. Barbara. After this, he spent four years in the study of physic; and taking a doctor's degree, confined himself to his closet, in order to read the best authors, and to improve himself in mathematics, as far as the business of his profession would suffer him; and to gain time, he used to rise at four o'clock in the morning, and studied until the hour when he was obliged either to read lectures or to visit patients. Coming home to dine, he shut himself up among his books, until called down to table; and after dinner, he returned to his study, which he did not leave without necessary occasions. Coming home at night, he followed the same course; he remained among his books until called to supper; returned to them the moment he had supped; and did not leave them till eleven o'clock, when he went to bed.

In the course of these studies, he contrived mathematical instruments, and was at great expence in having them

<sup>1</sup> Ath. Ox. vol. II.—Walker's Sufferings of the Clergy.—Lloyd's Memoirs, folio, p. 604.

made. His wife, however, was alarmed at those expences, by which even a part of her fortune was wasted. She murmured, cried, and complained to her father, who was a counsellor at Paris. Fernel submitted at last, sent all his instrument-makers away, and applied himself seriously to the practice of physic. But, as visiting patients did not employ his whole time, he resumed the same office in which he had been engaged already, of reading public lectures upon Hippocrates and Galen. This soon gained him a great reputation through France, and in foreign countries. His business increasing, he left off reading lectures; but as nothing could make him cease to study in private, he spent all the hours he could spare in composing a work of physic, entitled "*Physiologia*," which was soon after published. He was prevailed upon to read lectures on this new work, which he did for three years; and undertaking another work, which he published, "*De venæsectione*," he laid himself under a necessity of reading lectures some years longer; for it was passionately desired that he would also explain this new book to the young students.

While he was thus employed, he was sent for to court, in order to try whether he could cure a lady, whose recovery was despaired of; and having succeeded, this was the first cause of that esteem which Henry II. who was then dauphin, and was in love with that lady, conceived for him. This prince offered him even then the place of first physician to him; but Fernel, who infinitely preferred his studies to the hurry of a court, would not accept the employment, and had even recourse to artifice, in order to obtain the liberty of returning to Paris. He represented first, that he was not learned enough to deserve to be entrusted with the health of the princes; but that, if he were permitted to return to Paris, he would zealously employ all means to become more learned, and more capable of serving the dauphin. This excuse not being admitted, he pretended, in the next place, to be sick, and sent to the prince a surgeon, who was accustomed to speak familiarly to him, and who told him, that Fernel had a pleurisy, which grief would certainly render mortal; and that his grief was occasioned by being absent from his books and from his family, and by being obliged to discontinue his lectures, and lead a tumultuous life. The prince, giving credit to this story, permitted Fernel to retire. A man, Bayle observes, must be excessively in love with his studies, and a

philosophical life, when he employs such tricks to avoid what all others are desirous to obtain.

When Henry came to the throne, he renewed his offer ; but Fernel represented, that the honour was due, for several reasons, and as an hereditary right, to the late king's physician ; and that, as for himself, he wanted some time for experiments concerning several discoveries he had made relating to physic. The king admitted this : but as soon as Francis the First's physician died, Fernel was obliged to fill his place at Henry the Second's court. Here just the contrary to what he dreaded came to pass : for he enjoyed more rest and more leisure at court than he had done at Paris ; and he might have considered the court as an agreeable retirement, had it not been for the journeys which the new civil war obliged the king to take. Being returned from the expedition of Calais, he made his wife come to Fontainebleau : but this good woman was so afflicted at being obliged to leave her relations, that she fell sick soon after, and died delirious ; and her death grieved Fernel to such a degree, that he died within a month after she was buried, in 1558. Fernel acquired a vast estate by his business. Plantius, his disciple and biographer, tells us, that while he was with him, his gains amounted often to above 12,000 livres a year, and seldom under 10,000. He is considered as one of the great restorers of medicine, and the first after Galen who wrote ably on the nature and cause of diseases. His posterity were long respected on his account.

His works are, 1. "*Monalosphærium partibus constans quatuor, &c.*" Paris, 1526. 2. "*De Proportionibus, libri duo,*" *ibid.* 1528. 3. "*Cosmo-theoria libros duos complexa,*" *ibid.* 1528. 4. "*De naturali parte Medicinæ, libri septem,*" *ibid.* 1532. 5. "*De vacuandi ratione, liber,*" *ibid.* 1545. 6. "*De abditis rerum causis, libri duo,*" *ibid.* 1548. This work underwent nearly thirty subsequent editions. 7. "*Medicina, ad Henricum II. &c.*" 1554. This collection has been still more frequently reprinted, with some changes of the title. 8. "*Therapeutices universalis, seu medendi rationis libri septem,*" Lugduni, 1659. 9. "*Consiliorum Medicinalium liber,*" Paris, 1532 ; many times reprinted. 10. "*Februm curandarum methodus generalis,*" Francfort, 1577 ; a posthumous work. 11. "*De Luis veneræ curatione perfectissima liber,*" Antwerp, 1579. edited by Gisselin, a physician of Bruges. Some other

parts of his works have been translated, or edited separately since his death. Eloy remarks, that as many things taken from the Arabian writers are found in the works of Fernel, and as the elegant Latinity in which he has repeated them is generally admired, the following *bon mot* has been applied to him: "*Fæces Arabum melle Latinitatis condidit.*"<sup>1</sup>

FERRACINO (BARTOLOMEO), a celebrated self-taught mechanic, was born at Bassano, in the territory of Padua, in 1692. His first occupation being that of a sawyer, for his parents were very poor, he invented a saw which worked by the wind, and went on progressively to several more curious inventions, such as making clocks in iron, hydraulic machines, &c. till he was noticed by the great men of Italy. In his native town of Bassano, he constructed a famous bridge over the Brenta, remarkable for the boldness of its design, and the solidity of its construction. He died soon after the completion of this work. An history of his life and inventions was published at Venice in 1764, by a writer whose name was Memo, 4to.<sup>2</sup>

FERRAND (LOUIS), a French lawyer, born at Toulon, in 1615, became an advocate in the parliament of Paris, and died in that city, in 1699. Though a layman, he lived with the rigour of a strict ecclesiastic; and though a lawyer, his works turn chiefly upon subjects of sacred learning. They are full of erudition, but not remarkable for brilliancy or clearness. They are, 1. "A large Commentary on the Psalms," in Latin, 1683, 4to. 2. "Reflections on the Christian Religion," 1679, 2 vols. 12mo. 3. "A Psalter," in French and Latin. 4. Some controversial writings against the Calvinists, and others. 5. "A Letter and Discourse to prove that St. Augustin was a Monk," an opinion which several learned men have rejected.<sup>3</sup>

FERRANDUS, surnamed FULGENTIUS, who flourished in the sixth century, was an African by birth, and a disciple of St. Fulgentius. When that prelate was banished by the Arians to Sardinia, Ferrandus accompanied him; but on his return he was chosen deacon of the church of Carthage, and entered with much zeal into the question which was the subject of warm discussion at that day,

<sup>1</sup> Bayle in Gen. Dict.—Moreri.—Haller in all his Bibliothecas.—Blount's Censura.—Rees's Cyclopædia from Eloy.—Saxii Onomast.

<sup>2</sup> Dict. Hist.

<sup>3</sup> Nicéron, vol. I. and vol. X.—Moreri.—Dupin.

“whether it could be said that one of the persons of the Trinity suffered on the cross.” Ferrandus died about the year 530, leaving behind him many works that were highly esteemed by his contemporaries. The most considerable, “A Collection of Ecclesiastical Canons,” for restoring discipline in the churches of Africa, is one of the most ancient collections of canons among the Latins. It consists of between two and three hundred abridged from the councils of Africa, Ancyra, Laodicea, Nice, Antioch, &c. A life of Fulgentius has also been ascribed to Ferrandus, but by some authors it has been ascribed to another of the prelate’s pupils.<sup>1</sup>

FERRAR (NICHOLAS), an English gentleman of considerable learning and ingenuity, of great personal worth, and at the same time an enthusiast of a singular description, was the third son of Nicholas Ferrar, a merchant in London, and was born Feb. 22, 1592, in the parish of St. Mary Stayning, in Mark-lane, London. His father traded very extensively to the East and West Indies, and to all the celebrated seats of commerce. He lived in high repute in the city, where he joined in commercial matters with sir Thomas and sir Hugh Middleton, and Mr. Bateman. He was a man of liberal hospitality, but governed his house with great order. He kept a good table, at which he frequently received persons of the greatest eminence, sir John Hawkins, sir Francis Drake, sir Walter Raleigh, and others with whom he was an adventurer; and in all their expeditions he was ever in the highest degree attentive to the planting the Christian Religion in the New World. At home also he was a zealous friend to the established church, and always ready to supply his prince with what was required of him. He lent 300*l.* at once upon a privy-seal; a sum at that time not inconsiderable. He had the honour of being written Esq. by queen Elizabeth.

His wife was Mary, daughter of Laurence Wodenoth, esq. of an ancient family in Cheshire. By her he had a numerous family, to whom he gave a pious education. Their daily practice was to read, and to speak by memory, some portion of the Scriptures, and parts of the Book of Martyrs; they were also made acquainted with such passages of history as were suited to their tender years. They

<sup>1</sup> *Cavé.*—*Moreri.*—*Dupin.*—*Fabric.* *Bibl. Lat. Med. Ætat.*—*Saxii Onomast.*

were all instructed in music ; in performing on the organ, viol, and lute, and in the theory and practice of singing ; in the learned and modern languages ; in curious needle-works, and all the accomplishments of that time. The young men, when arrived at years of discretion, had permission each to choose his profession, and then no expence was spared to bring him to a distinguished excellence in it. For, this was an invariable maxim with the parents, that, having laid a firm foundation in religion and virtue, they would rather give them a good education without wealth, than wealth without a good education.

Of Nicholas, the subject of this article, we are told that he was a beautiful child, of a fair complexion, and light-coloured hair. •At four years of age he was sent to school, and at five he could read perfectly, or repeat with propriety and grace, a chapter in the Bible, which the parents made the daily exercise of their children. By the brightness of his parts, and the uncommon strength of his memory, he attained with great ease and quickness whatever he set himself to learn ; yet was he also remarkably studious. From the early possession of his mind with ideas of piety and virtue, and a love for historical information, the Bible in his very early years became to him the book above all others most dear and estimable ; and next to this in his esteem was Fox's Book of Martyrs, from which he could repeat perfectly the history of his near kinsman, bishop Ferrar. And, when in his riper years he undertook the instruction of the family, he constantly exercised them also in the reading and in the study of these two books. He was particularly fond of all historical relations ; and, when engaged in this sort of reading, the day did not satisfy him, but he would borrow from the night ; insomuch that his mother would frequently seek him out, and force him to partake of some proper recreation. Hence, even in his childhood, his mind was so furnished with historical anecdotes, that he could at any time draw off his school-fellows from their play, who would eagerly surround him, and with the utmost attention listen to his little tales, always calculated to inspire them with a love of piety and goodness, and excite in them a virtuous imitation.

When he was very young he was taught Latin, at London, at the desire of his master, though others thought it too soon : but he was so eager and diligent in his application, that he soon surpassed all his companions, though

his seniors. He was of a grave disposition, and very early shewed a great dislike of every thing that savoured of worldly vanity. In his apparel he wished to be neat, but refused all that was not simple and plain. When bands were making for the children, he earnestly entreated his mother that his might not have any lace upon them, like those of his brothers, but be made little and plain, like those of Mr. Wotton (a clergyman whom he knew), "for I wish to be a preacher as he is."

Young Ferrar was good-natured and tender-hearted to the highest degree; so fearful of offending any one, that, upon the least apprehension of having given displeasure, he would suddenly weep in the most submissive manner, and appear extremely sorry. His temper was lovely, his countenance pleasing; his constitution was not robust, but he was active, lively, and cheerful. Whatsoever he went about, he did it with great spirit, and with a diligence and discretion above his years. When it was time to send him to some greater school, where he might have a better opportunity to improve himself in the Latin tongue, his parents sent him and his brother William to Euborn, near Newbery, in Berkshire, the house of Mr. Brooks, an old friend, who had many other pupils, who was a religious and good man, but a strict disciplinarian. While preparations were making for this journey, an event took place which made the deepest and most lively impression upon the mind of young Nicholas, and strongly marks his character and the bent of his disposition. He was but six years of age, and being one night unable to sleep, a fit of scepticism seized his mind, and gave him the greatest perplexity and uneasiness. He doubted whether there was a God? and, if there was, what was the most acceptable mode of serving him? In extreme grief he rose at midnight, cold and frosty; and went down to a grass-plot in the garden, where he stood a long time, sad and pensive, musing and thinking seriously upon the great doubt which thus extremely perplexed him. At length, throwing himself on his face upon the ground, and spreading out his hands, he cried aloud, "Yes, there is, there must be a God; and he, no question, if I duly and earnestly seek it of him, will teach me not only how to know, but how to serve him acceptably. He will be with me all my life here, and at the end will hereafter make me happy." His doubts now vanished, his mind became easy, and he re-

turned to his apartment; but the remembrance of what he felt on this occasion made him ever after strongly commiserate all who laboured under any religious doubt or despair of mind. And, in the future course of his life, he had repeated opportunities to exert his benevolence to those who experienced similar unhappiness.

In 1598 he was sent to Euborn school, where in Latin, Greek, and logic, he soon became the first scholar of his years. He strengthened his memory by daily exercise; he was a great proficient in writing and arithmetic, and attained such excellence in short-hand as to be able to take accurately a sermon or speech on any occasion. He was also well skilled both in the theory and practice of vocal and instrumental music. Thus accomplished, in his fourteenth year, his master, Mr. Brooks, prevailed with his parents to send him to Cambridge, whither he himself attended him, and admitted him of Clare-hall, presenting him, with due commendation of his uncommon abilities, to Mr. Augustin Lindsell, the tutor, and Dr. William Smith, then master of the college. His parents thought proper, notwithstanding the remonstrance of some friends against it, to admit him a pensioner for the first year, as they conceived it more for his good to rise by merit gradually to honour. In this situation, by excellent demeanour and diligent application to his studies, he gained the affections and applause of all who knew him, performing all his exercises with distinguished approbation. His attention and diligence were such, that it was observed his chamber might be known by the candle that was last put out at night, and the first lighted in the morning. Nor was he less diligent in his attendance at chapel, so that his piety and learning went on hand in hand together. In his second year he became fellow-commoner. In 1610 he took his degree of B. A. At this time he was appointed to make the speech on the king's coronation day, (July 25) in the college hall; and the same year he was elected fellow of that society. His constitution was of a feminine delicacy, and he was very subject to aguish disorders; yet he bore them out in a great measure by his temperance, and by a peculiar courageousness of spirit which was natural to him. His favourite sister, married to Mr. Collet, lived at Bourn Bridge, near Cambridge, and as the air of Cambridge was found not well to agree with him, he made frequent excursions to her house, where he passed his time in the



pursuit of his studies, and in the instruction of his sister's children. But his tutor, Mr. Lindsell, Mr. Ruggle (author of the Latin comedy called *Ignoramus*), and others of the fellows, having now apprehension of his health, carried him to Dr. Butler, the celebrated physician of Cambridge, who conceived a great affection for him, but finding the disorder baffled all his skill, could only recommend a spare diet and great temperance; and upon his relapsing, in the autumn of 1612, the doctor prescribed as the last remedy, that in the spring he should travel.

He was now almost of seven years' standing in the university, and was to take his master's degree at the ensuing Midsummer, 1613, and he had already performed with credit all his previous exercises. It being made known to the heads of the university that he was to travel, and to have the opportunity of going with that noble company which then went with the lady Elizabeth to conduct her to the Palatinate with the Palsgrave her husband, his degree was immediately granted; and having set out in the retinue of the lady Elizabeth, he accompanied her to Holland. But inclining to pursue a different route, he took leave of her royal highness there, and visited most of the German universities, at some of which he studied a considerable time, and at them and other parts of Europe, he spent five years, returning home in 1618, being then twenty-six years of age, and highly improved and accomplished by his travels. During this long residence abroad he had purchased many rare articles of curiosity, scarce and valuable books, and learned treatises in the language of those different countries; in collecting which he certainly had a principal eye to those which treated the subjects of a spiritual life, devotion, and religious retirement. He bought also a great number of prints, engraved by the best masters of that time, relative to historical passages of the Old and New Testament; all which, upon his return home, he had the satisfaction to find were safely arrived there before him, but very little of this treasure is now remaining. The Ferrar family being firm in their loyalty to the king, their house at Gidding was plundered in the civil wars; and, in a wanton devastation, all these things perished, except some of the prints, not of great value, which were in the possession of the editor of Mr. Ferrar's life, the late Dr. Peckard.

Soon after Mr. Ferrar's return, sir Edwyn Sandys, who had heard a high character of him from many who had known him in Italy, sought his acquaintance; and, being exceedingly taken with his great abilities, took the first opportunity to make him known to the earl of Southampton, and the other principal members of the Virginia company. In a very little time he was made one of a particular committee in some business of great importance; whereby the company having sufficient proof of his extraordinary abilities, at the next general court it was proposed and agreed that he should be king's counsel for the Virginia plantation in the room of his brother John, who was then made the deputy governor. And when his name, according to custom, was entered in the lord chamberlain's book, sir Edwyn Sandys took care to acquaint that lord with his uncommon worth; which, indeed, daily more and more appeared in every thing he undertook: and as he wanted no ability, so he spared no diligence in ordering all their affairs of consequence, and thus became deeply engaged in cares of a public nature. Yet his own inclinations at his return led him rather to think of settling himself again at Cambridge, to which he was the more induced as he still held the physic fellowship in Clare-hall. But this he now saw could not be done; and besides, his parents, now grown old, requested their beloved son to remain with them. Therefore all he could obtain in this respect from them, and from his business, was the liberty now and then to pass a few days with his old acquaintance and friends still remaining in Cambridge.

His transactions while connected with the Virginia company, occupy a very large portion of his life published by Dr. Peckard, but will not now be thought the most interesting part of it. The reputation, however, which he had acquired, as a man of business, was such, that after the Virginia company had been dissolved, he was in 1624, chosen member of parliament. He must, however, have sat a very short time, as he began soon to put in execution his scheme of retiring from the world, and leading a monastic life in the heart of a protestant country. For this purpose in the last mentioned year, he purchased the lordship of Little-Gidding, in the county of Huntingdon, where his mother, his sister Mrs. Collet, with all her family, and other relations to the amount of forty persons, came to reside as soon as it could be prepared for their reception.

The better to carry on this plan, by his personal assistance, Mr. Ferrar applied to Dr. Laud, then bishop of St. David's, and was ordained deacon. On this, some of his noble friends, not knowing his intention, offered him preferments in the church, but these he declined, as being unworthy to receive them, and informed his friends that he had taken deacon's orders only that he might be legally authorised to give spiritual assistance to those with whom he might be concerned.

In the establishment he now formed, one useful branch was a school for the education of the children of the neighbourhood, free of expence. In this part of his plan there was nothing remarkably different from the exercises that were customary in those days in other schools, except, perhaps, a higher degree of strictness and ceremony. In other respects the reader will perhaps think there was ceremony enough, from perusing the following specimens of Mr. Ferrar's domestic plan.

On the first Sunday of every month they always had a communion, which was administered by the clergyman of the adjoining parish; Mr. Nicholas Ferrar assisting as deacon. All the servants who then received the communion, when dinner was brought up, remained in the room, and on that day dined at the same table with Mrs. Ferrar and the rest of the family. When their early devotions in the oratory were finished, they proceeded to church in the following order: First, the three school-masters, in black gowns and Monmouth caps. Then, Mrs. Ferrar's grandsons, clad in the same manner, two and two. Then, her son Mr. John Ferrar, and her son-in-law Mr. Collet, in the same dress. Then, Mr. Nicholas Ferrar, in surplice, hood, and square cap, sometimes leading his mother. Then Mrs. Collet, and all her daughters, two and two. Then all the servants, two and two. The dress of all was uniform. Then, on Sundays, all the Psalm children, two and two, or children who were taught to repeat the Psalms from memory.

As they came into the church, every person made a low obeisance, and all took their appointed places. The masters and gentlemen in the chancel; the youths knelt on the upper step of the half-pace; Mrs. Ferrar, her daughters, and all her grand-daughters, in a fair island seat. Mr. Nicholas Ferrar at coming in made a low obeisance; a few paces farther, a lower; and at the half-pace a lower still; then went into the reading-desk, and read the morning

service according to the book of Common Prayer. This service over, they returned in the same order, and with the same solemnity. This ceremonial was regularly observed every Sunday, and that on every common day was nearly the same. They rose at four; at five went to the oratory to prayers; at six, said the Psalms of the hour; for every hour had its appointed Psalms, with some portion of the Gospel, till Mr. Ferrar had finished his Concordance, when a chapter of that work was substituted in place of the portion of the Gospel. Then they sang a short hymn, repeated some passages of scripture, and at half past six went to church to mattins. At seven said the Psalms of the hour, sang the short hymn, and went to breakfast. Then the young people repaired to their respective places of instruction. At ten, to church to the Litany. At eleven to dinner. At which season were regular readings in rotation from scripture, from the Book of Martyrs, and from short histories drawn up by Mr. Ferrar, and adapted to the purpose of moral instruction. Recreation was permitted till one; instruction was continued till three; church at four, for evensong; supper at five, or sometimes six; diversions till eight. Then prayers in the oratory: and afterwards all retired to their respective apartments. To preserve regularity in point of time, Mr. Ferrar invented dials in painted glass in every room: he had also sun-dials, elegantly painted with proper mottos, on every side of the church; and he provided an excellent clock to a sonorous bell.

Four of Mr. Collet's eldest daughters being grown up to woman's estate, to perfect them in the practice of good housewifery, Mr. Ferrar appointed them, in rotation, to take the whole charge of the domestic oeconomy. Each had this care for a month, when her accounts were regularly passed, allowed, and delivered over to the next in succession. There was also the same care and regularity required with respect to the surgeon's chest, and the due provision of medicines, and all things necessary for those who were sick, or hurt by any misfortune. A convenient apartment was provided for those of the family who chanced to be indisposed, called the infirmary, where they might be attended, and properly taken care of, without disturbance from any part of the numerous family. A large room was also set apart for the reception of the medicines, and of those who were brought in sick or hurt, and wanted

immediate assistance. The young ladies were required to dress the wounds of those who were hurt, in order to give them readiness and skill in this employment, and to habituate them to the virtues of humility and tenderness of heart. The office relative to pharmacy, the weekly inspection, the prescription, and administration of medicines, Mr. Ferrar reserved to himself, being an excellent physician; as he had for many years attentively studied the theory and practice of medicine, both when physic fellow at Clare Hall, and under the celebrated professors at Padua. In this way was a considerable part of their income disposed of.

In order to give some variety to this system of education, he formed the family into a sort of collegiate institution, of which one was considered as the founder, another guardian, a third as moderator, and himself as visitor of this little academy. The seven virgin daughters, his nieces, formed the junior part of this society, were called the sisters, and assumed the names of, 1st, the chief; 2d, the patient; 3d, the cheerful; 4th, the affectionate; 5th, the submissive; 6th, the obedient; 7th, the moderate. These all had their respective characters to sustain, and exercises to perform suited to those characters. For the Christmas season of 1631 he composed twelve excellent discourses, five suited to the festivals within the twelve days, and seven to the assumed name and character of the sisters. These were enlivened by hymns and odes composed by Mr. Ferrar, and set to music by the music-master of the family, who accompanied the voices with the viol or the lute.

We shall notice only one other part of this strange system, which was their nightly watchings. It was agreed that there should be a constant double night-watch, of men at one end of the house, and of women at the other. That each watch should consist of two or more persons. That the watchings should begin at nine o'clock at night, and end at one in the morning. That each watch should, in those four hours, carefully and distinctly say over the whole book of Psalms, in the way of Antiphony, one repeating one verse, and the rest the other. That they should then pray for the life of the king and his sons. The time of their watch being ended, they went to Mr. Ferrar's door, bade him good-morrow, and left a lighted candle for him. At one he constantly rose, and betook himself to religious meditation, founding this practice on the passage,

“At midnight will I rise and give thanks;” and some other passages of similar import. Several religious persons, both in the neighbourhood, and from distant places, attended these watchings; and amongst these the celebrated Mr. Richard Crashaw, fellow of Peterhouse, who was very intimate in the family, and frequently came from Cambridge for this purpose, and at his return often watched in Little St. Mary’s church, near Peterhouse. It is somewhat more singular that a late worthy prelate, Dr. Horne, has given his sanction, if not to the severity, at least to a moderate observation, of this mode of psalmody, in the following words, on a part of his commentary on the 134th Psalm :

“Bless ye the Lord, all ye servants of the Lord, who *by night* stand in the house of the Lord. Bless him in the cheerful and busy hours of the day : bless him in the solemn and peaceful *watches* of the night.”

“The pious Mr. Nicholas Ferrar exhibited in the last century an instance of a Protestant family, in which a constant course of Psalmody was appointed, and so strictly kept up, that, through the whole four and twenty hours of day and night, there was no portion of time when some of the members were not employed in the performing that most pleasant part of duty and devotion.”

This extraordinary course of life pursued at Gidding, the strictness of their rules, their prayers, literally without ceasing, their abstinence, mortifications, nightly watchings, and various other peculiarities, gave birth to censure in some, and inflamed the malevolence of others, but excited the wonder and curiosity of all. So that they were frequently visited with different views by persons of all denominations, and of opposite opinions. They received all who came with courteous civility ; and from those who were inquisitive they concealed nothing, as indeed there was not any thing either in their opinions, or their practice, in the least degree necessary to be concealed. Notwithstanding this, they were by some abused as Papists, by others as Puritans. Mr. Ferrar himself, though possessed of uncommon patience and resignation, yet in anguish of spirit complained to his friends, that the perpetual obloquy he endured was a sort of unceasing martyrdom. Added to all this, violent invectives and inflammatory pamphlets were published against them. Amongst others, not long after Mr. Ferrar’s death, a treatise was addressed to

the parliament, entitled, "The Arminian Nunnery, or a brief description and relation of the late erected monastical place, called the Arminian Nunnery at Little Gidding in Huntingdonshire: humbly addressed to the wise consideration of the present parliament. The foundation is by a company of Ferrars at Gidding," printed by Thomas Underhill, 1641.

Among other articles of instruction and amusement in this monastery, Mr. Ferrar engaged a bookbinder who taught his art to the whole family, females as well as males, and what they called pasting-printing, by the use of the rolling-press. By this assistance he composed a full harmony or concordance of the evangelists, adorned with many beautiful pictures, which required more than a year for the composition, and was divided into 150 heads or chapters. This book was so neatly done by pieces pasted together from different copies of the same type, as to have the appearance of having been printed in the ordinary way. The employment of the monks, in transcribing books, before the æra of printing, must have surely given rise to such a waste of time, as any printing-press could have executed in a month, what cost a year's labour in this patch-work way. The book, however, was so much admired that the king desired to see it, and had another made like it, which, we are told, was bound by Mary Collett, one of Ferrar's nieces, "all wrought in gold, in a new and most elegant fashion."

How long this strange institution might have lasted, if left to itself, cannot be ascertained. In 1635 old Mrs. Ferrar, who was a sort of lady abbess, died, and her son, the founder, on Dec. 2, 1637. The third day before his death, he ordered a place to be marked out for his grave, and being told that the place was accordingly marked, he requested his brother, before all the family, to take out of his study three large hampers full of books, which had been there locked up many years; and said, "They are comedies, tragedies, heroic poems, and romances; let them be immediately burnt upon the place marked out for my grave, and when you shall have so done, come back and inform me." When information was brought him that they were all consumed, he desired that this act might be considered as the testimony of his disapprobation of all such productions, as tending to corrupt the mind of man, and improper for the perusal of every good and sincere Christian.

Soon after his death, certain soldiers of the parliament resolved to plunder the house at Gidding. The family being informed of their hasty approach, thought it prudent to fly; while these military zealots, in the rage of what they called reformation, ransacked both the church and the house; in doing which, they expressed a particular spite against the organ. This they broke in pieces, of which they made a large fire, and at it roasted several of Mr. Ferrar's sheep, which they had killed in his grounds. This done, they seized all the plate, furniture, and provision, which they could conveniently carry away. And in this general devastation perished the works which Mr. Ferrar had compiled for the use of his household, in the way we have already described, consisting chiefly of harmonies of the Old and New Testament.

The life of this extraordinary, and in most respects, amiable man, will be considered in different lights according to the views and objects of the reader. His early abilities, his travels, and the attention deservedly paid to his very singular talents and acquisitions at a period when the powers of the mind are scarcely matured, will excite our respect and admiration. His very active and able conduct in support of the Virginia company, realizes the expectations which his earlier abilities had raised, and displays a scene in which we must equally admire his spirit, temper, and judgment. To see openings so brilliant, talents so varied and useful, knowledge of such importance, buried in a cloister, disappoints the eager hopes, and leads us to indulge a spirit of invective against institutions, once perhaps defensible, but in a better æra of refinement at least "useless," and often unjust to society. His biographer, Dr. Peckard, seemed indignant at the appellation of "useless enthusiast," which Mr. Gough applied in his *British Topography*; and that eminent antiquary afterwards allowed that it was certainly unjust so far as regarded the institution at Little Gidding; for to assist their neighbours in medicine, in advice, and in every thing in their power, was one of their objects. But he asks if the charge of enthusiasm was not well founded, and if in a comparative view "useless," was a term wholly improper? To give medicine occasionally, to advise, or bestow alms, within a limited circle, were not the sufficient employments of a mind equally able and comprehensive, stored with the wisdom of antiquity, experienced in business,



and matured by travel and exercise. In the way in which his devotional exercises were conducted, we must perhaps find something to blame. His too literal interpretation of some passages in scripture, which led him to rise at one in the morning, must not only have been ultimately injurious to his own constitution, but, by depriving the constitution of repose at the time best and most naturally adapted to it, must have rendered the body and mind less fit for those social duties which are the great objects of our existence. The frequent watchings of the rest of the family were equally exceptionable, and the ceremonies which he used only as marks of reverence might be interpreted by his weaker dependents as signs of adoration. It is the broken and the contrite heart, not the frequently-bent knee, that God seems to require: it is the bowing down of the spirit, rather than the body, that he will not despise. If we look at the result of this retirement, the works composed by Mr. Ferrar, we shall find nothing very advantageous to the credit of this institution.

The only publication by Mr. Ferrar, but without his name, was a translation from Valdesso, entitled "The hundred and ten Considerations, &c. written in Spanish, brought out of Italy by Vergerius, and first set forth in Italian, at Basil by Cælius Secundus Curio, 1550. Afterwards translated into French, and printed at Lyons, 1563, and again at Paris, 1565. And now translated out of the Italian into English, with notes. Whereunto is added a preface of the author's to his Commentary on the Romans, Oxford, printed by Litchfield, 1638."<sup>1</sup>

FERRAR (ROBERT), the martyred bishop of St. David's in the sixteenth century, was an ancestor of the preceding, and born in Halifax parish, Yorkshire, probably at Ewood. He became, when a young man, a canon regular of the order of St. Austin, but in what priory or abbey is uncertain. Having partly received his academical education in Cambridge, he retired to a nursery for the canons of St. Austin, at Oxford, called St. Mary's-college (where Erasmus had before studied), and here we find him in 1526, and also in Oct. 1523, when as a member of the said college, he was admitted to the reading of the sentences, having a little before been opponent in divinity. About

<sup>1</sup> Life by Peckard, 1790, 8vo.—Life compiled by Mr. Gough for the sixth volume of the *Biographia Britannica*.

the same time he became chaplain to archbishop Cranmer, after whose example he married, a practice at that time disallowed among the popish clergy, and in the time of queen Mary, made the ground of a criminal charge. Dodd, who treats him with more respect than some protestant biographers, adopts from Wood the account, that he was among the first of the university of Oxford that received a tincture of Lutheranism, in which he was confirmed by Thomas Garret, curate of Honey-lane in London, who provided him with books for that purpose, and that in the year above-mentioned he was chosen prior of a monastery of his order, called Nostel, or St. Oswald's, in Yorkshire, which he surrendered to the commissioners upon the dissolution in 1540, being gratified with a pension of 100*l.* per annum.

This pension he enjoyed until his promotion to the see of St. David's, to which he was consecrated Sept. 9, 1548. He was the first bishop consecrated upon the bare nomination of the king, according to the statute which for that purpose was published in the first year of his (Edward VI.) reign. He had just before been one of the king's visitors in a royal visitation, and was at the same time appointed one of the preachers for his great ability in that faculty. As a bishop, Browne Willis says, he became a most miserable dilapidator, yielding up every thing to craving courtiers, and Wood speaks of him with all the rancour of a disciple of Gardiner. The fact, however, seems to be that when he first visited his diocese, he found, among other corruptions and dilapidations, that Thomas Young, the chaunter (afterwards archbishop of York), had pulled down the great hall in the palace for the sake of the lead, which he sold, and that he and Rowland Merick, one of the canons, and afterwards bishop of St David's, had stripped the cathedral of plate and ornaments, which they likewise sold for their own benefit. On this Dr. Ferrar issued out his commission to his chancellor for visiting the chapter, as well as the rest of the diocese, and a mistake in the drawing up of this commission appears to have given the bishop's enemies the first advantage they had over him. The chancellor, to whom he left the form of it, drew it up in the old popish words, in which the king's supremacy was not sufficiently acknowledged, although the bishop professed to visit in the king's name and authority. This, Young and Merick, with the bishop's register, George Constantine, whom he

had promoted, availed themselves of, not only to resist the commission, but to accuse the bishop of a *præmunire*. The prosecution consequent on this, preventing him from paying the tenths and first-fruits, afforded them another advantage, and he was imprisoned. They also exhibited fifty-six articles and informations against him, of the most frivolous kind, all which he fully answered; but the debt to the crown remaining unpaid, he was detained in prison until queen Mary's reign, when he was attacked on the score of heresy, and on Feb. 4, 1555, was brought, in company with Hooper, Bradford, and other martyrs, before Gardiner, bishop of Winchester, who, after treating him with brutal contempt, sent him on the 14th of the same month to his diocese, where he was to be tried by his successor, Morgan, whose interest it was that he should be condemned. The principal charges against him were, his allowing the marriage of priests, denying the corporal presence in the sacrament, affirming that the mass is not a sacrifice propitiatory for the quick and dead, declaring that the host ought not to be elevated or adored, and asserting that man is justified by faith alone. All these Morgan pronounced to be damnable heresies, degraded Dr. Ferrar from his ecclesiastical functions, and delivered him to the secular power. In consequence of this sentence, he was burned at Carmarthen, on the south side of the market-cross, March 30, 1555. It was remarkable, that one Jones coming to the bishop a little before his execution, lamented the painfulness of the death he had to suffer; but was answered, that if he once saw him stir in the pains of his burning, he should then give no credit to his doctrine. And what he said he fully performed, for he stood patiently, and never moved, till he was beat down with a staff.

His character, as we have already intimated, has been differently represented, bishop Godwin asserting that his ruin was owing to his own rigid, rough behaviour; but Fox seems clearly of opinion that the first prosecution against him was unnecessary and malicious, and that the second was commenced because he was a protestant. It is certain that many of the fifty-six articles which he was put to answer in the reign of Edward VI. were to the last degree frivolous, and showed themselves to be the offspring of a revengeful mind; such as riding a Scotch pad, with a bridle with white studs and snaffle, white Scotch stirrups,

and white spurs—wearing a hat instead of a cap—whistling to his child—laying the blame of the scarcity of herrings to the covetousness of fishers, who in time of plenty, took so many that they destroyed the breeders; and lastly wishing, that at the alteration of the coin, whatever metal it was made of, the penny should be in weight worth a penny of the same metal. It is also to be noticed that the fall of the duke of Somerset, then lord protector, to whom he was chaplain, seems to have exposed him to the resentment of his enemies.

According to Burnet, bishop Ferrar was one of the committee nominated to compile the English liturgy, but his name does not occur among those who compiled the new liturgy in 1547, and therefore Burnet probably means that he was one of those appointed to correct the liturgy in the time of Henry VIII. in 1540. It is more certain that he acquiesced in the brief confession of faith, in conjunction with other protestant bishops and martyrs imprisoned in London, which was signed May 8, 1554, by Ferrar, Taylor, Philpot, Bradford, Hooper, &c. &c. Mr. Butler, in his excellent life of bishop Hildesley, enumerates our prelate among the bishops of Sodor and Mann, to which, according to that account, he must have been preferred in 1545, and resigned it some time before Jan. 1546.<sup>1</sup>

FERRARI (OCTAVIAN), an Italian author, was born of a noble family at Milan in 1518. After he had studied polite learning, philosophy, and physic, in the universities of Italy, he was chosen professor of ethics and politics, in the college founded by Paul Canobio at his instigation; and held this place eighteen years. The senate of Venice engaged him afterwards to remove to Padua, where he explained the philosophy of Aristotle, with so much skill and elegance, that Vimerat, who was professor at Paris under Francis I. returning to Italy upon the death of that king, fixed upon him, preferably to all others, for the publication of his works. He continued at Padua four years, and then returned to Milan; where he continued to teach philosophy till his death, which happened in 1586. Though he was excellently skilled in polite literature, yet he was principally famous for philosophy, being esteemed a

<sup>1</sup> Fox's Acts and Monuments.—Harleian MSS. No. 420, where there are several papers relating to Ferrar's trial, not printed in Fox.—Watson's Halifax.—Strype's Life of Craumer, pp. 151, 147, 183, 309, 341, 345, 350.—Ath. Ox. vol. I.—Dodd's Church Hist.—Gent. Mag. vol. LXI. p. 603.

second Aristotle, nor was he less illustrious for his probity than for his learning.

He was the author of several works; as, 1. "*De Sermonibus Exotericis*, Venet. 1575," in which he treats of that part of Aristotle's doctrine, which was intended for all sorts of people, without meddling with the *Acroamatics*, which were only for the use of his scholars. This book was reprinted at Francfort, 1606, with a new dissertation of "*De disciplina Encyclica*," under the general title of "*Clavis Philosophiæ Peripateticæ Aristotelicæ*." 2. "*De Origine Romanorum*," Milan, 1607. Though death prevented Ferrari from putting the last hand to this work, Grævius thought proper to insert it in the first volume of his "*Roman Antiquities*," and added his own corrections to it. 3. He translated *Athenæus* into Latin, and wrote some notes upon Aristotle.<sup>1</sup>

FERRARI (FRANCIS BERNARDINE), of the same family with the former, was born at Milan about 1577. He applied with great success to philosophy and divinity, as well as to the Latin, Greek, Spanish, and French languages, and was admitted a doctor of the Ambrosian college. His vast knowledge of books, and abilities in all kinds of learning, induced Frederic Borromeo, archbishop of Milan, to appoint him to travel into divers parts of Europe, in order to purchase the best books and manuscripts, to form a library at Milan. Ferrari accordingly went over part of Italy and Spain, and collected a great number of books, which laid the foundation of the celebrated Ambrosian library. About 1638, he was appointed director of the college of the nobles, lately erected at Padua; which office he discharged two years, and then, on account of indisposition, returned to Milan. He died in 1669, aged 92.

He wrote, 1. "*De Antiquo Ecclesiasticarum Epistolarum Genere, libri tres*," Milan, 1613. 2. "*De Ritu Sacrarum Ecclesiæ Catholicæ concionum libri tres*," Milan, 1620, a curious work, which was afterwards printed at Utrecht, 1692, with a preface by John Grævius. 3. "*De Veterum acclamationibus et plausu libri septem*," Milan, 1627, likewise reprinted in the sixth volume of Grævius's "*Roman Antiquities*." Ferrari began several other works upon various points of antiquity, both ecclesiastical and

<sup>1</sup> Gen. Dict.—Moreri.—Niceron, vols. V. and X.—Clement Bihl. Curieuse.—Saxii Onomast.

profane, but though he lived forty-two years after the publication of the last-mentioned book, he did not publish any more. All his writings are full of learning and curious researches into antiquity, and he wrote with great clearness and method, judgment and accuracy.<sup>1</sup>

FERRARI (OCTAVIUS), of the same family with the former, was born at Milan in 1607. He went through his studies in the Ambrosian college, and after he had completed a course of philosophy and divinity, applied himself entirely to polite literature, in which he made so great progress, that cardinal Frederic Borromeo procured him a professorship of rhetoric in that college, when he was but one and twenty years old. Six years after, the republic of Venice invited him to Padua, to teach eloquence, politics, and the Greek language, in that university, which was then extremely in its decline; but Ferrari restored it to its former flourishing state. The republic rewarded him by enlarging his pension every six years, which from five hundred ducats was at last raised to two thousand. After the death of Ripamonte, historiographer of the city of Milan, Ferrari was appointed to write the history of that city; and a pension of two hundred crowns was settled on him for that purpose. He began, and composed eight books; but finding he could not have access to the necessary materials in the archives of Milan, he desisted, and left what he had done to his heir, on condition that he should not publish it. His reputation procured him presents and pensions from foreign princes. Christina of Sweden, in whose honour he had made a public discourse upon her mounting the throne, presented him with a golden chain, and honoured him with her letters; and Louis XIV. of France gave him a pension of five hundred crowns for seven years. He died in 1682, aged seventy-five. He was remarkable for the sweetness, sincerity, and affability of his temper; and had so happy a way of mitigating persons exasperated against each other, that he acquired the title of "the Reconciler, or Pacificator."

His works are, 1. "*De re vestiaria libri tres*," Padua, 1642. In 1654 he added four books more to a second edition. 2. "*Analecta de re vestiaria, sive exercitationes ad Alberti Rubenii Commentarium de re vestiaria et lato clavo. Accessit Dissertatio de veterum lucernis sepulchralibus*," Padua, 1670. This was afterwards, in 1685, sub-

<sup>1</sup> Gen. Dict.—Niceron, vol. XXVIII.—Clement Bibl. Curieuse.—Saxii Onom.

joined to his book "*De re vestiaria*," and both are inserted in the sixth and twelfth books of Grævius's "*Roman Antiquities*." 3. "*Pallas Suecica; Panegyricus Succorum Reginæ imperium auspicanti dictus*." 4. "*De laudibus Francisci Putei*." 5. "*Prolusiones xxvi.—Epistolæ.—Formulæ ad capienda Doctoris insignia.—Inscriptiones.—Panegyricus Ludovico Magno Francorum Regi dictus*." All these little pieces, and several others which had been printed separately, were collected and disposed into proper order by John Fabricius, who published them at Helmstad, 1710, in 2 vols. 8vo. 6. "*Veneta Sapientia, seu de optimo civitatis statu prolusio*." 7. "*Electorum libri duo*." In this work our author treats of several points of antiquity. 8. "*Origines Linguae Italicae*," Padua, 1676, folio. The author of the "*Journal des Sçavans*, for April 1677," gives the following judgment of this work: "Scaliger had before treated of this subject, in twenty-four books, which are unfortunately lost. Though Ferrari has not taken so great an extent, yet we find a great deal of learning in him. But he appears so jealous of the language of his country, that he thinks every other origin, but what he gives it, as well as the French and Spanish from the Latin tongue, would be injurious to it. This hinders him from assenting to the opinion of cardinal Bembo, who supposes that the Italian owes many of its words to the jargon of Languedoc and Provence." Menage has written a book upon the same subject, to correct the errors of Ferrari. 9. "*De Pantomimis et Mimis Dissertatio*." 10. "*Dissertationes duæ; altera de balneis, de gladiatoribus altera*." These two last are posthumous, and were published by John Fabricius, the former at Wolfenbittel, 1714, in 8vo; the latter at Helmstad, 1720, in 8vo.<sup>1</sup>

FERRARI (JOHN BAPTIST), a Jesuit of Sienna, was the author of a Syriac Dictionary, published in 1622, in 4to, under the name of "*Nomenclator Syriacus*." The chief object of the author is to explain the Syriac words in the Bible, in which he was assisted by some learned Maronites. He wrote also, "*De Malorum aureorum cultura*," 1646, and "*De Florum cultura*," 1633, both published at Rome. He died in 1655.<sup>2</sup>

FERRARI (GAUDENZIO), an eminent artist of Valdugia, was born in 1484. He is by Vasari called "*Gaudenzio*

<sup>1</sup> Gen. Dict.—Bibl. Ancienne et Moderne, vol. VI.—Moreri.—Nicéron, vol. V Sanii Onomast.

<sup>2</sup> Moreri.—Clement Bibl. Curieuse.

Milanese." Some have supposed him a scholar of Perugino, but Lomazzo, who was a nurseling of his school, names Scotto and Luini as his masters. His juvenile works prove what Vasari says, that he had profited by those of Lionardo da Vinci. He went young to Rome, and is said to have been employed in the Vatican by Raffaello; and there, it is probable, that he acquired that style of design and tone of colour which eclipsed what before him had been done in Lombardy. He possessed a portentous fecundity of ideas, equal to that of Giulio, but far different; instead of licentious excursions over the wilds of mythology, he attached himself to sacred lore, to represent the majesty of Divine Being, the mysteries of religion, and emotions of piety, and succeeded to a degree which acquired him the name of "eximie pius" from a Novarese synod. Strength was his element, which he expressed less by muscles forcibly marked, than by fierce and terrible attitudes, as in the Passion of Christ, at the grazie of Milano, where he had Titian for a competitor; and in the Fall of Paul, at the conventuals of Vercelli, which approaches that of M. Angelo, at the Paolina; in the expression of character and mind, he is inferior perhaps only to Raffaello; and at St. Cristoforo of Vercelli has shewn himself master of angelic grace. With a full and genial vein of colour, Gaudenzio unites an evidence which admits of no hesitation, and attracts the eye in the midst of other works. His tone is determined by the subject, as his carnations by character; but his draperies and parerga are commended more by caprice and novelty, than simplicity and grandeur. Whether it were modesty, situation, ignorance, or envy, that defrauded powers so eminent, of the celebrity often lavished on minor talents, is not now to be determined. Ferrari was little known, and less favoured by Vasari, whom the blind herd of dilettanti on either side of the Alps generally follow in their search of excellence in art. He is supposed to have died in 1550. There was another of the name JOHN ANDREW FERRARI, or De Ferrara, who was born at Genoa, in 1599, and was a disciple of Bernard Castelli; but, in order to obtain a more extensive knowledge in his profession, he studied afterwards for some time under Bernardo Strozzi. His application was attended with success, for he at last attained to such a degree of excellence, that he was equally expert in painting history, landscape, fruit, animals, and flowers;



and those subjects he finished in a small size, but with extraordinary beauty and exactness, so that few of the princes or nobility of his time were satisfied without possessing some of his compositions. Benedetto Castiglione was his disciple. He died in 1669.<sup>1</sup>

FERRARI (LEWIS), inventor of the first method of resolving biquadratic equations, was born at Bologna about 1520. He studied mathematics under the celebrated Cardan, who, having had a problem given him for solution, gave it his pupil as an exercise of his ingenuity; and this led to the discovery of a new method of analysis, which is precisely that of biquadratics. Cardan published this method, and assigned the invention to its real author, who, had it not been for this liberal conduct of the master, would have been unknown to posterity. At the age of eighteen he was appointed a tutor in arithmetic, and was equal to the task of disputing with the most distinguished mathematicians of his own age. He was afterwards appointed professor of mathematics at Bologna, where he died in 1565. Ferrari, although, like many other learned men of his age, addicted to astrology, was an excellent classical scholar, a good geographer, and well versed in the principles of architecture.<sup>2</sup>

FERRARIENSIS. See SYLVESTRE.

FERRARS (GEORGE), a learned lawyer, a good historian, a celebrated poet, and a most accomplished courtier, in the reigns of Henry VIII. Edward VI. Mary, and Elizabeth, was descended from an ancient family in Hertfordshire, and born in a village near St. Alban's, about 1512. He was bred at Oxford, and removed thence to Lincoln's-inn, where he applied himself with so much success to the study of the law, that he was soon taken notice of in Westminster-hall as an advocate, at the same time that he was much admired at court for his wit and good-breeding. His first rise in his profession, and at court, was owing to Cromwell earl of Essex, who was himself a man of great parts, and took a pleasure in countenancing and advancing others who had talents. Upon the fall of this patron, he quitted the public exercise of his profession as a lawyer; not, however, before he had given evident testimonies of his knowledge and learning, as appears from, 1. "The double translation of Magna Charta

<sup>1</sup> Pilkington.

<sup>2</sup> Moretti.—Hutton's Dictionary.

from French into Latin and English." 2. "Other laws enacted in the time of Henry III. and Edw. I. translated into English."

Afterwards he became the king's menial servant, whom he attended in war as well as in peace, and served both with his pen and his sword, and rose so much in favour with Henry, as to receive from that monarch a very considerable grant in his native county, out of the king's private estate. This was in 1535, yet he managed so ill, that some years after, when member of parliament for Plymouth, which he was elected in 1542, he had the misfortune, during the session, to be taken in execution by a sheriff's officer, and carried to the comptor. This, however, being represented to the house of commons, occasioned such a disturbance there, as not only produced his discharge, but a settled rule with respect to privilege. Yet Mr. Hatsell, in his "Collection of cases of Privileges of Parliament," seems to be of opinion that the measures which were adopted, and the doctrine which was then first laid down with respect to the extent of the privileges of the house of commons, were more owing to Ferrars's being a servant of the king, than that he was a member of the house of commons. He continued afterwards in high favour with Henry all his reign, who fully approved what the house of commons had done; and Ferrars seems to have stood upon good terms with the protector Somerset, in that of king Edward; since he attended him as a commissioner of the carriage of the army into Scotland, in 1548. Edward also had a singular kindness for him, as appeared afterwards at a very critical juncture; for when the unfortunate duke of Somerset lay under sentence of death, the people murmuring on the one hand, and the king uneasy and melancholy on the other, it was thought expedient to do something to quiet and amuse the people, and if possible to entertain and divert the sovereign. In order to this, at the entrance of Christmas holidays, George Ferrars, esq. was proclaimed LORD OF MISRULE, that is, a prince of sports and pastimes. This office, which required no common talents, he discharged for twelve days together at Greenwich, with great magnificence and address, and entirely to the king's satisfaction. In this character, attended by the politest part of the court, he made an excursion to London, where he was very honourably received by officers created for that purpose, splendidly entertained

by the lord mayor, and when he took leave, had a handsome present made him in token of respect.

But although he made so great a figure in the diversions of a court, he preserved at the same time his credit with all the learned world, and was no idle spectator of political affairs. This appears from the history of the reign of Mary, which though inserted in the chronicle, and published under the name of Richard Grafton, was actually written by Ferrars; as Stow expressly tells us. Our author was an historian, a lawyer, and a politician, even in his poetry; as appears from pieces of his, inserted in the celebrated work entitled "The Mirror for Magistrates," &c. The first edition of this work was published in 1559, by William Baldwin, who prefixed an epistle before the second part of it, wherein he signifies, that it had been intended to reprint "The Fall of Princes," by Boccace, as translated into English by Lidgate the monk; but that, upon communicating his design to seven of his friends, all of them sons of the Muses, they dissuaded him from that, and proposed to look over the English Chronicles, and to pick out and dress up in a poetic habit such stories as might tend to edification. To this collection Ferrars contributed the following pieces: 1. "The Fall of Robert Tresilian, Chief Justice of England, and other his fellows, for misconstruing the Laws, and expounding them to serve the Prince's affections." 2. "The Tragedy, or unlawful murder of Thomas of Woodstock, duke of Gloucester." 3. "Tragedy of king Richard II." 4. "The Story of dame Eleanor Cobham, dutchess of Gloucester," much altered and augmented in the second edition of 1587, in which are added, to the four already mentioned, 5. "The Story of Humphrey Plantagenet, duke of Gloucester, protector of England." 6. "The Tragedy of Edmund duke of Somerset." A farther account will be given of this work when we come to the article SACKVILLE.

As to our author's religion, it is very probable, if not certain, that he was a fixed, perhaps a zealous, protestant. This may reasonably be collected from his coming into public life under the protection of the lord Cromwell, who was undoubtedly of the protestant religion; and from the high credit in which he stood with the protector Somerset and king Edward, which it is scarce possible he could have attained, if he had not been so. In his history also of the reign of Mary, though he writes with much caution, and

moderation, and speaks highly of the personal virtues of that princess, yet he shews himself clearly of the reformed religion, especially in the large account he gives of the death of Cranmer, and of sir Thomas Wiat's insurrection. He died in 1579, at Flamstead in Hertfordshire, and was buried in the parish church.

There flourished also at the same time with him EDWARD FERRARS, or FARRARS, a Warwickshire gentleman of good family, bred at Oxford, a poet likewise, and much in the good graces of Henry VIII. Wood calls him a very ingenious man; and says, that he wrote several tragedies and comedies, none of which are extant. He died in the year 1564.

There was a HENRY FERRARS too, of the same county and family, bred at Oxford, and afterwards famous for his knowledge and skill in heraldry, genealogies, and antiquities. Wood says, that out of the collections of this gentleman, Dugdale laid part of the foundation of his elaborate work entitled "The Antiquities of Warwickshire Illustrated;" and that, after Dugdale's death, several of Ferrars's collections, that had come into his hands, were repositied in the Ashmolean Museum. Ferrars was well known to, and respected by, Camden, who, in his discourse of the antiquity of Coventry, makes this honourable mention of him: "Thus much of Coventry; yet have you not all this of me, but, willingly to acknowledge by whom I have profited, of Henry Ferrars of Baldesly, a man both for parentage and knowledge of antiquity very commendable, and my special friend; who both in this place, and also elsewhere, hath at all times courteously shewed me the right way when I was out, and from his candle, as it were, hath lightened mine." Henry Ferrars had also, in his younger days, a good talent at poetry, some specimens of which, Wood tells us, he had seen scattered in divers books, printed in the reign of Elizabeth. He died in 1633, aged eighty-four; "leaving behind him," says Wood, "the character of a well-bred gentleman, a good neighbour, and an honest man."<sup>1</sup>

FERRE (VINCENT), a Dominican, born at Valentia, in Spain, made a very distinguished figure among the divines of the seventeenth century. After teaching divinity for

<sup>1</sup> Biog. Brit.—Warton's History of Poetry.—Philipps's Theatrum, Sir B. Brydges's edition.—Ath. Ox. vol. I.

some time at Burgos, he was appointed first professor at Rome, where he remained for eighteen years; and then was made prior of Salamanca; and three years after prefect, or regent of the students. He died in 1682. His works consist of a "Commentary on the sum of St. Thomas," which appeared at Salamanca and Rome, 1675—1696, in 8 vols. folio. They were at one time held in great estimation for perspicuity and precision.<sup>1</sup>

FERREIN (ANTHONY), an eminent French anatomist and surgeon, was born Oct. 27, 1693, at Frepech in Agenois. He practised at Montpellier, and was a member of the faculty of that city and of Paris, member of the academy of sciences, and professor of physic in the royal college. He was the author of two works; one entitled "Lectures on Medicine," the other, "Lectures on the Materia Medica;" each in three volumes, 12mo, which were published in 1783, and proved the soundness of his knowledge. He held, however, some peculiar notions as to the formation of the voice, which he was not able to demonstrate to the satisfaction of his contemporaries. He died at Paris Feb. 28, 1769.<sup>2</sup>

FERRERAS (DON JOHN OF), a noble and learned Spaniard, was born at Labanezza, in 1652. After having gone through his studies at the university of Salamanca, he took orders, and obtained the cure of St. James of Talavera, and afterwards was removed to that of St. Peter at Madrid, where he became distinguished by his wit and learning. He refused two bishoprics, although he was pressed by the court to accept them, preferring a quiet and literary life. The academy of Madrid chose him for one of its members in 1713, the year of its foundation; and the king confirmed this unanimous approbation of the literati, by appointing him his librarian. Ferreras was very useful to this growing academy, particularly by assisting in the composition of a Spanish Dictionary, which was undertaken and published by the academy, 1739, in six volumes, folio. He died, four years before, in 1735. He left several works in theology, philosophy, and history: the most considerable of which was a general history of Spain, written in Spanish, and translated into French by Hermilly, in ten volumes, 4to. Though Mariana's history is more elegantly written, yet all the Spanish literati agree,

<sup>1</sup> Moreri.

<sup>2</sup> Dict. Hist.

that it is not so exact and faithful as that of Ferreras. It ends in the reign of Philip II.<sup>1</sup>

FERRETI (or FERRETUS), of Vicenza, a poet and historian in the fourteenth century, was one of those who contributed to revive good taste in Europe, and to banish barbarism. He wrote a history of his own times, from 1250 to 1318, in seven books, which was inserted by Muratori, in the ninth volume of the writers on the history of Italy. A Latin poem by him, on the actions of Can de la Scala, or Scaliger, is also extant. He is said to have produced many other works in prose and verse; but there is no account of his life extant.<sup>2</sup>

FERRETI (ÆMILIUS), in Latin Ferrettus, one of the learned civilians in the sixteenth century, was born at Castello Franco in Tuscany, Nov. 14th, 1489. At twelve years old he was sent to Pisa, where he studied the civil and canon law for three years; he spent two other years in the university of Sienna, after which he went to Rome, and was made secretary to cardinal Salviati. He was admitted an advocate at the age of nineteen years, after a public disputation before a numerous audience of cardinals and bishops. He then left his Christian name of Dominicus, and took that of Æmilius, according to a custom very prevalent among the literati of Italy. Having accepted of the chair of law-professor, he explained so learnedly the law *de Rebus creditis* (of things with which persons are trusted) that it gained him the title of secretary to Leo the Xth. He exercised that office for some years, after which he resigned it voluntarily, and retired into his native country. He left it again at the end of two years, his father having been killed there, and went to Tridino in the dukedom of Montferrat, where he married; and having continued there four years, he attended the marquis of Montferrat to Rome and to Naples, that marquis commanding part of the French army. This expedition of the French proving unsuccessful, Ferreti endeavoured to return into his native country, but he was taken by the Spaniards, and could not obtain his liberty but by paying a ransom. He went into France, and taught the law at Valence with so much reputation, that Francis I. made him counsellor in the parliament of Paris, and sent him as envoy to the Venetians, and to the

<sup>1</sup> Moreri.—Dict. Hist.

<sup>2</sup> Moreri.—Tiraboschi.—Fabric. Bibl. Med. et Inf. Latin.

Florentines. He acquitted himself so well of that employment, that it determined the marquis of Montferrat to send him to the court of Charles V. after he had obtained Francis I.'s consent for that journey. Ferreti attended the emperor in the expedition of Africa; and as soon as he was returned into France, the king sent him to the Florentines during the war in which they were engaged against the emperor. He went back to France when they were subdued, and followed the court to Nice, where the pope, Charles V. and the king of France had an interview: having afterwards resigned the post of counsellor in the parliament, he went to Lyons, and thence to Florence, where he was admitted a citizen. He was sent for to Avignon to teach the law there. His yearly stipend was at first 550 crowns, then 800, and then 1000; a sum that had never been given to any professor in that university. He gained the love both of the inhabitants and of the students, who shewed it in a very remarkable manner after his death; for when his successor Craveta began his lectures by strictures upon Ferreti, the scholars shewed their attachment to their old master by hissing and driving him from the place. He died at Avignon July 14, 1552. Ferreti was a man of general learning, and well acquainted with classical literature. He gave an edition of the principal orations of Cicero, printed at Lyons by Gryphius, 8vo, "*M. T. Ciceronis Orationes Verrinæ ac Philippicæ*," dedicated to cardinal Salviati. His "*Opera Juridica*" were published in 1553, and 1598, 4to. An epitaph written for him by Antonius Goveanus, speaks of him in the most extravagant terms of encomium.<sup>1</sup>

FERRETI (JOHN BAPTIST), of Vincenza, was a Benedictine monk, and eminent as an antiquary. In 1672 he published, at Verona, his "*Musæ Lapidariæ*," in folio, which is a collection, though by no means complete or correct, of the verses found inscribed on ancient monuments. Burman the younger, in his preface to the "*Anthologia Latina*," seems to confound this Ferreti with him who flourished in the fourteenth century, speaking of his history of his own times. The exact periods of this author's birth and death are not known.<sup>2</sup>

FERRI (CIRO), a skilful painter, was descended of a good family, and born at Rome in 1634, where, being in

<sup>1</sup> Bayle in Gen. Dict.—Moreri.—Nicéron, vol. V.

<sup>2</sup> Saxii Onomast.—Clement Bibl. Curieuse.

easy circumstances, he pursued his inclination and taste for painting. He was a faithful imitator of Peter da Cortona, whose favourite disciple he was, and to whom he came so near in his ideas, his invention, and his manner of painting, that his cielings particularly are often mistaken for Cortona's. Generally, however, Mr. Fuseli says, Ferri has less grace of design, less ease in his actions and draperies, and less compass of mind; but he has more solidity and carefulness of finish than his master. Though he set great prices on his works, he was in continual employ. Pope Alexander VII. had a great esteem for him; and his three successors were no less favourable to him. The great duke sent for him to Florence, and assigned him a large pension to finish the works which Cortona had left imperfect. He entered so well into the spirit of them, and acquitted himself so worthily, that the whole work seems to be of the same hand. The great duke nominated him chief of the school of Florence, in which rank he continued for a long time. Ferri returned to Rome, where he appeared a great architect as well as a good painter. Several palaces and grand altars, as St. John of the Florentines, and that of the Chiesa Nuova, were raised from his designs. He diverted himself more with drawing than painting. He was much importuned for devices, figures for breviaries, and titles of books: several of which have been engraved by Spierre and Bloemart. The pope employed him in making cartoons for the Vatican; and few men have worked in more different ways. The cupola of St. Agnes, in the palace of Navona, was his last work. The chagrin he felt in seeing the angels of Bacici, a Genoese painter, which were directly under it, the force of whose colouring made his appear too weak, is said to have been the cause of his death. One day he told Lazzaro Baldi, his companion, that his cupola appeared very different on the scaffold from what it did from below, and that the angels of Bacici gave him great pain; and, falling sick soon after, he died in 1689, at the age of fifty-five.<sup>1</sup>

FERRI (PAUL), in Latin FERRIUS, a most learned divine of Germany, was born of a considerable family at Metz, in 1591. He was sent to study divinity at Montaban, and made so uncommon a progress, that he was admitted a minister at Metz in 1610. Though he was

<sup>1</sup> Argenville, vol. I.—Pilkington.



but nineteen, he had then published a book of poems; the advertisement to which he finished in these words, "*sat ludo nugisque datum.*" He had eminent talents for preaching: his graceful presence, his venerable countenance, and fine delivery, adding great force to his eloquence, which was very powerful and moving. His enemies reported, falsely, that he was one of the ministers whom cardinal Richelieu had bribed to procure a coalition of the two religions; however, it is certain that he was grieved at the division of the protestants, and hoped that he could contribute somewhat to forward a re-union; and it is supposed that with this view he kept a correspondence with Dury (See DURY). His death happened in 1669, when above fourscore stones were found in his bladder, which had occasioned it. He had a very fine library, which he increased by several works of his own. In 1616 he published "*Scholastici Orthodoxi Specimen,*" in which he shews, that the protestant doctrine of grace has been taught by the schoolmen. This treatise gained him the esteem of Du Plessis Mornay, who wrote him a letter upon it, in which he advised him about another work he was upon, entitled "*Le dernier desespoir de la Tradition,*" &c. In 1630 he published at Leyden, "*Vindiciæ pro Scholastico Orthodoxo,*" against Perinus, an eminent Jesuit, who had published in 1619 a book entitled "*Thrasonica Pauli Ferrii Calvinistæ.*" In 1654 he published "*General Catechisme de la Reformation,*" which was answered by Bossuet; and left behind him collections for a history of Metz, which are referred to by Calmet, as abounding in curious researches; and a vast number of sermons, of which about eleven hundred are on the epistle to the Hebrews.<sup>1</sup>

FERRIER (ARMAND, or ARNOLD DE), an eminent lawyer, called sometimes the Cato of France, was born at Toulouse in 1506. He was admitted a doctor of law at Padua; and from a professor in the university of Toulouse, was raised to be a counsellor in the parliament of the same city. It is remarkable of him, that though he was a protestant in his heart for a good part of his life, he did not profess himself to be so till a little before his death. He had indeed often discovered that he was no bigotted papist; and was so strongly suspected of heresy in 1559, that he

<sup>1</sup> Bayle in Gen. Dict.—Moreri.

would have been imprisoned if he had not made his escape. He harangued, in 1562, in the council of Trent, whither he was sent ambassador by the French king; and he expressed himself in so bold a manner in favour of the interests of France, that the Italian priests were highly offended at him. He went afterwards ambassador to Venice, where he continued several years; and took occasion to assist father Paul in collecting materials for his "History of the Council of Trent." On his return from Venice, Du Plessis Mornay, who knew his thoughts, pressed him so earnestly to declare the truth, that Ferrier openly professed himself a protestant, and the king of Navarre made him his chancellor. He was about seventy-six years old at the time of his renouncing popery; and he only lived to seventy-nine. He died in 1585. It has been said that he conspired with the chancellor de l'Hospital to break the knot which united the French king with the holy see; to assemble a national council, in which the king of France, after the example of the king of England, should be declared head of the Gallican church; and to usurp all the estates of the church of France. He was reckoned among the greatest men in Europe, and was the author of some literary works.<sup>1</sup>

FERRIER (JEREMY), a protestant minister and professor of divinity at Nismes, of the seventeenth century, is, contrary to his namesake in the preceding article, memorable for becoming a papist, even after having maintained in public disputation, in 1602, that "Pope Clement the VIIIth was properly the Antichrist," yet he was the first who began to yield in the political assemblies of the reformed in France. Many circumstances in his behaviour had made him suspected as a pensioner of the court, as a false brother, and a traitor to the churches. He did not, however, openly change his religion till a popular tumult arose against him, in which his house was plundered, and himself so near being murdered, that, for the sake of escaping he was obliged to lie three days concealed in a tomb. After this he settled at Paris, where he endeavoured to make his fortune. He published in 1614, the year after his conversion, a book of controversy upon the subject of antichrist. The king employed him in several important affairs; and in 1626 he was commanded to attend

<sup>1</sup> Bayle in Gen. Dict.—Moreri.

his majesty to Brittany, where he was honoured with the title of state and privy counsellor. Cardinal de Richelieu had a particular esteem for him. He died of a hectic fever in 1626. His family was numerous; and he made all his children promise that they would live and die in the catholic faith. His only daughter married M. Tardieu, lieutenant-criminel of Paris, concerning which couple some curious anecdotes are recorded in Boileau's tenth satire, and in the notes of St. Marc. Ferrier was the reputed author of a famous political work, entitled "*Catholique d'Etat*," published in 1625, in answer to some libels which the king of Spain's partizans had written against France, upon allying herself with the protestant powers to the injury of the catholic religion.<sup>1</sup>

FERRIER (JOHN), a French Jesuit, and a native of Rouergue, and confessor to the king of France, was born in 1614, and turned a Jesuit in 1632. He had taught philosophy four years, divinity twelve years, and ethics two years. He had been principal of the college of Toulouse, and had acquitted himself very well of that employment. The Jesuits probably looked upon him as a very able man, since they designed to make him the king's confessor, to which office he was promoted in 1670. He died in the convent of the Jesuits at Paris, October 29, 1674. He was one of the ablest antagonists of Jansenius's followers, and his thesis concerning probability, which he maintained at Toulouse the 8th and the 11th of June 1659, made a considerable noise. He wrote a Latin answer to father Baron's objections against the "*Scientia media*," entitled "*Responsio ad Objectiones Vincentianas*," Toulouse, 1668, 8vo. He intended also to publish a body of divinity, but only the first volume of it has been printed, which treats "*Of the Unity of God according to St. Augustin and St. Thomas's principles*." His other works are written in French, and relate for the most part to Jansenism. He wrote two letters against Arnauld, and he gave an account of all that passed in 1653, concerning the affair of Jansenism. According to the bibliographer of the Jesuits, he wrote a book concerning the immortality of the soul in 1660, and another on the beauty of Jesus Christ in 1657; but these were the production of John Ferrier, a Jesuit of Guienne.<sup>2</sup>

<sup>1</sup> Bayle in Gen. Dict.—Moreri.

<sup>2</sup> Bayle in Gen. Diet.

**FERRIER (CLAUDE DE)** a learned French civilian, was doctor of law in the university of Paris, in which city he was born 1639, and taught law at Paris, as fellow, till 1694, when he was appointed professor at Rheims, where he acquired great reputation, and died May 11, 1715, aged seven-seven, leaving a great number of works, which became very popular, and the booksellers of Paris, for whom he wrote, were enriched, but he was not. His talents were considerable; but a certain arrogance of manner, and bigotry to his own opinions, prevented him from being distinguished in his profession. The principal of his works are, 1. "Commentaires sur la Coutume de Paris," 2 vols. 12mo. 2. "Traité des Fiefs," 1680, 4to. 3. "Recueil des Commentateurs de la Coutume de Paris," 1714, 4 vols. fol. 4. "La Jurisprudence du Code," 1684, 2 vols. 4to. 5. "Du Digeste," 1688, 2 vols. 4to. 6. "Des Nouvelles," 1688, 2 vols. 4to. 7. "La Science des Notaires," 1771, 2 vols. 4to. 8. "Le Droit du Patronage," 1686, 4to. 9. "Institution Coutumière," 3 vols. 12mo. 10. "Introduction à la Pratique," 1758, 2 vols. 12mo. "Le Dict. de Droit," 1771, 2 vols. 4to, is by Claudius Joseph, his son, who was dean of the law faculty in the university of Paris.<sup>1</sup>

**FERRON (ARNAULD DU)**, a French lawyer, was born in 1515, and was a counsellor of the parliament of Bourdeaux. He was an elegant writer in Latin, an imitator of the style of Terence, admired by Scaliger, and honoured by him with the name of Atticus. He continued the history of France in Latin (which Paulus Æmilius, a writer of Verona, had given from the reign of Pharamond to 1488) as far as the end of the reign of Francis I. This work was published at Paris, by Vascosan, in 1554, fol. and 1555, 8vo. It is copious, but not too long, and abounds with curious anecdotes and very exact details. He wrote also "Observations sur la Coutume de Bourdeaux," Lyons, 1565, fol. He had considerable employments. His death happened in 1563, when he was no more than forty-eight.<sup>2</sup>

**FESCH (SEBASTIAN)**, an able antiquary, doctor and law-professor at Basil, and afterwards secretary of that city, was born July 6, 1647. His regular studies were philosophy and law, to which he joined a knowledge of Greek and Roman antiquities, induced at first by a fine museum

<sup>1</sup> Moreri.—Niceron, vol. XI.

<sup>2</sup> Moreri.—Dict. Hist.

which his father had, and which he afterwards greatly enriched. In 1667 he went to Grenoble and Lyons, where he contracted an acquaintance with Spon; and after visiting some other parts of France, arrived in England, and formed an intimacy with many of its learned men, particularly Dr. Thomas Gale, who was then employed on his edition of Jamblicus; and Fesch supplied him with some useful observations from an ancient manuscript in his library, an obligation which Gale has politely acknowledged. After his return to Basil, in 1672, he supported some theses "*De Insignibus*," in which he displayed much learning, and which were reprinted in German in the form of a treatise. In 1678 he set out on a tour in search of antiquary lore, to Austria, Carinthia, and Italy, making some stay at Padua with his friend Charles Patin, who was then professor of medicine. He was unanimously admitted a member of the society of the Ricovrati, and pronounced on that occasion a panegyric on the republic of Venice, in Greek and Latin verse, before the principal personages of the city of Padua, and it was afterwards printed. At Rome he visited every object of curiosity, and made considerable additions to his collection of Greek and other rare medals. Having examined the very rare piece of Pylæmon<sup>e</sup> Evergetes, king of Paphlagonia, he wrote a dissertation on it, which Gronovius reprinted in his *Greek Antiquities*. On his return home he took the degree of doctor in law, and was soon after chosen syndic of the city of Basil, and secretary, and regent of the schools. He died May 27, 1712. Besides the works above-mentioned, he published some dissertations on subjects of law and philology, and a discourse on the death of Brandmuller, the learned lawyer.<sup>1</sup>

FESTUS (POMPEIUS), was a celebrated grammarian of antiquity, who abridged a work of "*Verrius Flaccus de significatione verborum*," as is supposed, in the fourth century. Flaccus's work had been greatly commended by Pliny, Aulus Gellius, Priscian, and other ancient writers, but Festus in his abridgment took unwarrantable liberties; for he was not content with striking out a vast number of words, but pretended to criticize the rest, in a manner, as Vossius has observed, not favourable to the reputation of Flaccus. Another writer, however, in the eighth century,

<sup>1</sup> Moreri.

afterwards revenged this treatment of Flaccus, by abridging Festus in the same way. This was Paul the deacon, who so maimed and disfigured Festus, that it was scarce possible to know his work, which lay in this miserable state till, a considerable fragment being found in the library of cardinal Farnese, some pains were taken to put it again into a little order. The first, or princeps editio, is without a date, but supposed to have been printed in 1470, which was followed by one with the date of 1471. Since that time there have been various editions by Scaliger, Fulvius Ursinus, Aldus Minucius, and others; but the most complete is the Delphin edition of Paris, 1681, in 4to, published by Dacier, or perhaps the reprint of it by Le Clerc, Amst. 1699. It is also among the "*Auctores Latinæ Linguae*," collected by Gothofredus in 1585, and afterwards reprinted with emendations and additions at Geneva, in 1622. Scaliger says that Festus is an author of great use to those who would attain the knowledge of the Latin tongue with accuracy.<sup>1</sup>

FETTI, or FETI (DOMENICO), an eminent painter, was born at Rome in 1589, and educated under Lodovico Civoli, a famous Florentine painter. As soon as he quitted the school of Civoli, he went to Mantua; where the paintings of Julio Romano afforded him the means of becoming a great painter, and from them he derived his colouring, and the boldness of his characters. Cardinal Ferdinand Gonzaga, afterwards duke of Mantua, discovering the merit of Fetti, retained him at his court, furnished him with means of continuing his studies, and at last employed him in adorning his palace. Few painters, according to a modern connoisseur, have possessed a greater freedom of pencil, a more harmonious style of colouring, or a greater knowledge of expression than Fetti. If he painted a head of character, he entered into the detail of it with such spirit, that it produced an astonishing relief; and that too without the least hardness, so judiciously are the tints varied. It is the same with his large compositions; the light and shade are ingeniously balanced; the figures are grouped with so much art, and the general disposition is so well observed, that they produce the most striking and harmonious effects. His pictures are scarce, and much sought after. He painted very little for churches. Going

<sup>1</sup> Fabric. Bibl. Lat. — Moreri. — Saxii Onomast.

to Venice, he abandoned himself to disorderly courses, which put an end to his life in its very prime, in 1624, when he was only in his thirty-fifth year. The duke of Mantua regretted him exceedingly, and sent for his father and sister, whom he took care of afterwards. The sister, who painted well, became a nun, and exercised her talent in the convent, which she adorned with several of her works. Other religious houses in Mantua were also decorated with her paintings.<sup>1</sup>

FEUILLE'E (LOUIS), a Franciscan friar, of the order of minims, celebrated as a botanist and natural philosopher; was born at Mane in Provence, in 1660. He first visited Carthagenia and Martinico, in 1703 and 1704, and afterwards travelled to the western coast of South America, investigating the natural productions of New Spain and the neighbouring islands, from 1707 to 1712. All these voyages he accomplished under the patronage of Louis XIV. by whom he was liberally pensioned, and who caused an observatory to be built for him at Marseilles, in which town Feuillée, worn out with his labours, died in 1732. He is said to have been of that modest simple character, which best becomes an ecclesiastic and a true philosopher, except perhaps in his resentment against Monsieur Frezier, a rival philosopher and naturalist, sent out likewise by Louis XIV. whom he criticises at some length, in a rather contemptuous style, in the preface to the *Journal* of one of his voyages.

Feuillée published "*Journal des Observations physiques, mathématiques, & botaniques, faites par l'ordre du Roi, sur les côtes orientales (occidentales) de l'Amerique meridionale, & dans les Indes occidentales, depuis l'année 1707 jusques en 1712,*" Paris, 1714, 2 vols. 4to, with numerous plates. This work is not elegant in style, but valuable for solid information upon all the subjects announced in its title, with various incidental matter besides. What relates to Peru makes a principal part of these volumes. In his descriptions of plants, their reputed medical virtues met with laudable attention from Feuillée, and are always added to his botanical descriptions, and he describes some species still unknown to us. The magnificent *Flori-pondio* (*Datura arborea*) was here first made known to botanists. He published another quarto volume, with a similar title, in 1725.

<sup>1</sup> Argenville, vol. I.—Pilkington.—Sir R. Strange's Catalogue, p. 41.

in the preface to which he censures Frezier, as above mentioned. The appendix, of 71 pages, with 50 plates, describes many extremely interesting plants of Chili. These 100 botanical plates were, according to Haller, republished at Nuremberg in 1756 and 1757, in 2 vols. 4to, with a German translation of their descriptions. The original drawings of Feuillée, many of which were never published, remain in the Bibliotheque Nationale at Paris, but they are very rudely coloured, and without any pretensions to the skill of a painter.<sup>1</sup>

FEUILLET (NICHOLAS), was a priest and canon of St. Cloud near Paris, whose preaching, those of his communion say, was zealous, and his doctrine sound. He had acquired a kind of licence to speak with the utmost freedom to persons of the first rank at court, and reprove their irregularities; from whence this verse of the 119th Psalm was applied to him; "I will speak of thy testimonies also, even before kings, and will not be ashamed." Feuillet converted many sinners, which Boileau alludes to when he says, "Laissez à Feuillet reformer l'univers;" and was the principal instrument in the conversion of M. de Chanteau, cousin-german of M. de Caumartin, counsellor of state. The very instructive History he gave of this conversion was printed, with some of his other works, 1702, 12mo, and has been several times reprinted. Feuillet died at Paris, September 7, 1693, aged seventy-one. He left some "Letters," and a "Funeral Oration" on Henrietta of England, duchess of Orleans.<sup>2</sup>

FEUQUIERES (MANASSES DE PAS, MARQUIS DE), one of the bravest French officers in the seventeenth century, was the son of Francis de Pas, head chamberlain to Henry IV. descended from the ancient house of Pas in Artois, and of Magdeleine de la Fayette, and was born June 1, 1590, at Saumur. He rose by his merit and birth to the highest military offices, commanded the king's forces twice as chief, conducted the famous siege of Rochelle, where he was taken prisoner, and contributed greatly to the surrender of that important place, through the intrigues of Mad. de Noailles, his wife's mother. Being afterwards sent into Germany as ambassador extraordinary, he did great service to the state, was made lieutenant-general of Metz, Toul, and Verdun at his return, and died at Thionville,

<sup>1</sup> Moreri.—Dist. Hist.—Rees's Cyclopædia.—Haller Bibl. Bot.

<sup>2</sup> Moreri.



March 14, 1640, of the wounds he had received the preceding year at the siege of that city, during which he was made prisoner. His "Negociations" were printed in Germany, 1633, and 1634, Paris, 1753, 3 vols. 12mo. ISAAC DE PAS, marquis de Feuquieres, his son, was also lieutenant-general of the king's armies, counsellor of state in ordinary, governor of Verdun, and lieutenant-general of Toul. He was sent as ambassador to Germany, and Sweden, 1672, gave proofs of his courage and prudence during this latter embassy, and died ambassador extraordinary in Spain, May 6, 1688, after having been viceroy in America, 1660.<sup>1</sup>

FEUQUIERES (ANTHONY DE PAS, MARQUIS OF), son of Isaac, and grandson of the preceding Manasses de Pas, was born in 1648, but did not greatly signalize himself by his military talents till he was forty years old, when, in Germany, he performed so extraordinary services, at the head of only 1000 horse, that in the ensuing year, 1689, he was advanced to the rank of mareschal-de-camp. He then distinguished himself greatly in Italy, and was promoted to be a lieutenant-general in 1693, in which capacity he served till his death in 1711. Before his death he wrote to solicit the protection of Louis XIV. for his only son, and was successful in his application. The marquis of Feuquieres was an excellent officer, of great theoretical knowledge, but of a severe and censorious turn, and rendered not the less so by being disappointed of the mareschal's staff. It was said by the wits, "that he was evidently the boldest man in Europe, since he slept among 100,000 of his enemies," meaning his soldiers, with whom he was no favourite. His "Memoirs," are extant in 4to, and in four volumes 12mo. They contain the history of the generals of Louis XIV. and except that the author sometimes misrepresents, for the sake of censuring, are esteemed as among the best books on the art military. The clearness of the style, the variety of the facts, the freedom of the reflections, and the sagacity of the observations, render these Memoirs well worthy of the attention, not only of officers, but of all enlightened students and politicians.<sup>2</sup>

FEUTSKING (JOHN HENRY), a Lutheran divine, was born in the duchy of Holstein, in 1672. After an useful elementary education, he studied philosophy and theology

<sup>1</sup> Moreri.—Diet. Hist. in Pas.

<sup>2</sup> Ibid.

at Rostock and Wittemberg, where he was created doctor in philosophy, in 1692. In 1697, he was appointed pastor and superintendant of the diocese of Jessen, and afterwards became pastor of the church of St. Bartholomew at Zerbst, preacher to the court, confessor and ecclesiastical counsellor, and superintendant of the diocese of Zerbst, in Anhalt. In 1709 he was appointed professor of divinity, and assessor of the ecclesiastical consistory of that city. At the same time he preached once a week before the electress of Saxony, and was honoured with the post of ecclesiastical counsellor to the duke of Saxe-Gotha. His last appointment was that of confessor to the electress of Saxony, in 1712, an office that he enjoyed but a few months, as he died in 1713, when only forty-one years of age. His works, enumerated by Moreri, are very numerous, and chiefly on theological subjects, but are now little known.<sup>1</sup>

FEVARDENTIUS, or FEU-ARDENT (FRANCIS), a Franciscan friar, was born at Coutances in Lower Normandy, in 1541; and might have inherited a large estate; had he addicted himself to the military profession. Bayle thinks that he judged rightly of himself and his talents, and obtained a much greater reputation as a divine than as a soldier. It does not appear, however, that he attained any just eminence. Dailè observes, that "he deserved his name *Feu-ardent* perfectly well: for that he was so transported with anger, hatred, and fury, as to be seldom in his right senses;" and he certainly was as fiery a zealot, and as bitter a persecutor, as the protestants ever had. He was one of the most seditious preachers who raised the disturbances against Henry III. and Henry IV. nor did he spare even the chief of the leaguers, when he thought him guilty of something that might prejudice the cause of the rebels. He wrote commentaries on some books of scripture, and translated some works of the fathers into French. He published at Paris, in 1576, "The five books of Irenæus," revised and corrected in several places from an ancient manuscript, with an addition of five entire chapters, which were in his manuscript at the end of the fifth book. He has added at the end of each chapter, such notes as he thought necessary for the better understanding of his author, which are for the most part useful and learned. The second edition, printed at

<sup>1</sup> Moreri.

Cologne in 1596, and again in 1630, and at Paris in 1639, is better than the first, as it contains the Greek passages of Irenæus, which were in Epiphanius, and some other ancient writers. Feuardent published also some books of controversy, which the catholics themselves own to have been written with too much passion. He died at Paris in 1610, and before his death is said to have attained a more calm and christian-like temper.<sup>1</sup>

FEVRE (ANNE LE). See DACIER.

FEVRE (GUY DE SIEUR DE LA BODERIE), or GUYO FABRICIUS BODERIANUS, was born of a noble family in the territory of Boderie, in Lower Normandy, in 1541. He acquired great knowledge in the Oriental languages, and had, with his brother Nicholas, the principal part in the edition of the Polyglott of Antwerp, though that honour is usually given to the learned Arias Montanus. Le Fevre was secretary to the duke d'Alençon, brother of king Henry III. and composed several works in French, verse and prose, but in a style so vulgar and confused, that none of them are read. He died 1598. Nicholas le Fevre de la Boderie, his brother, was also very ingenious; he died after 1605. Anthony le Fevre de la Boderie, another brother, distinguished himself in the reigns of Henry IV. and Louis XIII. by his skill in negociations, and his embassies to Rome, the Low Countries, and England, where he was loaded with presents. He discovered the *marechal de Biron's* correspondence at Brussels, and rendered important services to Henry IV. He died 1615, aged sixty, and left "*Traité de la Noblesse, traduit de l'Italien de Jean-Baptiste Nenna*," printed 1583, 8vo. His "*Letters on Negociations*" were published 1749, 5 vols. 12mo, and he is also supposed to have been among the authors of the "*Catholicon*." He married the sister of the *marquis de Feuquieres*, governor of Verdun, by whom he had two daughters; one died very young, the other married M. Arnauld d'Andilli 1613, who by her obtained the estate of Pomponne, and la Briotte.<sup>2</sup>

FEVRE (JAMES LE), or JACOBUS FABER, STAPULENSIS, a man of genius and learning, was born at Estaples, in Picardy, about 1440; and was one of those who contributed to revive polite literature in the university of Paris. He became, however, suspected of Lutheranism, and was

<sup>1</sup> Bayle in Gen. Dict.—Niceron, vol. XXXIX.—Moréri.

<sup>2</sup> Moréri.—Dict. Hist.—Niceron, vol. XXXVIII.—Chaufepié.

obliged to give way to the outrage of certain ignorant zealots, who suffered him not to rest. He then retired from Paris to Meaux, where the bishop was William Briçonnet, a lover of the sciences and learned men; but the persecution raised by the Franciscans at Meaux obliging the bishop, against his inclination, to desert Faber, the latter was forced to retire to Blois, and from thence to Guienne. Margaret queen of Navarre, sister to Francis I. honoured him with her protection, so that he enjoyed full liberty at Nerac till his death, which happened in 1537, when he was little short of a hundred.

He was one of those, who, like Erasmus, though they did not outwardly depart from the church of Rome, and also disapproved in some things the conduct of those who established the reformation in Germany, yet at the bottom were inclined to a change. He took a journey to Strasburg, by the queen of Navarre's order, to confer with Bucer and Capito concerning the reformation of the church. He published, so early as 1512, a translation of St. Paul's epistles, with critical notes and a commentary, in which he frequently censures the Vulgate. He published in 1522 similar notes and commentary upon the other parts of the New Testament. Natalis Bedda, a divine of Paris, censured his divinity, as well as that of Erasmus; and the inquisitors of Rome under Clement VIII. put his commentary on the whole New Testament in the catalogue of prohibited books, till it should be corrected and purged from its errors. Father Simon has passed a judgment on this work of Faber's, which he concludes by observing, that "he ought to be placed among the most able commentators of the age. But Erasmus, who wrote at the same time, and with infinitely more politeness, greatly lessened his reputation. The works of Faber are no longer read at Paris; whereas those of Erasmus are highly esteemed even at this day."

His natural moderation left him when he wrote against his friend Erasmus, and the quarrel did not end at all to his advantage. Faber was angry at Erasmus, it is said, because he had not adopted all his opinions upon certain passages of scripture, when he published his notes on the New Testament. He therefore rudely attacked him, and accused him of having advanced impious notions. Erasmus defended himself; and when he had said what was sufficient for that purpose, begged of his adversary the

continuance of his friendship, assuring him that he had always loved and esteemed him. The letter he wrote him on this occasion is dated April 1517, the year that Luther began to preach. Erasmus was very sincere in his professions to Faber; and, accordingly, was much displeased with the compliments which he received from his friends on his victory, desiring them not to change their opinion of Faber on account of this quarrel. What Erasmus wrote on this head to Tonstal, the English ambassador at Paris in 1517, does much honour both to himself and Faber. "What you write concerning my answer to Faber, though I know you wrote it with a most friendly intention, yet gave me uneasiness on a double account; because it revives my past grief, and because you seem on this occasion to speak with less esteem than I could wish of Faber; a man who for integrity and humanity has scarcely his equal among thousands. In this single instance only has he acted unlike himself; in attacking a friend, who deserved not such usage, in so violent a manner. But what man was ever wise at all times? And I wish I could have spared my adversary: but now I am afflicted for two reasons; both because I am constrained to engage with such a friend, and because I perceive some to think less candidly of Faber, for whom it is my earnest desire that all should entertain the utmost esteem." These liberal sentiments had their effect on Faber, who repented of his attack, and made no reply.

Some very singular things are related of his last hours. Margaret of Navarre was very fond of Faber, and visited him often. He and other learned men, whose conversation greatly pleased the queen, dined with her one day; when, in the midst of the entertainment, Faber began to weep. The queen asking the reason, he answered, That the enormity of his sins threw him into grief; not that he had ever been guilty of debaucheries, but he reckoned it a very great crime, that having known the truth, and taught it to persons who had sealed it with their blood, he had had the weakness to keep himself in a place of refuge, far from the countries where crowns of martyrdom were distributed. The queen, who was eloquent, comforted him; yet he was found dead a few hours after going to bed, which, considering his very advanced age, was not very extraordinary. He wrote several works in divinity, besides those above-mentioned, particularly an edition of the

*Psalter*, in five languages, Paris, 1509, fol. ; " *Traité de Duplici, et unica Magdalena*," 4to ; " *Agones martyrum mensis Januarii*," fol. without date of place or year, but of the beginning of the sixteenth century ; a French version of the Bible, Antwerp, 1530, fol. very scarce, known by the name of the Emperor's Bible, from the printer's name. This translation, say the catholics, was the foundation of those which the protestants and doctors of Louvain have published.<sup>1</sup>

FEVRE (JAMES LE), a celebrated doctor of the Sorbonne, archdeacon of Lisieux, and grand vicar of Bourges; was born at Coutance, of a family which produced several persons of merit and learning. He gained great reputation by his works, which are, " *Motifs invincibles pour convaincre ceux de la Religion pretendue Reformée*," 12mo, which, like all his works, is much esteemed by those of his communion. This was followed by some pieces in favour of the " *Motifs invincibles*," against M. Arnauld, who had attacked some parts of them ; which dispute did not, however, prevent the doctors from being friends. He wrote also, 1. " *Nouvelle Conférence avec un Ministre, touchant les Causes de la Separation des Protestans*," 1685. 2. " *Recueil de tout ce qui s'est fait pour et contre les Protestans en France*," 4to. 3. " *Instructions pour confirmer les nouveaux Convertis dans la Foi de l'Eglise*," 4. " *L'Anti-Journal des Assemblées de Sorbonne*;" this work, his admirers says, is full of wit and subtile criticism. He published also a new edition of Dominico Magrio's work " *on the Agreement of the seeming Contradictions in Holy Scripture*," Paris, 1685, 12mo, in Latin, &c. He died July 1, 1716, at Paris.<sup>2</sup>

FEVRE (JOHN BAPTIST LE), of Villebrune, where he was born in 1732, was a man of considerable classical learning, and the author of many useful translations into the French language. Of his personal history we are only told, that he was a doctor of medicine, professor of oriental languages in the French college, one of the forty members of the French academy, and keeper of the national library, in which he succeeded Chamfort. He was not much attached to the principles which occasioned the French revolution, and was proscribed by the French direc-

<sup>1</sup> Bayle in *Gen. Dict.*—Moreri.—Jortin's *Erasmus*.—Clement *Bibl. Curieuse*.

<sup>2</sup> Moreri.—Marchand.

tory for having written a pamphlet in which he maintained that France ought to be governed by a single chief. After residing occasionally in several places, he was made professor of natural history at la Charente; and when the central school, as it was called, was shut up, he taught mathematics and humanity in the college. The last ten years of his life were spent at Angoulême, where he died Oct. 7, 1809. His character was lively, and his temper sometimes impetuous and unguarded, which made him many enemies in the literary world. He was, however, a man of indefatigable study, and was a master of fourteen languages ancient and modern. His reading was most extensive, but not well digested, and such was his love of variety, that he seldom adhered to any one subject long enough to produce a work in which it was completely discussed. He was, however, a valuable assistant to scholars employed on any arduous undertaking; and among others, is said to have contributed to the two editions of Strabo lately printed at Utrecht and Oxford, by examining manuscripts for the editors. Among his translations are, a valuable one of Athenæus, and the only one France can boast of since that of the abbé Marolles fell into disrepute. He translated also Hippocrates's Aphorisms; Epictetus; Cebes's Table; "Silii Italici," of whom also he published an edition of the original, in 1781, containing various readings from four MSS. and from Laver's edition of 1471, never before collated by any editor. Yet in this he is sometimes rash in his conjectures, and pettishly intemperate in noticing his predecessors. Le Fevre's other translations are, the "Memoirs of Ulloa," and "Cervantes's Tales," from the Spanish; "Carli's American Letters" from the Italian; Zimmerman "On Experience," and on the "Epidemic Dysentery," &c. from the German; "Rosen's treatise on Infants," from the Swedish; and the works of Armstrong and Underwood on the same subject, from the English. He published some other works relative to the arts, sciences, and politics, the titles of which are not given in our authority; and left complete, or nearly so, a translation of Aretæus, which he undertook at the request of the School of health of Paris.<sup>1</sup>

FEVRE (NICOLAS LE), or NICOLAUS FABER, a very ingenious, learned, and pious man, was born at Paris, June 2,

<sup>1</sup> Dict. Hist.

1544, or according to Perrault, July 4, 1543; and liberally educated by his mother, his father dying in his infancy. During the course of his studies, as he was cutting a pen, a piece of the quill flew into his eye, and gave him such excessive pain, that hastily lifting up his hand to it, he struck it out with the knife. Having finished his application to the languages, he was sent to study the civil law at Thoulouse, Padua, and Bologna. He did not come back till he had travelled through Italy: and he resided eighteen months in Rome, about 1571, where he cultivated a friendship with Sigonius, Muretus, and other learned men. He there acquired his taste for the investigation of antiquities, and brought away with him many curiosities. Upon his return to France, he applied himself wholly to letters, and would hear no mention of marriage. His mother and brother dying in 1581, he lived with Peter Pithæus, with whom he was very intimate; and having no occupation but study, he employed himself in reading the ancients, in correcting them by MSS. of which he had a great number in his own library, and in writing notes upon them. He laboured particularly on Seneca the rhetorician, whom he published in 1587, with a learned preface and notes, an edition which we do not find mentioned by Dibdin or Clarke. He applied himself also to studies of a different kind, to the mathematics particularly; in which he succeeded so well, that he discovered immediately the defect in Scaliger's demonstration of the quadrature of the circle. When Henry the Fourth of France became at length the peaceable possessor of the crown, he appointed Faber preceptor to the prince of Condé. During this important trust, he found time to labour upon some considerable works; and composed that fine preface to the fragments of Hilary, in which he discovered so many important facts relating to the history of Arianism, not known before. After the death of Henry IV. he was chosen, by the queen, preceptor to Louis XIII. He died in 1611, or according to Perrault, Nov. 4, 1612.

Though he laboured intensely all his life, he was one of those learned men who are not ambitious of the character of author, but content with studying for themselves and their friends. He applied himself in his youth to the belles lettres and history, which he never neglected. Civil law, philosophy, and morality, were afterwards his occupation: and at the latter part of life, he spent his time



chiefly among ecclesiastical antiquities. As he kept up a correspondence with all the learned of Europe, when he heard of any person about to publish an author, or to compose a work of his own, he was ever ready to assist him with MSS. and to furnish him with memoirs, but without suffering any mention to be made of his name, though his injunctions upon this point were not always observed. His own works, which were but few, were collected after his death by John le Begue, his friend, and printed at Paris, 1614, in a small volume, 4to. They consist of biblical criticism, questions on morals, and philological pieces in Latin and French.

The praises bestowed on Nicolas le Fevre, by Baillet, and almost all the critics of the time, are of the most exalted kind; an advantage which his very great merits would not perhaps have gained, had they not been enhanced by his modesty. He was admired and loved, but not feared. Lipsius pronounced him a perfect critic, almost the only one capable of correcting and polishing the works of others; and whose learning, judgment, and diligence, knew no other bounds than what his modesty prescribed. Of the same cast are the eulogies upon him, by Baronius, Scævola Samarthanus, Sirmond, Pithæus, Lipsius, cardinal Perron, Isaac Casaubon, Scaliger, Scioppius, and others.<sup>1</sup>

FEVRE (TANNEGUI LE), or TANAQUIL FABER, a very learned man, father of madame Dacier, was born at Caen in Normandy in 1615. His father determined to educate him to learning, at the desire of one of his brothers, who was an ecclesiastic, and who promised to take him into his house under his own care. He had a genius for music, and early became accomplished in it; but his uncle proved too severe a preceptor in languages; he therefore studied Latin with a tutor at home, and acquired the knowledge of Greek by his own efforts. The Jesuits at the college of La Fleche were desirous to detain him among them, and his father would have persuaded him to take orders, but he resisted both. Having continued some years in Normandy, he went to Paris; where, by his abilities, learning, and address, he gained the friendship of persons of the highest distinction. M. de Noyers recommended him to cardinal de Richelieu, who settled on him a pension of 2000 livres,

<sup>1</sup> Dupin.—Niceron, vol. VII.—Perrault Les Hommes Illustres.

to inspect all the works printed at the Louvre. The cardinal designed to have made him principal of the college which he was about to erect at Richelieu, and to settle on him a farther stipend: but he died, and Mazarine, who succeeded, not giving the same encouragement to learning, the Louvre press became almost useless, and Faber's pension was very ill paid. His hopes being thus at an end, he quitted his employment; yet continued some years at Paris, pursuing his studies, and publishing various works. Some years after he declared himself a protestant, and became a professor in the university of Saumur; which place he accepted, preferably to the professorship of Greek at Nimeguen, to which he was invited at the same time. His great merit and character soon drew to him from all parts of the kingdom, and even from foreign countries, numbers of scholars, some of whom boarded at his house. He had afterwards a contest with the university and consistory of Saumur, on account of having, unguardedly and absurdly, asserted in one of his works, that he could pardon Sappho's passion for those of her own sex, since it had inspired her with so beautiful an ode upon that subject. Upon this dispute he would have resigned his place, if he could have procured one elsewhere: and at last, in 1672, he was invited upon advantageous terms to the university of Heidelberg, to which he was preparing to remove, when he was seized with a fever, of which he died Sept. 12, 1672. He left a son of his own name, author of a small tract "*De futilitate Poetices*," printed 1697 in 12mo, who was a minister in Holland, and afterwards lived in London, then went to Paris, where he embraced the Romish religion; and two daughters, one of whom was the celebrated madam Dacier, and another married to Paul Bauldri, professor at Utrecht. Huet tells, that "he had almost persuaded Faber to reconcile himself to the church of Rome," from which he had formerly deserted; "and that Faber signified to him his resolution to do so, in a letter written a few months before his death, which prevented him from executing his design." Voltaire, if he may be credited, which requires no small degree of caution, says he was a philosopher rather than a Hugonot, and despised the Calvinists though he lived among them.

T. le Fevre was agreeable in his person, and his stature above the common standard; but a little stiff in his behaviour. He was good-natured, but somewhat blunt in his

conversation. He had a strong aversion to falsehood and loquacity. He was always very elegant in his dress, and so expensive in this article, that he is said to have sent constantly to England for whole boxes of gloves, silk stockings, &c. and to Paris, and even to Rome, for all sorts of essences, perfumes, and powders. He was subject to sudden starts of passion in his family, which, however, were soon over. His books, his children, and his garden, in which he cultivated all kinds of flowers himself, were his ordinary diversions. He ate and slept little.

He published, 1. "*Luciani de morte Peregrini libellus, cum notis*," 1653, 4to. He thought this the best of Lucian's pieces; and had a design to give an edition of all his works, which, however, he never executed. 2. "*Diatriba, Flavii Josephi de Jesu Christo testimonium suppositum esse*," 1655, 8vo. 3. "*Luciani Timon*," with a Latin version and notes. 4. "*Epistolarum pars prima*," 1659, 4to. 5. "*Pars secunda: cui accedunt Aristophanis Concionatrices, Græcè & Latinè, cum notis*," 1665, 4to. 6. "*Journal du Journal, ou, Censure de la Censure*;" and afterwards, 7. "*Seconde Journaline*;" both in 1666, 4to. 8. "*Abregé des Vies des Poetes Grecs*," &c. with "the marriage of Belphegor, and the life of Theseus, from Plutarch," 1665, in 12mo. 9. "*Convivium Xenophontis*." 10. "*Platonis Alcibiades primus*." 11. "*Plutarchus de Superstitione*:" all in French translations, 1666; as was the year after, 12. "*Aristippi Vita à D. Laertio*." This last was inserted by De Sallengre, in his "*Memoirs de Literature*," tom. ii. p. 2. In the same volume of the same work was published, 13. "*Methode pour commencer les humanités Grecques et Latines*:" translated in English, and published by Phillips, in a book entitled "*A compendious way of teaching ancient and modern languages, formerly practised by the learned Tanaquil Faber, in the education of one of his sons, and of his daughter the celebrated madam Dacier*. To which are added, some tracts and observations on the same subject by several eminent men, namely, Roger Ascham, Richard Carew, Milton, Locke, &c. With an account of the education of the dauphin, by Bossuet bishop of Meaux," 1723, 8vo. 14. "*Fabulæ ex Locmanis Arabico-Latinis versibus redditæ*," 1673, 12mo; and subjoined, the year after, to the first volume of the second edition of his "*Epistolæ*." 15. He published notes upon several Greek and Latin authors

of antiquity: namely, Apollodorus, Longinus, Anacreon, Aristophanes, Ælian, Lucretius, Phædrus, Virgil, Horace, Terence, Eutropius, Justin, Dionysius Periegetes, and others.

The character of this critic has been very variously represented. Bochart calls him a man excellently skilled in the Latin and Greek learning, and of uncommon sagacity and penetration. Tollius tells us, that he was a person of great wit and pleasantry, and wonderfully polished by all the elegance of the Greek and Roman literature. Guy Patin, in a letter dated at Paris Sept. 21, 1666, gives him the character of an excellent person, and one of the first rank of learned men of that age. Nicholas Heinsius represents him as a man of learning and genius, but somewhat conceited. Morhof says, that he "was very learned, a good philologer, well skilled in the Greek language, of a very fine and enterprising genius, who from his own imagination made a great many alterations in authors, though destitute of manuscripts; which rashness, however, sometimes succeeded very well with him, who by his own sagacity saw, what others search for with great labour in manuscripts. But he is more than once severely animadverted upon by other writers on account of his presumption; for he frequently corrects at his pleasure corrupt passages, and makes prodigious alterations in writers. Many of his conjectures are contained in his epistles, of which there are two books, in which he explains the passages of the ancients contrary to the opinion of every body; though he is highly to be valued on account of the elegance and acuteness of his genius." Morhof also applies to him, the line

Destruit, ædificat, mutat quadrata rotundis.

Huet, bishop of Avranches, assures us that our author was well skilled in the Greek and Roman, and all the ancient learning. Nicéron observes, that "his Latin style is fine and delicate, without any points or affectation; every thing is expressed very happily in it. He had likewise a good genius for Greek and Latin poetry; and his verses are worthy of the better ages. His French style has not the graces of his Latin. He knew well enough the rules of our language, but he did not truly understand the true genius and natural propriety of it. As he lived in the Province, that is, almost out of the world, he wrote more

by study than custom, and he has not always observed the French turn and idiom. Besides, he spoiled his style by a vicious affectation, endeavouring to mix the serious of Balzac with the humour and pleasantry of Voiture. Notwithstanding these defects, what he has written in our language will still please; and if his translations have not all the elegance possible, they support themselves by their accuracy, and the learned remarks which accompany them." Mr. William Baxter, in the dedication of his edition of Anacreon, styles him "futilis Gallus," and affirms that our author in his notes upon that poet every where trifles, and with all his self-conceit and vanity has shewn himself absolutely unfit for that task. In another place he writes thus: "Nugatur etiam Tanaquillus Faber, ut solet;" and at last he styles him, "Criticaster Gallus." Some modern critics have not been much more favourable to his critical talents.<sup>1</sup>

FEVRET (CHARLES), an eminent French civilian, was born at Semur, the capital of Auxois, Dec. 16, 1583. After studying at Dijon, Orleans, and other places, he was received as an advocate of parliament in 1602, when only nineteen years old, and the same year he went into Germany to attend the celebrated Bongars, who was sent by Henry IV. resident from France, into the empire; but soon left him, to study the law at Heidelberg, where the well-known Godefroy was at that time law-professor. Godefroy paid great attention to Fevret, who was recommended by several persons of quality: he received him into his house, and caused him to hold public disputations, which he did with great applause. In 1607, Fevret returned to Dijon, where he married Mrs. Anne Brunet of Beaulne, by whom he had nineteen children; fourteen of which they brought up together during eight years. After his wife's death, which happened in 1637, he very whimsically caused his bed to be made one half narrower, and never would marry again. He gained great reputation at the bar at Dijon; and was chosen counsellor to the three estates of the province. In 1629, Lewis the Thirteenth being come to Dijon in order to punish a popular insurrection, Fevret was chosen to petition the king that he would graciously be pleased to pardon the guilty. He spoke for all the corporations, and made so elegant a dis-

<sup>1</sup> Gen. Dict.—Moréri.—Niceron, vols. III, and X.—Clement Bibl. Curieuse.—Saxii Onomast.

course, that the king commanded him to print it, and to send it to him at Lyons. His majesty then pardoned the authors of the sedition, and granted to Fevret the place of counsellor in the parliament of Dijon; but not being permitted to employ a deputy, he refused it, because he would not quit his profession of an advocate, and contented himself with the posts of king's counsellor and secretary to the court, with a pension of 900 livres. He wrote a history of this insurrection, which was published some time after. As he was frequently sent a deputy to the court, he was known to de Morillac, keeper of the seals of France, who honoured him with his friendship. As early as 1626 and 1627, Monsieur, the king's brother, had chosen him for his counsellor in ordinary in all his affairs; and the prince of Condé had made him intendant of his house, and of his affairs in Burgundy. He was continued in the same post by his son Louis de Bourbon prince of Condé; and, during the life of these two princes, he was honoured with their favour in a distinguished manner. Frederic Casimir, prince palatine of the Rhine, and his consort Amelia Antwerpia, born princess of Orange, chose him also their counsel and intendant for their affairs in Burgundy. He had an extensive correspondence with all the learned civilians in his time. He died at Dijon, in 1661.

He published in 1645, a small Latin treatise entitled "*De claris Fori Burgundici Oratoribus*," and his "*Traité de l'Abus*" in 1653, which last celebrated work was written at the solicitation of the second Lewis de Bourbon prince of Condé. He enlarged it afterwards by one half, which occasioned a second edition of it after his death, in 1667. It was reprinted a third time ten years after; but the best edition is that of Lyons, 1736, in two volumes, folio. He made an excellent translation of Pibrac's (See FAUR) Quatrains, in Latin verses, printed at Lyons, 1667, with a commentary under this title, "*De officiis vitæ humanæ, sive, in Pibraci Tetrasticha Commentarius*." Several authors have mentioned him and his works in a very honourable manner. He had a son Peter, also a man of learning, who died in 1706, and left his fine library to the Jesuits of Dijon, with funds for increasing it. In 1708, a catalogue of it was published in 4to, with a preface by father Oudin.<sup>1</sup>

<sup>1</sup> Gen. Dict.—Moreri,—Niceron, vols. II. and X.

FEVRET DE FONTETTE (CHARLES MARIE), great grandson of the former, was born at Dijon in 1710, and educated to the profession of the law. By distinguishing himself in some great causes, he obtained a pension from the government. He laboured for several years in the publication of a new edition of Le Long's "*Bibliothèque Historique de la France*," and compiled so much matter as to extend that work from a single volume in folio, to four vast folios, besides a fifth containing indexes, &c. At the time of his death, which happened in 1772, he was a member of the French academy of Belles-lettres, and director of the university of Dijon. He was a man pleasing in society, and of much zeal, both literary and patriotic. He lived to see only two volumes of his edition of Le Long published. The rest were edited by Barbeau de Bruyere.<sup>1</sup>

FEYDEAU (MATTHEW), a French clergyman of the Jansenist party, was born at Paris in 1616, and studied in the college of the Sorbonne, where he obtained the esteem of persons of all ranks. In 1645, he was engaged by M. de Bellegarde, archbishop of Sens, to deliver a course of instructions to the candidates for holy orders in his diocese. He obtained some preferment in the church, and composed several useful books, among which was one entitled "*A Catechism on Grace*," which was afterwards reprinted with the title of "*Illustrations of certain difficulties respecting Grace*." This work was condemned by a decree of the inquisition at Rome, which M. Fouquet, attorney-general of the parliament at Paris, would not permit to be promulgated in that city. In 1656, M. Feydeau was one of the seventy-two doctors who were expelled by the faculty of the Sorbonne for refusing to subscribe to the condemnation of M. Arnauld; and on this account he was obliged to relinquish his preferments. After this, for several years, he lived chiefly in retirement, and produced his "*Reflections on the History and Harmony of the Gospels*," in 2 vols. 12mo; a work which has gone through several editions. In 1665, he was presented by the bishop of Aleth with a prebend in his diocese, which he resigned in 1668, in order to undertake the cure of Vitri le François, in Champagne, which after seven years he was obliged to give up, in consequence of the persecutions with which his party was harassed. He was banished to Bourges,

<sup>1</sup> Dict. Hist.

in 1677; and afterwards was sent to Annonai in the Vivarès, where he died July 24, 1694. He published many works besides those above-mentioned, and left behind him many others that have not yet appeared, particularly memoirs of himself, as far as 1678, and many letters. A long Latin epitaph, engraved on his tomb, which is preserved by Moreri, was written by a religious of the Celestine order.<sup>1</sup>

FEYJOO (BENEDICT JEROM), was a learned physician of the order of St. Benedict, born in Spain, who died in 1765. By his writings many have thought that he contributed as much towards curing the mental diseases of his compatriots and reforming the vitiated taste of his countrymen, by introducing liberal notions in medicine and philosophy, as the great Michel Cervantes had done those of a preceding age, by his incomparable history of Don Quixote. In the "*Teatro Critico, sopra los Errores communes*," which he published in fourteen volumes, are many severe reflections against the ignorance of the monks, the licentiousness of the clergy, ridiculous privileges, abuse of pilgrimages, exorcisms, pretended miracles, &c. &c. by which he made a formidable host of enemies, and would certainly have been also a martyr, had the numerous calls of vengeance been listened to by those in power. The learned part of the nation, however, undertook his defence, and he escaped the grasp of the inquisition; and, notwithstanding the freedom he had taken with the faculty, the medical college at Seville conferred on him the degree of doctor, and honoured him with a seat at their board. M. Bourgoing observes, that Dr. Feyjoo, or Feijoo, was one of those writers who treated this conjectural art in the most rational manner, but he is certainly far from consistent, and sometimes lays down a doctrine which he is obliged afterwards to abandon. A considerable part of his "*Teatro Critico*" was translated into French by D'Hermilly, in 12 vols. 12mo; and several of his Essays have been published at various times in English, the largest collection of which is entitled "*Essays or Discourses, selected from the works of Feyjoo, and translated from the Spanish, by John Brett, esq.*" 1780, 4 vols. 8vo. The best are those on subjects of morals and criticism.<sup>2</sup>



FICHARD (JOHN), was a lawyer of Frankfort on the Maine, and syndic of that town, where he died in 1581, at the age of sixty-nine. He was the author of several works, of which the most famous was his "*Virorum qui superiori nostroque sæculo eruditione et doctrina illustres atque memorabiles fuerunt, Vitæ*," Francfort, 1536, 4to, a work of so great rarity, that some bibliographers have doubted its existence. He afterwards published, 2. "*Vitæ recentiorum jurisconsultorum*," Padua, 1565, 4to, of which Clement notices a prior edition in 1537. 3. "*Onomas-ticon philosophico-medico synonymum*," 1574. 4. "*De Cautelis*," 1577. 5. "*Concilium Matrimoniale*," 1580.<sup>1</sup>

FICHET (ALEXANDER), a man of considerable learning, was born about 1589, and becoming a Jesuit, was appointed professor of classics and rhetoric in the college of the Trinity at Lyons. The time of his death is not mentioned. He is known principally for an edition of the whole body of poets, which he corrected and published under the title of "*Chorus Poetarum*," Lyons, 1616, adding several pieces of the lower empire, an ample index, and a "*Musæum rhetoricum et poeticum*," which seems to be a collection of the beauties of the poets. He published also, "*Arcana studiorum omnium methodus, et bibliotheca scientiarum*," Lyons, 1649, 8vo, reprinted by Fabricius in 1710, with additions; "*Favus Patrum*," a collection of the thoughts of the fathers, in 12mo, above 1000 pages, and some other works.<sup>2</sup>

FICHET, or FISCHET (WILLIAM), was an eminent prior, and doctor of the Sorbonne in 1454, and rector of the university of Paris in 1467, who taught rhetoric, philosophy, and divinity, with great reputation. He opposed the plan formed by Louis XI. of arming the scholars, and was entrusted with several commissions of importance. Fichet went to Rome with cardinal Bessarion, who dedicated his orations to him in 1470, and he was well received by pope Sixtus IV. and appointed his chamberlain. We have a work of his on "*Rhetoric*," and some "*Epistles*," written in very elegant language for that age, printed at the Sorbonne, 1471, 4to, and which has been sold as high as 50*l*. It was Fichet, who with his friend John de la Pierre, brought Martin Crantz, Ulric Gering, and Michael Friburger, from Germany to the Sorbonne, in order to in-

<sup>1</sup> Moreri.—Dict. Hist.—Clement Bibl. Curieuse.

<sup>2</sup> Moreri.

troduce printing in France; and Fichet's works above mentioned were among the first they produced.<sup>1</sup>

FICINUS (MARSILIUS), a learned Italian, and the reviver of the Platonic philosophy in the West, was born at Florence in 1433, where his father was physician to Cosmo de Medici, and sent his son to pursue that study at the university of Bologna. Marsilius obeyed him with some reluctance, but having made a short trip from Bologna to Florence, his father took him with him on a visit to Cosmo de Medicis, which gave a new turn to his life and studies. Cosmo was so charmed by his appearance and his spirited answers, that from that moment, although Marsilius was at this time merely a youth, he destined him to be the principal of the Platonic school which he was about to form. With this view he brought him to reside with him, superintended his studies, and treated him with so much kindness, that Marsilius regarded him ever after as a second parent. He made such rapid progress in the study of philosophy, that he was only twenty-three years old, when he wrote his four books of the Institutions of Plato. Cosmo and the learned Landino, to whom he shewed the manuscript, highly applauded his labours, but advised him to learn Greek before he should publish them. This he accordingly studied with his usual ardour, and gave the first proof of the progress he had made by translating the hymns of Orpheus into Latin. Reading about the same time in Plato that heaven had bestowed music on man in order to calm his passions, he learned that science also, and amused himself with chanting the hymns of Orpheus, accompanying himself with a lyre resembling that of the Greeks. He translated afterwards the book on the origin of the world attributed to Mercurius Trismegistus, and having presented these first-fruits of his Greek studies to his patron, Cosmo rewarded him with a grant of some land at Careggi, near Florence, and with a house in the city, and some very magnificent manuscripts of Plato and Plotinus.

Marsilius now undertook the entire translation of Plato, which he completed in five years, and was then in his thirty-fifth year. Cosmo was now dead, but his son Peter who succeeded him, had the same friendship and esteem for our author, and it was by his orders that he published his translation, and lectured on the works of Plato at Flo-

<sup>1</sup> Moreri.—Maittaire *Annal. Typog.*

rence to an audience composed of the eminent scholars of Europe who were most conversant in ancient philosophy. Lorenzo also extended his patronage to Marsilius, who having taken priest's orders in his forty-second year (1475), Lorenzo bestowed several benefices on him, which rendered him easy in his circumstances. More he never wished, and when, by Lorenzo's bounty, he had attained this competency, he made over his patrimony to his relations. His time was now divided between his ecclesiastical duties and his philosophical studies. His life was exemplary, and his temper amiable. He loved retirement, especially at his country-seat, where he enjoyed the conversation of a few friends. Although his constitution was weak, and he was frequently a sufferer by disease, his ardour of study never abated. The pleasure he felt in his retirement, his contented disposition, and his respect for the Medici family, made him refuse some great offers made by pope Sixtus IV. and by Matthias Corvinus, king of Hungary. He died at the age of sixty-six in 1499.

As a philosopher, much cannot now be said in favour of Ficinus, and the high encomiums to which he appeared entitled in the fifteenth century, will not all bear the test of modern criticism. His works afford abundant proofs how deeply he was influenced by the reveries of judicial astrology. His principal want was vigour and accuracy of judgment, with which if he had been furnished, he would have avoided the superstitious attachment manifested by him to the "*Platonismus Alexandrinus*," than which, Brucker observes, no philosophical reveries could possibly be more ridiculous; and he would have evinced more sagacity in detecting the sophisms of this sect. He was devoid also of the more splendid and exterior graces of a well cultivated understanding; his style is pronounced inelegant, and his language confused. He was a Platonist even in his correspondence, and some of his letters are enigmatical and mysterious. Brucker also accuses him of being of a timid and servile spirit, which would naturally lead him to accommodate his version to the judgment of his patron. He entertained the notion which prevailed among the Christian fathers, that the doctrine of Plato was, in some sort, of divine origin, and might be fairly construed into a perfect agreement with that of divine revelation. From these causes, Ficinus is very far from adhering with strictness to his author's meaning; in many instances he rather

expresses his own conceptions than those of Plato, and often gives his interpretation a bias towards the Alexandrian or Christian doctrine, for which he has no sufficient authority in the original. On the whole, Brucker is of opinion, that Ficinus was rather an industrious than a judicious translator, and that his version of Plato should be read with caution. The chief part of his works are contained in the Paris edition of 1641, in 2 vols. folio, amongst which those of most merit are the versions of Plato and Plotinus. Of some of his works there are very early editions, now of great rarity.<sup>1</sup>

FICORONI (FRANCIS), a famous Roman medallist, antiquary, and Cicerone, was born in 1664, at Lugano, and died in 1747. Of his personal history, our authority furnishes no other particulars than that he was a disciple of J. P. Belleri. He was, however, the author of many works on subjects of classical antiquities, written in the Italian language, particularly "*Avertimenti delle Medaglie antiche*," mentioned by Menckenius, and written about 1694. 2. "*Osservazioni sopra l'antichità di Roma descritte nel Diario Italico del Montfaucon*," &c. 1709. 3. "*Della Bolla d'oro de' Fanciulli nobili Romani*," &c. 1732. 4. "*De' Tali ed altro Strumenti lusori degli antichi Romani*," 1734. 5. "*Le Macchere Sceniche e figure Comiche de' antichi Romani*," 1736. (This is illustrated with engravings from ancient gems, cameos, marbles, and bronzes, upon nearly 100 plates well executed, is replete with erudition on the subject, and is at once curious, amusing, and instructive. It is peculiarly connected with dancing, saltation, comic scenes, and the musical declamation and melody of the ancients.) 6. "*Piombi antichi*," 1740:—all published at Rome. The two latter were translated into Latin, the first entitled "*De Larvis Scenicis et figuris comicis antiquorum Romanorum*," 1750. The second "*De Plumbeis antiquorum numismatibus, tam sacris quam profanis*," 1750, both by Dominicus Cantagallius, whose real name, Winckelman seems to say, was Archangelo Contucci. He wrote also, 7. "*Le Vestigia è Rarità di Roma antica, ricercate et spiegate*," 1744; a second book entitled "*La Singularità di Roma moderna*," and some other tracts.<sup>2</sup>

<sup>1</sup> Guingéné Hist. Lit. d'Italie.—Gresswell's Politian.—Schelhorn's *Amoenitates Litterariæ*.—Niceron, vols. V. and X.—Brucker.—Clement Bibl. Curieuse.—Saxii Onomast.

<sup>2</sup> Saxii Onomast.—Rees's Cyclopædia.

FIDAUZA. See BONAVENTURE.

FIDDES (RICHARD), an English divine, and laborious writer, was born of reputable parents, at Hunmanby near Scarborough in Yorkshire in 1671. In his education he was much encouraged by his uncle the rev. Mr. Fiddes of Brightwell in Oxfordshire, who was as a father to him. After being instructed at a private school at Wickham in that neighbourhood, he was admitted of Corpus Christi, and then of University college, in Oxford; where by his parts and address he gained many friends. He did not, however, continue there; but, after taking a bachelor of arts degree in 1693, returned to his relations, and married, in the same year, Mrs. Jane Anderson, a lady of good family and fortune. In 1694, he was ordained priest by Dr. Sharp, archbishop of York; and not long after, presented to the rectory of Halsham in that county, of about 90*l.* per annum. Halsham, being situated in a marsh, proved the occasion of much ill health to Fiddes and his family; and he had the misfortune, while there, to be suddenly so deprived of his speech, as never after to be able to utter words very articulately, unless his organs were strengthened with two or three glasses of wine, which, as he was a man of great temperance, was to him an excess. His diocesan, however, dispensed with his residence upon his benefice for the future; on which he removed to Wickham, and continued there some months. Being no longer able to display his talents in preaching, which before were confessedly great, and having a numerous family, he resolved to devote himself entirely to writing. For this purpose, he went to London in 1712; and, by the favour of dean Swift, was introduced to the earl of Oxford, who received him kindly, and made him one of his chaplains. The dean had a great esteem for Fiddes, and recommended his cause with the warmth and sincerity of a friend. The queen soon after appointed him chaplain to the garrison at Hull, and would probably have provided handsomely for him, had not death prevented her. Losing his patrons upon the change of the ministry in 1714, he lost the above mentioned chaplainship; and the expences of his family increasing, as his ability to supply them lessened, he was obliged to apply himself to writing with greater assiduity than ever. Yet he continued in high esteem with contemporary writers, especially those of his own party; and was encouraged by some of the most eminent men of those

times. By the generosity of his friend and relation Dr. Radcliffe, the degree of bachelor of divinity was conferred upon him by diploma, Feb. 1, 1713, and in 1718 he was honoured by the university of Oxford with that of doctor, in consideration of his abilities as a writer. He died at the house of his friend Anstis at Putney, in 1725, aged fifty-four years, leaving behind him a family consisting of a wife and six children. His eldest daughter was married to the rev. Mr. Barcroft, curate of St. George's, Hanover-square, who abridged Taylor's "*Ductor Dubitantium*." Dr. Fiddes was buried in Fulham churchyard, near the remains of bishop Compton, to whom he had been much obliged.

His first publication appears to have been, 1. "A prefatory Epistle concerning some Remarks to be published on Homer's *Iliad* : occasioned by the proposals of Mr. Pope towards a new English version of that poem, 1714," 12mo. It is addressed to Dr. Swift. It would seem to have been his intention to write a kind of moral commentary upon Homer; but, probably for want of encouragement, this never appeared. The first work by which he distinguished himself in any considerable degree, was, 2. "*Theologia Speculativa* : or the first part of a body of divinity under that title, wherein are explained, the principles of Natural and Revealed Religion, 1718," folio. This met with a favourable reception from the public : yet when Stackhouse, a man certainly not of much higher talents, afterwards executed a work of a similar nature, he endeavoured to depreciate the labours of his predecessor. Dr. Fiddes's second part is entitled "*Theologia Practica*, wherein are explained the duties of Natural and Revealed Religion ;" and was published in 1720, folio. The same year also he published in folio, 3. "Fifty-two practical Discourses on several subjects, six of which were never before printed." These, as well as his *Body of Divinity*, were published by a subscription, which was liberally encouraged at Oxford. But the work which gained him the most friends, and most enemies, was, 4. "*The Life of Cardinal Wolsey*, 1724," in folio, dedicated to the chancellors, vice-chancellors, doctors, and other members of the two universities ; and encouraged by a large subscription. This work was attacked with great severity in "*The London Journal*," and the author charged him with being a papist ; who repelled this accusation in, 5. "*An Answer to Britannicus*, compiler of the *London Journal*, 1725," in two letters ; in the first of

which he endeavours to obviate the charge of popery ; in the second, to show his impartiality in the life of this cardinal. Dr. Knight, in the "Life of Erasmus," published a little after our author's death, attacked him in the severest terms, accusing him of speaking irreverently of Erasmus, "probably," says he, "because he had by his writings favoured the reformation."—Dr. Fiddes, he says, vilifies the reformation, depreciates the instruments of it, and palliates the absurdities of the Romish church. He declares also that the life was written at the solicitation of bishop Atterbury, on the occasion of the dispute in which he was then engaged with archbishop Wake : and that Atterbury supplied him with materials, suggested matter and method, entertained him at his deanery, procured him subscribers, and "laid the whole plan for forming such a life as might blacken the reformation, cast lighter colours upon popery, and even make way for a popish pretender." Fiddes, indeed, had given occasion for part of this surmise, by saying, that "a very learned prelate generously offered to let me compile the life of cardinal Wolsey in his house." Suspicion was likewise heightened by the eulogium he made on Atterbury, a little before his deprivation. Though it may be difficult to determine how far this author was at the bottom an enemy to the reformation, yet in his Life of Wolsey, his prejudices in favour of the ancient religion are unquestionably strong, and in these he shared with some contemporaries of no inconsiderable fame. As a collection of facts, however, the work is highly valuable, and he has the merit (whatever that may be esteemed) of placing the life and character of Wolsey in a more just light than any preceding writer. As the munificent founder of Christ church, he could not avoid a certain reverence for Wolsey, nor, if Atterbury assisted him, can we wonder at that prelate's disposition to think well of so great a benefactor to learning, who would have proved a still greater benefactor, had he not been sacrificed to the avarice and caprice of his royal master.

The great encouragement which the life of Wolsey obtained, prompted Fiddes to undertake the lives of sir Thomas More and bishop Fisher : but when he had gone through a great part of this work, he lost his manuscript\*. He

\* An advertisement was published, but without effect, a little after the doctor's death, by the reverend Mr.

Barcroft, his son-in-law, offering a reward to any person who could produce the manuscript. In the proposals for

published, 6. "A general treatise of Morality, formed upon the principles of Natural Reason only; with a preface in answer to two essays lately published in the Fable of the Bees, and some incidental remarks upon an Inquiry concerning Virtue, by the right honourable Anthony earl of Shaftesbury," 1724, 8vo. In his preface, he defends some opinions of Shaftesbury against the author of the "Search into the Nature of Society;" and afterwards vindicates Dr. Radcliffe from the aspersions of the same author, on account of his benefactions to the university of Oxford. 7. "A Preparative to the Lord's Supper." 8. "A Letter in answer to one from a Freethinker, occasioned by the late duke of Buckingham's epitaph: wherein certain passages in it that have been thought exceptionable are vindicated, and the doctrine of the soul's immortality asserted. To which is prefixed, a version of the epitaph, agreeably to the explication given of it in the Answer;" in 1721, 8vo. The epitaph and version, which are here subjoined, will satisfy the reader that Fiddes misunderstood it, without being at the trouble to read his pamphlet:

"Pro Rege sæpe, pro Republica semper.

Dubius, non improbus vixi.

Incertus morior, sed inturbatus.

Humanum est errare, & nescire.

Christum adveneror, Deo confido,

Omnipotenti, benevolentissimo.

Ens Entium, miserere mei."

"Much for the prerogative, ever for my country.

I lived irregular, not profligate.

Though going to a state unknown, I die resigned.

Frailty and Ignorance attend on human life.

Religiously I worship Christ, in God confide,

Almighty, and most merciful.

O thou principle of all Beings, and first of

Causes, have compassion on me."

this undertaking, it is said, "that the compiler of cardinal Wolsey's Life, having in the progress of that work, met with several curious memoirs relating to the character and conduct of sir Thomas More, sometime chancellor of England, and John Fisher bishop of Rochester, contemporaries with the cardinal, hath been advised to publish the Lives of those two great men; and doth accordingly propose to publish them in Michaelmas term 1725, upon a prospect that an attempt of this kind may be of some service, towards a better illustration of the history of the

time wherein they flourished, both in respect to the political and ecclesiastical state of affairs." These two Lives were to make about 120 sheets in a large letter; and the first four sheets, which are in the hands of one of the doctor's intimate friends, are written in a style suitable to the dignity of history; and shew that he had not been sparing in his researches. The late Mr. Oldisworth, who had seen the manuscript in question, offered to complete the two Lives, in case they should be found. Life in Gen. Dict.



Dr. Fiddes was an ingenious, but not a very learned man. He had so happy a memory, that he retained every thing he read, and never made use of notes in preaching. He was far from being a nervous writer, abounding in matter, but was prolix and tedious, for which it has been offered as an apology that his necessities did not allow him time to contract his thoughts into a narrower compass. It is reasonable to suppose, that he was sincere in his professions concerning the hierarchy; and as reasonable to suppose, that he had no affection for popery. In his *Life in the General Dictionary*, is a letter from him to a protestant lady, to dissuade her from turning Roman catholic, which sets this question at rest. His misfortunes, in the latter part of his life, were chiefly owing to his strong attachment to a party. His application to his studies was so intense, that he would frequently pass whole nights in writing, which, together with his misfortunes, is supposed not a little to have hastened his death\*. He was reckoned, upon the whole, a good man, but rather wanting in point of prudence, and by no means a manager of his money.<sup>1</sup>

FIDELIS (CASSANDRA), a very learned lady, of a family originally of Milan, is supposed to have been born about 1465. She was early instructed in the Greek and Latin languages, elocution, and the Aristotelian philosophy, to which she was partial, and maintained a correspondence with many of the literati of her age. She is said to have been of unblemished morals, great frankness of disposition, and occasional gaiety. Politian considered her as no less a prodigy among her sex than Picus was among his, and was so struck with her character, that he visited Venice almost solely with a view to converse with her; and persons of all ranks vied in their respect for her, while crowned heads invited her by large offers to visit and settle in their courts. In 1487, Cassandra delivered a public oration be-

\* Our author, about a year before his death, being in Oxford, had invited several persons of consequence in that university to sup with him at his lodgings. The guests came, the entertainment was got ready and spoilt, but the doctor could not be met with in any of the colleges. At last, however, he appeared; when it was found that he had been so much wrapt up in

contemplation in the Bodleian library, that he did not take notice of the shutting it up; and might have spent the whole night there, had not the inarticulate noise he made from the window occasioned a student who was passing by to take notice of him, and procure his release by the assistance of the janitor.

<sup>1</sup> Life by Dr. Birch in the *General Dictionary*, of which a poor abridgment, without acknowledgment, was made by Dr. Towers for the new edition of the *Biographia Britannica*.

fore the university of Padua, "pro Alberto Lamberto Canonico Concordiensi," a philosophical relation of hers, which is still extant. Some suppose her to have been in the practice of delivering public lectures in that university, but this is doubted by her biographer. She had once the honour of addressing a complimentary oration to Bona Fortia, queen of Sarmatia, when visiting Venice, which was delivered in the Bucentauro, sent out with a suitable train to meet and escort her into the Venetian port; on which occasion the queen presented her with a magnificent gold chain; but Cassandra, with that philosophic indifference which she had always evinced for this precious metal, gave it next day into the hands of the doge.

Agreeably to the will of her father, she gave her hand to Jo. Maria Mapellius of Vicenza, a learned physician, in her connexion with whom she experienced various reverses. In 1521 she became a widow. In her ninetieth year she was appointed to preside over a religious society of her own sex at Venice, and died in 1558, or as some say in 1567. She had composed a work "*De Scientiarum Ordine*," frequently mentioned in her letters, but it was never published. Thomasinus wrote her life, prefixed to her "*Epistolæ et Orationes Posthumæ*," Padua, 1636, 8vo.<sup>1</sup>

FIELD (RICHARD), an eminent English divine, was born Oct. 15, 1561, in the parish of Hempsted in the county of Hertford, of an ancient family of good repute in that county. The estate which came to him from his father and grandfather had been in the family many years before, and it is recorded as somewhat singular that out of his grandfather's house, there had died but three owners of this estate in 160 years. He received his first education in the free school of Berkhamstead, and was afterwards admitted of Magdalen-hall, Oxford; and such was the character he left behind him, that his chambers and study there were shewn, for a long time after he quitted them. But according to Wood's account, he was first admitted of Magdalen college in the year 1577, and proceeded A. B. before he went to Magdalen-hall, where he took his master's degree, and was esteemed the best disputant in the schools. After some time spent in the study of divinity, he read the catechetical lecture in Magdalen-hall, which, though a private lecture, was in his hands rendered so interesting as to be much frequented by the whole univer-

<sup>1</sup> Græswell's Politian, &c.—Roscoe's Lorenzo.—Niceron, VIII.—Tiraboschi.

sity. Dr. John Reynolds, though greatly his senior, and either then or soon after Margaret professor, and president of Corpus Christi college, was a constant auditor. Field was well skilled in school divinity, and a frequent preacher while he lived in Oxfordshire, and is said to have been very instrumental in preventing the increase of nonconformity in the university. His father had provided a match for him, as being his eldest son; but his not taking orders being made an indispensable requisite, he thought fit to decline the choice, and returned to Oxford; and after he had spent seven years there, he became divinity reader in Winchester cathedral.

In 1594 he was chosen divinity reader to the honourable society of Lincoln's-inn, and soon after presented by Mr. Richard Kingsmill, one of the benchers and surveyor of the court of wards, to the valuable rectory of Burghcleare in Hampshire, where Mr. Kingsmill lived, and refused the living of St. Andrew, Holborn, which was afterwards offered to him, preferring a retired life, and passing the greater part of his time at Burghcleare to his death. On April 9, 1594, he married Elizabeth, daughter of Mr. Richard Harris, sometime fellow of New college, Oxford, and rector of Hardwicke in Buckinghamshire, with which lady, who had received a very liberal education, he lived happily upwards of twenty years. On Sept. 27, 1598, he was made chaplain in ordinary to queen Elizabeth, after having, on the 23d preceding, preached a kind of probationary sermon before her majesty; and he was soon after made prebendary of Windsor. He was also joined in the special commission with William marquis of Winchester, and Thomas Bilson bishop of Winchester, &c. for ecclesiastical causes within the diocese of Winchester; and in another to exercise all spiritual jurisdiction in the said diocese, with Whitgift archbishop of Canterbury, Charles earl of Nottingham, Thomas bishop of Winchester, and others, by James I. 1603, to whom he was also chaplain in ordinary, and sent to the conference at Hampton court concerning ecclesiastical causes, held Jan. 14, 1603. In 1605, when the king was to be entertained at Oxford with all manner of scholastic exercises, he was sent for out of the country to bear a part in the divinity act. Sir Nathaniel Brent, afterwards warden of Merton, used to say that the disputation between Dr. Field and Dr. Aglionby, before king James, was the best he ever heard in his life, and that

it was listened to with great attention and delight by all present. The question was, "An sancti et angeli cognoscant cogitationes cordium?"

About 1610 the king bestowed on him the deanery of Gloucester, where he never resided long, but in order to preach four or five times a year to a full auditory who respected and loved him. The greatest part of his time he spent at his parsonage, and the winter at Windsor, where his house in the cloister was the resort of all who were eminent for learning, to enjoy his conversation, and profit by his sentiments on ecclesiastical affairs, and on the parties and sects which divided the Christian world. Dr. Barlow, dean of Wells, and Dr. Crakenthorp were among his correspondents. He rejoiced when any man noted for learning was made prebendary of Windsor; and often visited sir Henry Savile at Eton college, and other eminent persons in that neighbourhood. He often preached before the king, who, the first time he heard him, said, "Is his name Field? This is a *field* for God to dwell in;" and Fuller, in the same punning age, calls him "that learned divine, whose memory swelleth like a *field* which the Lord hath blessed." In the king's progress through Hampshire, in 1609, the bishop of Winchester appointed him among those who were to preach before him; and in 1611, the king having a mind to hear the prebendaries of Winchester in their order, the dean wrote to him first, and he preached oftener than any of them, and to crowded audiences. The king, who delighted to discourse with him on points of divinity, proposed to send him into Germany to compose the differences between the Lutherans and Calvinists, but, for, whatever reason, this appointment did not take place; and not long before his death, the king would have made him bishop of Salisbury, and gave him a promise of the see of Oxford on a vacancy. Bishop Hall tells us, that about the same time he was to have been made dean of Worcester. On Oct. 27, 1614, he lost his wife, who left him six sons and a daughter. After continuing a widower about two years, he married the only daughter of Dr. John King, prebendary of Windsor and Westminster, widow of Dr. John Spenser, some time president of Corpus Christi college, Oxford, but with her he lived not much above a month. She however bred up his only daughter, and married her to her eldest son, of which match there were three sons and five daughters.

Dr. Field had reached the beginning of his fifty-sixth year, when, on Nov. 15, 1616, he died of an apoplexy, or some imposthume breaking inwardly, which suddenly deprived him of all sense and motion. He was buried in the outer chapel of St. George at Windsor, below the choir. Over his grave was laid a black marble slab, with his figure in brass, and under it an inscription on a plate of the same metal, recording the deaths of him and his first wife. His whole life was spent in the instruction of others, both by precept and example. He was a good and faithful pastor, an affectionate husband and parent, a good master and neighbour; charitable to the poor, moderate in his pursuits, never aiming at greatness for himself or his posterity; he left to his eldest son very little more than what descended to him from his ancestors. He had such a memory that he used to retain the substance of every book he read; but his judgment was still greater. Although he was able to penetrate into the most subtle and intricate disputes, he was more intent on composing than increasing controversies. He did not like disputes about the high points of predestination and reprobation, yet appears rather to have inclined to the Calvinistic views of these matters. When he first set about writing his books "Of the Church," his old acquaintance Dr. Kettle dissuaded him, telling him that when once he was engaged in controversy, he would never live quietly, but be continually troubled with answers and replies. To this he said, "I will so write that they shall have no great mind to answer me;" which proved to be nearly the case, as his main arguments were never refuted. This work was published at London in 1606, folio, in four books, to which he added a fifth in 1610, folio, with an appendix containing a defence of each passage of the former books that were excepted against, or wrested to the maintenance of Romish errors. All these were reprinted at Oxford in 1628, folio. This second edition is charged by the Scots in their "Canterburian's Self-conviction," 1641, folio, with additions made by bishop Land. The purport and merit of this work has reminded some of the judicious Hooker, between whom and Dr. Field there was a great friendship. Dr. Field published also a sermon on St. Jude, v. 3, 1604, 4to, preached before the king at Windsor; and, a little before his death, had composed great part of a work entitled "A view of the Controversies in Religion, which in these last times have caused the la-

mentable divisions in the Christian world ;" but it was never completed, though the preface was written by the author, and is printed at large in the Life of him by his Son, together with some propositions laid down by him on election and reprobation. This Life was published from the original by John Le Neve, author of the "*Monumenta Anglicana*," in 1617, 8vo, and from a copy of it interleaved with MS notes by the author, and by bishop Kennet, Mr. Gough, in whose possession it was, drew up a life for the new edition of the *Biographia Britannica*, which, with a very few omissions, we have here copied. It only remains to be mentioned that Dr. Field was nominated one of the fellows of Chelsea college in 1610, by king James, who, when he heard of his death, expressed his regret, and added, "I should have done more for that man!" His son, who wrote his life, was the Rev. NATHANIEL FIELD, rector of Stourton in the county of Wilts. Another son, GILES, lies buried, under a monumental inscription, against the east wall of New college Ante-chapel. He died in 1629, aged twenty-one.<sup>1</sup>

FIELDING (HENRY), beyond all comparison the first novel-writer of this country, was born at Sharpham Park in Somersetshire, April 22, 1707. His father, Edmund Fielding, esq. was the third son of John Fielding, D. D. canon of Salisbury, who was the fifth son of George earl of Desmond, and brother to William third earl of Denbigh, nephew to Basil the second earl, and grandson to William, who was first raised to the peerage. Edmund Fielding served under the duke of Marlborough, and towards the close of king George the First's reign, or the accession of George II. was promoted to the rank of a lieutenant-general. His mother was daughter to the first judge Gould, and aunt to sir Henry Gould, lately one of the judges of the common pleas. This lady, besides Henry, who seems to have been the eldest, had four daughters, and another son named Edmund, who was an officer in the sea-service. Afterwards, in consequence of his father's second marriage, Fielding had six half-brothers, George, James, Charles, Jolin, William, and Basil. Of these nothing memorable is recorded, except of John, who will be the subject of a subsequent article : as will also Sarah, the sister of Henry Fielding. His father died in 1740.

<sup>1</sup> Life as above.—Ath, Ox. vol. I.

Henry Fielding received the first rudiments of his education at home, under the care of the rev. Mr. Oliver, for whom he seems to have had no great regard, as he is said to have designed a portrait of him in the very humorous yet unfavourable character of parson Trulliber, in his "Joseph Andrews." From this situation he was removed to Eton school, where he had an opportunity of cultivating a very early intimacy and friendship with several young men who afterwards became conspicuous personages in the kingdom, such as lord Lyttelton, Mr. Fox, Mr. Pitt, sir Charles Hanbury Williams, &c. who ever through life retained a warm regard for him. But these were not the only advantages he reaped at that great seminary of education; for, by an assiduous application to study, and the possession of strong and peculiar talents, he became, before he left that school, uncommonly versed in Greek authors, and a master of the Latin classics. Thus accomplished, at about eighteen years of age he left Eton, and went to Leyden, where he studied under the most celebrated civilians for about two years, when, the remittances from England not coming so regularly as at first, he was obliged to return to London.

General Fielding's family being very greatly increased by his second marriage, it became impossible for him to make such appointments for this his eldest son as he could have wished; his allowance was therefore either very ill paid or entirely neglected. This unhappy situation soon produced all the ill consequences which could arise from poverty and dissipation. Possessed of a strong constitution, a lively imagination, and a disposition naturally but little formed for œconomy, Henry Fielding found himself his own master, in a place where the temptations to every expensive pleasure are numerous, and the means of gratifying them easily attainable. From this unfortunately pleasing situation sprang the source of every misfortune or uneasiness that Fielding afterwards felt through life. He very soon found that his finances were by no means proportioned to the brisk career of dissipation into which he had launched; yet, as disagreeable impressions never continued long upon his mind, but only roused him to struggle through his difficulties with the greater spirit, he flattered himself that he should find resources in his wit and invention, and accordingly commenced writer for the stage in 1727, at which time he had not more than attained the completion of his twentieth year.

His first dramatic attempt was a piece called "Love in several Masques," which, though it immediately succeeded the long and crowded run of the "Provoked Husband," met with a favourable reception, as did likewise his second play, "The Temple Beau," which came out in the following year. He did not, however, meet with equal success in all his dramatic works, for he has even printed, in the title-page of one of his farces, "as it was damned at the theatre-royal Drury-lane;" and he himself informs us, in the general preface to his miscellanies, that for the "Wedding-Day," though acted six nights, his profits from the house did not exceed fifty pounds. Nor did a much better fate attend some of his earlier productions, so that, though it was his lot always to write from necessity, he would, probably, notwithstanding his writings, have laboured continually under that necessity, had not the severity of the public, and the malice of his enemies, met with a noble alleviation from the patronage of several persons of distinguished rank and character, particularly the late dukes of Richmond and Roxburgh, John duke of Argyle, the first lord Lyttelton, &c. the last-named of which noblemen, not only by his friendship softened the rigour of our author's misfortunes while he lived, but also by his generous ardour has vindicated his character, and done justice to his memory, after death.

About six or seven years after Fielding had begun to write for the stage, he fell in love with and married miss Craddock, a young lady from Salisbury, possessed of a very great share of beauty, and a fortune of about 1500*l*. and about the same time his father dying, an estate at East Stour, in Dorsetshire, of somewhat better than 200*l*. per annum, came into his possession. With this fortune, which, had it been conducted with prudence and œconomy, might have secured to him a state of independence for life, and, assisted by the productions of a genius unincumbered with anxieties and perplexity, might have even afforded him an affluent income, he determined to retire to his country seat. For his wife's sake, whom he loved with the greatest ardour, he had also formed the resolution of bidding adieu to all the follies and intemperances to which he had addicted himself in his short but very rapid career of a town life, and of living in domestic regularity.

But here one folly only took place of another, and family pride now brought on him all the inconveniences in one



place, that youthful dissipation and libertinism had done in another. Fond of shew and magnificence, he encumbered himself with a large retinue of servants; and led by natural disposition to enjoy society and convivial mirth, he threw open his gates for hospitality, and suffered his whole patrimony to be devoured up by hounds, horses, and entertainments. Thus, in less than three years, he dissipated his whole property; and from the mere passion of being esteemed a man of great fortune, reduced himself to the unpleasant situation of having no fortune at all. He had thus, at the age of thirty, undermined his own supports, and had now no dependence but on his abilities. Not discouraged, however, he determined to exert his talents vigorously, applied himself closely to the study of the law, and, after the customary time of probation at the Temple, was called to the bar, and made no inconsiderable figure in Westminster-hall.

To the practice of the law Fielding now adhered with great assiduity, both in the courts in London, and on the circuits, as long as his health permitted, and it is probable would have risen to a considerable degree of eminence in it, had not the intemperances of his early life put a check, by their consequences, to the progress of his success. Though but a young man, he began now to be molested with such violent attacks from the gout as rendered it impossible for him to give such constant attendance at the bar as the laboriousness of that profession requires. Under these united severities of pain and want, he pursued his researches with an eagerness peculiar to him; and, as a proof of the degree of eminence to which he might have risen, he left two MS volumes, in folio, on the crown law, to which branch he had most assiduously applied. It gives us an idea of the great force and vigour of his mind, if we consider him pursuing so arduous a study under the exigencies of family distress, with a wife and children, whom he tenderly loved, looking up to him for subsistence, with a body torn by the acutest pains, and a mind distracted by a thousand avocations, yet obliged, for immediate supply, to produce almost extempore, a play, a farce, a pamphlet, or a newspaper. A large number of fugitive political tracts, which had their value when the incidents were actually passing on the great scene of business, came from his pen. The periodical paper, called "The Champion," owed its chief support to his abilities.

A poetical epistle to the right honourable sir Robert Walpole, written in 1730, shews at once his acquaintance with distress, and the firmness of mind with which he supported it. Such other works as were produced before his genius was come to its full growth were, "An Essay on Conversation;" "An Essay on the knowledge and characters of Men;" "A Journey from this World to the next;" "The History of Jonathan Wild the Great;" &c. The two last mentioned are satires of a peculiar texture, and entirely original.

But his genius is seen in full and vigorous exertion, first in "Joseph Andrews," and more completely in his "Tom Jones;" which are too well known, and too justly admired, to leave any room for expatiating on their merits. Soon after the publication of "Joseph Andrews," his last comedy was exhibited on the stage, entitled "The Wedding-Day," which was attended with but an indifferent share of success. The repeated shocks of illness more and more disqualified him from pursuing the law: from business, therefore, he derived little or no supplies, and his prospect grew every day more gloomy and melancholy. To these discouraging circumstances, if we add the infirmity of his wife, and the agonies he felt on her account, the measure of his affliction may be considered as nearly full. That fortitude of mind, with which he met all the other calamities of life, deserted him on this most trying occasion; and her death, which happened about this time, brought on such a vehemence of grief, that his friends began to think him in danger of losing his reason. At length, when the first emotions of sorrow were abated, philosophy administered her aid, his resolution returned, and he began again to struggle with his fortune. He engaged in two periodical papers successively, with a laudable and spirited design of rendering service to his country. The first of these was called "The True Patriot," which was undertaken during the rebellion of 1745. Precarious, however, as such means of subsistence unavoidably must be, it was scarcely possible he should be thus enabled to recover his shattered fortunes, and was therefore at length obliged to accept of the office of an acting magistrate in the commission of the peace for the county of Middlesex, in which station he continued till near the time of his death. This office, however, seldom fails of being hateful to the populace, and of course is liable to many infamous and unjust impu-

tations, particularly that of venality ; a charge which the ill-natured world, not unacquainted with Fielding's want of œconomy, and passion for expence, were but too ready to cast upon him. From this charge Mr. Murphy, in the life of this author, prefixed to the first edition of his works, has taken great pains to exculpate him ; as likewise has Fielding himself, in his " Voyage to Lisbon," which may, with some degree of propriety, be considered as the last words of a dying man. Amidst all the laborious duties of his office, his invention could not lie still, but he found leisure to amuse himself, and afterwards the world, with " The History of Tom Jones." His " Amelia " was entirely planned and executed while he was distracted by a multiplicity of avocations which surround a public magistrate ; and his constitution, now greatly impaired and enfeebled, was labouring under severer attacks of the gout than he had before felt ; yet the activity of his mind was not to be subdued. At length, however, his whole frame was so entirely shattered by continual inroads of complicated disorders, and the incessant fatigue of business in his office, that, by the advice of his physicians, as a last effort to preserve life, and support a broken constitution, he set out for Lisbon. Even in this distressful condition, his imagination still continued making the strongest efforts to display itself ; and the last gleams of his wit and humour sparkled in the " Journal " he left behind him of his " Voyage " to that place ; which was published in 1755, at London, in 12mo. In 1754, about two months after his arrival at Lisbon, he died Oct. 8, in his forty-eighth year. His works have been published in several sizes, with " An Essay on the Life and Genius of the Author, by Arthur Murphy, esq."

Fielding's genius excelled most in those strong, lively, and natural paintings of the characters of mankind, and the movements of the human heart, which constitute the basis of his novels ; yet, as comedy bears the closest affinity to this kind of writing, his dramatic pieces, every one of which is comic, are far from being contemptible. His farces and ballad pieces, more, especially, have a sprightliness of manner, and a forcibleness of character, by which it is impossible not to be agreeably entertained ; and in those which he has in any degree borrowed from Moliere, or any other writer, he has done great honour and justice to his original, by the manner in which he has treated the

subject. Having married a second time, he left a wife and four children, who were educated under the care of their uncle, with the aid of a very generous donation given annually by Ralph Allen, esq. the celebrated man of Bath. One of his sons is still living, a barrister of considerable reputation. This second wife died at Canterbury, in May 1802, at a very advanced age. Fielding's frame was naturally very robust, and his height rather above six feet. It was thought that no picture was taken of him while he lived, and it is certain that the portrait prefixed to his Works was a sketch executed by his friend Hogarth, from memory. We find, however, in Mr. Nichols's new edition of the Life of Bowyer, a beautiful engraving from a miniature in the possession of his grand-daughter, Mrs. Sophia Fielding. His character as a man, may in great measure be deduced from the incidents of his life, but cannot perhaps be delineated better than by his biographer Mr. Murphy, with whose words this article may properly be closed.

"It will be an humane and generous office to set down to the account of slander and defamation, a great part of that abuse which was discharged against him by his enemies in his life time; deducing, however, from the whole, this useful lesson, that quick and warm passions should be early controuled, and that dissipation and extravagant pleasures are the most dangerous palliations that can be found for disappointments and vexations in the first stages of life. "We have seen," adds he, "how Mr. Fielding very soon squandered away his small patrimony, which, with œconomy, might have procured him independence; we have seen how he ruined, into the bargain, a constitution, which in its original texture seemed formed to last much longer. When illness and indigence were once let in upon him, he no longer remained the master of his own actions; and that nice delicacy of conduct which alone constitutes and preserves a character, was occasionally obliged to give way. When he was not under the immediate urgency of want, those who were intimate with him are ready to aver, that he had a mind greatly superior to any thing mean or little; when his finances were exhausted, he was not the most elegant in his choice of the means to redress himself, and he would instantly exhibit a farce or a puppet-show, in the Haymarket theatre, which was wholly inconsistent with the profession he had embarked in. But his intimates

are witness how much his pride suffered when he was forced into measures of this kind; no man having a juster sense of propriety, or more honourable ideas of the employment of an author and a scholar." Many years after the death of Fielding, the French consul at Lisbon, le Chev. de Meyrionnet, wrote an elegant epitaph for him, and proposed to have erected a monument; but the English factory, stimulated by this generosity in a foreigner, took the matter into their own hands.

Many of the most eminent critics of the age have treated on Mr. Fielding's genius, as may appear from our references, and while they concur in censuring his occasional indelicacies, are yet unanimous in assigning him the very first rank of genius. "Tom Jones, and "Amelia," are his best performances\*, and the most perfect perhaps of their kind in the world. With respect to the former, Dr. Beattie has well observed, "that since the days of Homer, the world has not seen a more artful epic fable. The characters and adventures are wonderfully diversified, yet the circumstances are all so natural, and rise so easily from one another, and co-operate with so much regularity in bringing on, even while they seem to retard, the catastrophe, that the curiosity of the reader is kept always awake, and instead of flagging, grows more and more impatient as the story advances, till at last it becomes downright anxiety. And when we get to the end, and look back on the whole contrivance, we are amazed to find that of so many incidents there should be so few superfluous; that in such a variety of fiction there should be so great probability; and that so complex a tale should be so perspicuously conducted, and with perfect unity of design." The same author justly remarks that the novel, or "comic romance, since the time of Fielding, seems to have been declining apace, from simplicity and nature, into improbability and affectation." He has, indeed, not only had no equal, no successful rival; but among the many hundreds who have attempted the same species of writing, there is not one who reminds us of Fielding. The cause of his superiority is to be sought in his wit and humour, of which he had a more inexhaustible fund, as well as more know-

\* The author himself was not of this opinion. Dr. Warton informs us that he valued his "Joseph Andrews" above all his writings. We know not

what reason he had for this, and think it still more unaccountable, that Dr. Warton should add the words "as he justly may." Woolf's Life of Warton.

ledge of mankind, than any person of modern times. Lord Lyttelton, after mentioning several particulars of Pope, Swift, and other wits of that age, when reminded of Fielding, said, "Henry Fielding had more wit and humour than all the persons we have been speaking of put together." And many parts of his writings, particularly of his "Amelia," shew that he could excel, when he chose, in the pathetic. The world, after so many years, yet concurs in these sentiments of Fielding's excellence; and his works are as fully established in popularity, as those of the greatest geniuses of our nation, and the demand for them continues as great.

There are not so many anecdotes preserved concerning Fielding as might perhaps have been expected, considering the eccentricity of his disposition, and his talents for conversation. But when he died, the passion for collecting the memorabilia of literary men was little felt. In the *Gent. Mag.* for 1786, however, we have an anecdote which is too characteristic to be omitted. Some parochial taxes for Fielding's house in Beaufort Buildings being unpaid, and for which demands had been made again and again, he was at length told by the collector, who had an esteem for him, that no longer procrastination could be admitted. In this dilemma he had recourse to Jacob Tonson, the bookseller, and mortgaging the future sheets of some work he had in hand, received the sum he wanted, about ten or twelve guineas. When he was near his own house, he met with an old college chum, whom he had not seen for many years, and Fielding finding that he had been unfortunate in life, immediately gave him up the whole money that he had obtained from Mr. Tonson. Returning home in the full enjoyment of his benevolent disposition and conduct, he was told that the collector had called twice for the taxes. Fielding's reply was laconic, but memorable: "Friendship has called for the money, and had it; let the collector call again." The reader will be glad to hear that a second application to Jacob Tonson enabled him to satisfy the parish demands.—Another anecdote affords one of those happy turns of wit which do not often occur. Being once in company with the earl of Denbigh, and it being noticed that Fielding was of the Denbigh family, the earl asked the reason why they spelt their names differently; the earl's family spelling it with the e first, (Feilding), and Mr. Henry Fielding with the i first, (Field-

ing); "I cannot tell,, my lord," said our author, "except it be that my branch of the family were the first that knew how to spell!"<sup>1</sup>

FIELDING (SARAH), third sister of the preceding, was born in 1714, lived unmarried, and died at Bath, where she had long resided, in April 1768. She made some figure among the literary ladies of her age, and possessed a well cultivated mind. Soon after the appearance of her brother's "Joseph Andrews," she published a novel in 2 vols. 12mo, entitled "The Adventures of David Simple, in search of a faithful friend," which had a considerable share of popularity, and is not yet forgotten. In 1752 she produced a third volume, which did not excite so much attention. Her next production, which appeared in 1753, was "The Cry, a new Dramatic Fable," 3 vols. but this, although far from being destitute of merit, was not well adapted to the taste of romance-readers. Her last performance was "Xenophon's Memoirs of Socrates, with the Defence of Socrates before his Judges," translated from the original Greek, 1762, 8vo. In this translation, which is executed with fidelity and elegance, she was favoured with some valuable notes by the learned Mr. Harris, of Salisbury, who also probably contributed to the correctness of the translation. The other works of this lady, less known, were, "Familiar letters between the characters in David Simple," 2 vols.; "The Governess, or Little Female Academy;" "The Lives of Cleopatra and Octavia;" "The History of the Countess of Delwyn," 2 vols.; and "The History of Ophelia," 2 vols. Dr. John Hoadly, who was her particular friend, erected a monument to her memory, with a handsome compliment to her virtues and talents.<sup>2</sup>

FIELDING (SIR JOHN), was half brother, as above-mentioned, to Henry Fielding, and his successor in the office of justice for Westminster, in which, though blind from his youth, he acted with great sagacity and activity for many years. He received the honour of knighthood for his services in October, 1761, and died at Brompton in September 1780. He published at various times, the following works: 1. "An account of the Origin and Effects of a Police, set on foot by his grace the duke of Newcastle,

<sup>1</sup> Life by Murphy, prefixed to his Works.—Biog. Brit. vol. VI. part I. unpublished.—Blair's Lectures.—Mason's Life of Gray.—Mouhobdo on the Origin, &c. of Language, vol. III. p. 154, 296—298.—Harris's Philological Inquiries, 163, 164.—Beattie's Dissertations, p. 571.—Beattie's Essays, p. 428.

<sup>2</sup> Nichols's Bowyer.

in the year 1753, upon a Plan presented to his grace by the late Henry Fielding, esq. To which is added, a Plan for preserving those deserted Girls in this Town who become Prostitutes from Necessity. 1768." This was a small tract in 8vo. 2. "Extracts from such of the Penal Laws as particularly relate to the Peace and good Order of the Metropolis," 1761, 8vo; a larger publication. 3. "The Universal Mentor; containing, Essays on the most important Subjects in Life; composed of Observations, Sentiments, and Examples of Virtue, selected from the approved Ethic Writers, Biographers, and Historians, both ancient and modern," 1762, 12mo. This appears to have been the discharge of his common-place book. 4. "A Charge to the Grand Jury of Westminster," 1763, 4to, stated to have been published at the unanimous request of the magistrates and jury, when he was chairman of the quarter sessions. 5. "Another Charge to the Grand Jury on a similar occasion," 1766, 4to. 6. "A brief Description of the Cities of London and Westminster, &c. To which are added, some Cautions against the Tricks of Sharpers," &c. 1777, 12mo. Nothing in this appears to have proceeded from sir John, except the "Cautions," and the use of his name was perhaps a bookseller's trick. It is most to the honour of sir John Fielding's memory, that he was a distinguished promoter of the Magdalen hospital, the Asylum, and the Marine Society.<sup>2</sup>

FIENNES (WILLIAM), lord Say and Sele, a person of literary merit, but not so well known on that account as for the part he bore in the Grand Rebellion, was born at Broughton in Oxfordshire, in 1582, being the eldest son of sir Richard Fiennes, to whom James I. had restored and confirmed the dignity of baron Say and Sele: and, after being properly instructed at Winchester school, was sent in 1596 to New-college in Oxford, of which, by virtue of his relationship to the founder, he was made fellow. After he had spent some years in study, he travelled into foreign countries, and then returned home with the reputation of a wise and prudent man. When the war was carried on in the Palatinate, he contributed largely to it, according to his estate, which was highly pleasing to king James; but, indulging his neighbours by leaving it to themselves to pay what they thought fit, he was, on notice given to his majesty, committed to custody in June 1622. He was, how-

<sup>1</sup> Gent. Mag. passim. See Index.



ever, soon released; and, in July 1624, advanced from a baron to be viscount Say and Sele. At this time, says Wood, he stood up for the privileges of Magna Charta; but, after the rebellion broke out, treated it with the utmost contempt: and when the long-parliament began in 1640, he shewed himself so active that, as Wood says, he and Hampden and Pym, with one or two more, were esteemed parliament-drivers, or swayers of all the parliaments in which they sat. In order to reconcile him to the court, he had the place of mastership of the court of wards given him in May 1641: but this availed nothing; for, when arms were taken up, he acted openly against the king. Feb. 1642, his majesty published two proclamations, commanding all the officers of the court of wards to attend him at Oxford; but lord Say refusing, was outlawed, and attainted of treason. He was the last who held the office of master of this court, which was abolished in 1646 by the parliament, on which occasion 10,000*l.* was granted to him, with a part of the earl of Worcester's estate, as a compensation. In 1648 he opposed any personal treaty with his majesty, yet the same year was one of the parliament-commissioners in the Isle of Wight, when they treated with the king about peace: at which time he is said to have urged against the king this passage out of Hooker's "Ecclesiastical Polity," that "though the king was *singulis major*, yet he was *universis minor*:" that is, greater than any individual, yet less than the whole community. After the king's death, he joined with the Independents, as he had done before with the Presbyterians; and became intimate with Oliver, who made him one of his house of lords. "After the restoration of Charles II. when he had acted," says Wood, "as a grand rebel for his own ends almost twenty years, he was rewarded forsooth with the honourable offices of lord privy seal, and lord chamberlain of the household; while others, that had suffered in estate and body, and had been reduced to a bit of bread for his majesty's cause, had then little or nothing given to relieve them; for which they were to thank a hungry and great officer, who, to fill his own coffers, was the occasion of the utter ruin of many." Wood relates also, with some surprise, that this noble person, after he had spent eighty years mostly in an unquiet and discontented condition, had been a grand promoter of the rebellion, and had in some respect been accessory to the mur-

der of Charles I. died quietly in his bed, April 14, 1662, and was buried with his ancestors at Broughton. On the restoration he was certainly made lord privy seal, but not, as Wood says, chamberlain of the household. Whitlock says, that "he was a person of great parts, wisdom, and integrity;" and Clarendon, though of a contrary party, does not deny him to have had these qualities, but only supposes them to have been wrongly directed, and greatly corrupted. He calls him, "a man of a close and reserved nature, of great parts, and of the highest ambition; but whose ambition would not be satisfied with offices and preferments, without some condescensions and alterations in ecclesiastical matters. He had for many years been the oracle of those who were puritans in the worst sense, and had steered all their counsels and designs. He was a notorious enemy to the church, and to most of the eminent churchmen, with some of whom he had particular contests. He had always opposed and contradicted all acts of state, and all taxes and impositions, which were not exactly legal, &c.—In a word, he had very great authority with all the discontented party throughout the kingdom, and a good reputation with many who were not discontented; who believed him to be a wise man, and of a very useful temper in an age of licence, and one who would still adhere to the law." But from a comparison of every authority, a recent writer observes, that he appears to have been far from a virtuous or amiable man; he was poor, proud, and discontented, and seems to have opposed the court, partly at least with the view of extorting preferment from thence. He had the most chimerical notions of civil liberty, and upon the defeat of those projects in which he had so great a share, retired with indignation to the isle of Lundy, on the Devonshire coast, where he continued a voluntary prisoner until the protector's death.

Besides several speeches in parliament, he published, 1. "The Scots design discovered; relating their dangerous attempts lately practised against the English nation, with the sad consequence of the same. Wherein divers matters of public concernment are disclosed; and the book called, Truths Manifest, is made apparent to be Lies Manifest, 1653," 4to. 2. "Folly and Madness made manifest; or, some things written to shew, how contrary to the word of God, and practice of the Saints in the Old and New Testament, the doctrines and practices of the Quakers

are," 1659, 4to. 3. "The Quakers Reply manifested to be railing: or, a pursuance of those by the light of the Scriptures, who through their dark imaginations would evade the Truth," 1659, 4to. It seems, the Quakers were pretty numerous in his neighbourhood of Broughton; and he either was, or pretended to be, much troubled with them. These tracts are so scarce and little known at this time, as to have escaped Mr. Park's researches, who informs us that he was not able to discover any of them, in the copious collection of printed tracts, either in the British Museum, or the Bridgewater library.<sup>1</sup>

FIENNES (NATHANAEL), second son of lord Say just mentioned, was born at Broughton in Oxfordshire in 1608; and, like his father, after a proper education at Winchester school, was admitted of New College in Oxford, and also made fellow in right of kinship to the founder. After passing some years there, he travelled to Geneva, and among the Cantons of Switzerland, where he increased that disaffection to the church which he had been too much taught in his infancy. From his travels he returned through Scotland, at the time when the Rebellion was beginning; and, in 1640, was elected to sit in parliament for Banbury, when it was quickly discovered, that he was ready to join in all his father's intemperate measures. Afterwards he became colonel of horse under the earl of Essex, and was made governor of Bristol, when first taken for the use of the parliament; but, surrendering it too easily to prince Rupert, in July 1643, he was tried by a council of war, and sentenced to lose his head. The only witnesses against him on this occasion were the celebrated Clement Walker, and Prynne. He had afterwards, by the interest of his father, a pardon granted him for life, but he could not continue any longer in the army; and the shame of it affected him so much, that he went for some time abroad, "retaining still," says Clarendon, "the same full disaffection to the government of the church and state, and only grieved that he had a less capacity left to do hurt to either." When the Presbyterians were turned out of parliament, he became an independent, took the engagement, was intimate with Cromwell; and when Cromwell declared himself Protector, was made one of his

<sup>1</sup> Biog. Brit.—Sir E. Brydges's edition of Collins's Peerage.—Park's Royal and Noble Authors, vol. III.—Lloyd's State Worthies.—Ath. Ox. vol. II.—Biog. Brit. vol. VI, Part I, unpublished.

privy-council, lord privy-seal in 1655, and a member of his house of lords. Though he had sufficiently shewn his aversion to monarchical government, yet when he saw what Oliver aimed at, he became extremely fond of it, and in 1660, he published a book with this title, "Monarchy asserted to be the best, most ancient, and legal form of government, in a conference held at Whitehall with Oliver Lord Protector, and Committee of Parliament, &c. in April 1657." He published also several speeches and pamphlets, some of which were a defence of his own conduct at Bristol. Walker informs us that he was the author of a historical tract called "*Anglia Rediviva*," published under the name of Sprigge. After the restoration, he retired to Newton Tony, near Salisbury in Wiltshire, where he had an estate that came to him by his second wife; and here continued much neglected, and in great obscurity, until his death, Dec. 16, 1669. Clarendon has spoken of his abilities in very high terms. "Colonel Fiennes," says he, "besides the credit and reputation of his father, had a very good stock of estimation in the house of commons upon his own score. \*for truly he had very good parts of learning and nature, and was privy to, and a great manager in, the most secret designs from the beginning; and if he had not incumbered himself with command in the army, to which men thought his nature not so well disposed, he had sure been second to none in those councils, after Mr. Hampden's death."†

FIENUS, or FYENS (THOMAS), a physician of eminence, was born at Antwerp, March 28, 1567. His father, who was a physician at Antwerp, and who died at Dort in 1585, was the author of a treatise entitled "*Commentarius de flatibus humanum corpus infestantibus*," Antwerp, 1582. His son, Thomas, studied medicine at Leyden, and afterwards at Bologna, which he visited in 1590. On his return to his native country his talents were soon made known, and in 1593 he was invited to Louvaine, in order to fill one of the vacant professorships of medicine in that university, in which he took the degree of doctor about the end of that year. After seven years of residence, he was appointed physician to Maximilian, duke and afterwards elector of Bavaria; but this he resigned at the end of one

† Biog. Brit. vol. VI. Part I. unpublished.—Ath. Ox. vol. II.—Noble's Memoirs of Cromwell, vol. I. p. 371.—Warburton's Letters to Hurd, 4to edit. p. 197.

year, and returned to Louvaine, where the archduke Albert immediately increased his salary to a thousand ducats, in order to secure his services, and here he remained until his death, March 15, 1631, at the college of Breughel, of which he had been for a long time president. Besides being an able Greek and mathematical scholar, he was regarded as an intelligent and able physician; and had few equals among his contemporaries in natural history and surgery. His works, which contributed greatly to advance his reputation, were, 1. "*De Cauteriis libri quinque*," Louvaine, 1598. 2. "*Libri Chirurgici XII., de præcipuis Artis Chirurgicæ controversiis*," Francfort, 1602, which passed through many editions. 3. "*De viribus Imaginationis Tractatus*," Louvaine, 1608\*. 4. "*De Cometa anni 1618*," Antwerp, 1619, against opinions of Copernicus respecting the motion of the earth. 5. "*De vi formatrice fœtus liber, in quo ostenditur animam rationalem infundi tertiâ die*," *ibid.* 1620. This work was attacked with considerable success, by Louis du Gardin, a professor of Douay, and Fienus replied in, 6. "*De formatrice fœtus adversus Ludovicum du Gardin, &c.*" Louvaine, 1624. His opinion was also impugned by Santa Cruz, the physician of Philip IV. which produced, 7. "*Pro sua de animatione fœtus tertiâ die opinione Apologia, adversus Antonium Ponce Santa Cruz, Regis Hispaniarum Medicum Cubicularem, &c.*" Louvaine, 1629. 8. "*Semiotice, sive de signis medicis Tractatus*," Leyden, 1664.<sup>1</sup>

FIESOLE. See ANGELICO.

FIGRELIUS (EMUNDUS), a learned Swede, a professor of history, and an antiquary at Upsal, published in 1656, a work of much research, entitled "*De Statuis illustrium Romanorum*," 8vo, which he dedicated to Charles Gustavus king of Sweden. He had passed some months at Rome in his youth, and this work was partly the

\* In this work on the power of imagination, Fienus relates a story of an hypochondriac, whose delusions represented his body so large, that he thought it impossible for him to get out of his room. The physician, fancying there could be no better way of rectifying his imagination than by letting him see that the thing could be done, ordered him to be carried out by force.

Great was the struggle: and the patient no sooner saw himself at the outside of the door, than he fell into the same agonies of pain, as if his bones had been all broken by being forced through a passage too little for him; and died immediately after. Fienus does not relate this upon his own knowledge, but he does not seem in the least to question the reality of the fact.

<sup>1</sup> Nicéron, vols. II. and X.—Moreri.—Foppen Bibl. Belg.—Rees's Cyclopædia from Eloy.

result of his studies and observations there. He died in 1676. We have no farther particulars of his life, and he is but slightly mentioned in biographical collections.<sup>1</sup>

FIGULUS. See NIGIDIUS.

FILANGIERI (GAETANO, or CAJETAN), a celebrated Italian political writer, the descendant of a very illustrious but decayed family at Naples, was born there Aug. 13, 1752. His parents had very early destined him for the military profession, but the attachment he showed to the acquisition of literary knowledge, induced them to suffer him to pursue his own course of study. His application to general literature became then intense, and before he was twenty years of age, he was not only an accomplished Greek and Latin scholar, but had made himself intimately acquainted with mathematics, ancient history, and the laws of nature and nations as administered in every country. He had also begun at this time to write two works, the one on public and private education, and the other on the duties of princes, as founded on nature and social order, and although he did not complete his design in either, yet he incorporated many of the sentiments advanced in his great work on legislation. He afterwards studied law, more in compliance with the will of his friends, who considered the bar as the introduction to public honour and preferment, than from his own inclination; and the case of an arbitrary decision occurring, he published an excellent work on the subject, entitled "*Riflessioni Politiche sull' ultima legge Sovrana, che riguarda l'amministrazione della giustizia*," Naples, 1774, 8vo. This excited the more attention, as the author was at this time only in his twenty-second year, and a youth averse to the pleasures and amusements of his age, and intent only on the most profound researches into the principles of law and justice. Nor were these studies much interrupted by his obtaining in 1777 a place at court, that of gentleman of the bed-chamber, with the title of an officer of the marines, which appears to have been usually conferred on gentlemen who were near the person of the monarch. In 1780 he published the first two volumes of his celebrated work on Legislation, "*Scienza della Legislazione*," at Naples; the third and fourth appeared in 1783; the fifth, sixth, and seventh in 1785; and the eighth, after his death, in 1789. This was

<sup>1</sup> Dict. Hist.—Wittes's *Dictionum Biographicum*.—Clement, *Bibl. Curieuse*.

reprinted at Naples, Venice, Florence, Milan, &c. and translated into French, German, and Spanish. The encomiums bestowed on it were general throughout Europe, and although some of his sentiments were opposed with considerable violence, and some of them are perhaps more beautiful in theory than in practice, a common case with speculators who take upon them to legislate for the whole world; yet it has been said with justice, that he brought to his great task qualifications in which both legislators and authors, who have made great exertions on the same subject, have been lamentably deficient,—knowledge, temper, and moderation; and if assent is withheld from any proposition, or conviction does not attend every argument, the sentiment of esteem and respect for an enlightened, industrious, and virtuous man, labouring for the benefit of his fellow-creatures, and seeking their good by temperate and rational means, is never for a moment suspended. This valuable writer had not quite completed his plan, when his labours were ended by a premature death, in the spring of 1788, when he was only in his thirty-sixth year. He was universally lamented by his countrymen at large; and the king, who a little before his death had called him to the administration of the finances, testified his high regard for so useful a servant, by providing for his children, by a wife whom he had married in 1783. His biographer applies to him, with the change of name, what Tacitus says of Agricola, “*Quidquid ex Filangierio amavimus, quidquid mirati sumus, manet mansurumque est in animis hominum, in æternitate temporum, fama rerum.*”—In 1806, sir Richard Clayton published an excellent translation of Filangieri in 2 vols. 8vo, as far as relates to political and æconomical laws, and omitting what is said on criminal legislation, which the translator conceived was not wanted in this country, where the distribution of public justice is scarcely susceptible of amendment.<sup>1</sup>

FILELFO. See PHILELPHUS.

FILESAC (JOHN), was a native of Paris, who taught ethics, and afterwards philosophy, at the college de la Marche, and was rector of the university in 1586. He took his doctor's degree, April 9, 1590, and became curate of St. John en Greve. Filesac, who was eminent among his contemporaries for his firmness, learning, and

<sup>1</sup> Fabroni Vitæ Italarum, vol. XV.—Brit. Crit. vol. XXX.

piety, died at Paris, senior of the Sorbonne, and dean of the faculty of theology, May 27, 1638, leaving several very learned works, the principal of which are, "A Treatise on the sacred Authority of Bishops," in Latin, Paris, 1606, 8vo; another "on Lent;" a treatise on the "Origin of Parishes;" treatises on "Auricular Confession;" on "Idolatry," and on "the Origin of the ancient Statutes of the Faculty of Paris." They are united under the title of "Opera Pleraque," Paris, 1621, 3 vols. 4to, but he has on the whole too much in the form of compilations from other authors to entitle him to the credit of an original writer.<sup>1</sup>

FILICAIA (VINCENT DE), a celebrated Italian poet, was born December 30, 1642, of a noble family at Florence. He studied philosophy, law, and divinity five years at Pisa, and took a doctor of law's degree there. He then returned to Florence, where, after several years spent in his closet, with no other employment than poetry and the belles-lettres, the grand duke appointed him senator. He died September 27, 1707, aged sixty-five. Filicaia was member of the academies della Crusca, and degli Arcadi. His poems are much admired for their delicacy and noble sentiments. They have been published together by Scipio Filicaia, his son, under the title of "Poesie Toscane di Vincenzo da Filicaia," &c. 1707, fol.; the same with the Latin ~~poese~~, Venice, 1747, 3 vols. 12mo.<sup>2</sup>

FILIPPI (BASTIANO), of Ferrara, an artist born in 1532, was nicknamed Gratella by his countrymen, because he was the first who introduced the method of squaring large pictures, in order to reduce them with exactness to smaller proportions, which the Italians call *graticolare*, a method which he had learned from Michel Angelo, whose scholar he was at Rome, though unknown to Vasari, at least not mentioned in his life. He was the son of Camillo Filippi, who died in 1574, an artist of uncertain school, but who painted in a neat and limpid manner; and if we may judge from a half-figure of S. Paul, in an Annunziata of his in S. Maria in Vado, not without some aim at the style of Michel Angelo. From him therefore Bastiano probably derived that ardent desire for it which made him secretly leave his father's house, and journey to Rome, where he became one

<sup>1</sup> Dupin.—Moreti.

<sup>2</sup> Fabr. Vitæ Italarum, vol. VII.—Tiraboschi.—Niceron, vol. I.



of the most indefatigable copyists and dearest pupils of Buonarroti. What powers he acquired is evident from the "Universal Judgment," which he painted in three years, in the choir of the metropolitan; a work nearer to Michel Angelo than what can be produced by the whole Florentine school. It possesses grandeur of design with great variety of imagery, well disposed groupes, and repose for the eye. It appears incredible that in a subject pre-occupied by Buonarroti, Filippi should have been able to appear so novel and so grand. He imitated the genius, but disdained to transcribe the figures of his model. He too, like Dante and Michel Angelo, made use of that opportunity to gratify his affections or animosities, by placing his friends among the elect, and his enemies with the rejected. In that hapless host he painted the faithless mistress who had renounced his nuptials, and drew among the blessed another whom he had married in her place, casting a look of insult on her rival. At present it is not easy to decide on the propriety or intemperance of Baruffaldi and other Ferrarese writers, who prefer this painting to that of the Sistina, for decorum and colour, because it has been long retouched; and already made Barotti, in his description of Ferrarese pictures, lament "that the figures which formerly appeared living flesh, now seem to be of wood." Of Filippi's powers, however, as a colourist, other proofs exist at Ferrara in many an untouched picture: they appear to advantage, though his flesh-tints are too adust and bronzed, and his colours too often united into a misty mass.

In the nudities of those pictures, especially in those of the colossal figure of S. Cristophano, Filippi adopted the line of Michel Angelo; in the draped figures he followed other models, as is evident in the Circumcision on an altar of the Duomo, which resembles more the style of his father than his own. Want of patience in invention and practice made him often repeat himself; such are his Nunziatas, re-produced at least seven times on the same idea. The worst is, that if the Last Judgment, the large altar-piece of S. Catherine in her church, and a few other public works be excepted, he more or less hurried on the rest; content to leave in each some master trait, and less solicitous to obtain the praise of diligence than of power from posterity. What he painted for galleries is not much, but conducted with more care: without recurring to what may be seen at Ferrara, the Baptism of Christ in the house

Acqua at Osimo, and some of his copies from Michel Angelo at Rome, are of that number. In his earliest time he painted grotesques, a branch which he afterwards left entirely to his younger brother Cesare Filippi, who was as eminent in the ornamental style, as weak in large figures and history. He died in 1602.<sup>1</sup>

FILMER (SIR ROBERT), son of sir Edward Filmer, of East Sutton, in Kent, by Elizabeth his wife, daughter of Richard Argall, esq. was born in the end of the sixteenth century, and educated in Trinity-college, in Cambridge, of which he was matriculated July 5, 1604. His works are, 1. "The Anarchy of a limited and mixed Monarchy," 1646, which was an answer to Hunton's "Treatise on Monarchy," printed in 1643. Sir Robert's work was reprinted in 1652 and 1679, 8vo. 2. "Patriarcha," in which he endeavours to prove, that all government was monarchical at first, and that all legal titles to govern are originally derived from the heads of families, or from such upon whom their right was transferred, either by cession or failure of the line. He also wrote, "The Freeholders' Grand Inquest, &c." On the trial of the celebrated Sidney, it was made a charge that they found in his possession a manuscript answer to Filmer's "Patriarcha," but this was afterwards more completely answered by Locke, in his "Two Treatises on Government," published in 1689; Filmer died in 1647.<sup>2</sup>

FINÆUS (ORONTIUS), in French Finé, professor of mathematics in the Royal college at Paris, was the son of a physician, and born at Briançon, in Dauphiné, in 1494. He went young to Paris, where his friends procured him a place in the college of Navarre. He there applied himself to polite literature and philosophy; yet devoted himself more particularly to mathematics, for which he had a strong natural inclination, and made a considerable progress, though without the assistance of a master. He acquired likewise much skill in mechanics; and having both a genius to invent instruments, and a skilful hand to make them, he gained high reputation by the specimens he gave of his ingenuity. He first made himself known by correcting and publishing Siliceus's "Arithmetic," and the "Margareta Philosophica." He afterwards read private

<sup>1</sup> Pilkington by Fuseli.

<sup>2</sup> Ath. Ox. vol. II.—Barnet's Own Times.—Cole's MS Athenæ in Brit. Mus.

lectures in mathematics, and then taught that science publicly in the college of Gervais; by which he became so famous, that he was recommended to Francis I. as the fittest person to teach mathematics in the new college which that prince had founded at Paris. He omitted nothing to support the glory of his profession; and though he instructed his scholars with great assiduity, yet he found time to publish a great many books upon almost every part of the mathematics. A remarkable proof of his skill in mechanics is exhibited in the clock which he invented in 1553, and of which there is a description in the *Journal of Amsterdam* for March 29, 1694. Yet his genius, his labours, his inventions, and the esteem which an infinite number of persons shewed him, could not secure him from that fate which so often befalls men of letters. He was obliged to struggle all his life with poverty; and, when he died, left a wife and six children, and many debts. His children, however, found patrons, who for their father's sake assisted his family. He died in 1555, aged sixty-one. Like all the other mathematicians and astronomers of those times, he was greatly addicted to astrology; and had the misfortune to be a long time imprisoned, because he had foretold some things which were not acceptable to the court of France. He was one of those who vainly boasted of having found out the quadrature of the circle. His works were collected in 3 vols. folio, in 1532, 1542, and 1556, and there is an Italian edition in 4to, Venice, 1587.<sup>1</sup>

FINCH (HENEAGE), first earl of Nottingham, and lord high chancellor of England, the son of sir Heneage Finch, knt. recorder of London, was born Dec. 21 or 23, 1621, in the county of Kent. He was educated at Westminster-school, and became a gentleman commoner of Christ church in Oxford, 1635. After he had prosecuted his studies there for two or three years, he removed to the Inner Temple, where, by diligence and good parts, he became remarkable for his knowledge of the municipal laws, was successively barrister, bencher, treasurer, reader, &c. Charles II. on his restoration, made him solicitor general, and advanced him to the dignity of a baronet. He was reader of the Inner Temple the next year, and chose for his subject the statute of 39 Eliz. concerning the payment and recovery of the debts of the crown, at that time very

<sup>2</sup> Gen. Dict.—Niceron, vol. XXXVIII.—Moreri.

seasonable and necessary, and which he treated with great strength of reason, and depth of law. Uncommon honours were paid to him on this occasion, the reading and entertainment lasting from the 4th to the 17th of August. At the first day's entertainment were several of the nobility of the kingdom, and privy counsellors, with divers others of his friends; at the second, were the lord mayor, aldermen, and principal citizens of London; at the third, which was two days after the former, was the whole college of physicians, who all came in their caps and gowns; at the fourth, all the judges, advocates, doctors of the civil law, and all the society of Doctors' Commons; at the fifth, the archbishops, bishops, and chief of the clergy; and at the last, which was on August 15, his majesty king Charles II. did him the honour (never before granted by any of his royal progenitors) to accept of an invitation to dine with him in the great hall of the Inner Temple.

As solicitor-general, he took an active part in the trials of the regicides, and in April 1661, by the strong recommendation of lord Clarendon, he was chosen a member of parliament for the university of Oxford; but, says Wood, "he did us no good, when we wanted his assistance for taking off the tribute belonging to hearths." In 1665, after the parliament then sitting at Oxford had been prorogued, he was in full convocation created doctor of civil law; and, the creation being over, the vice-chancellor, in the presence of several parliament-men, stood up and spoke to the public orator to do his office, who said, among other things, "That the university wished they had more colleges to entertain the parliament men, and more chambers, but by no means more chimnies;" at which sir Heneage was observed to change countenance, and draw a little back. When the disgrace of lord Clarendon drew on, in 1667, and he was impeached in parliament for some supposed high crimes, sir Heneage, not forgetting his old friend, appeared vigorously in his defence. In 1670, the king appointed him attorney general; and, about three years after, lord keeper. Soon after he was advanced to the degree of a baron, by the title of Lord Finch of Daventry, in the county of Northampton, and upon the surrender of the great seal to his majesty, Dec. 19, 1675, he received it immediately back again, with the title of Lord High Chancellor of England.

The conduct of lord chancellor Finch in the disposal of  
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church livings merits particular approbation. Attached to the interests of the church of England, he had considered the necessity of inquiring into the characters of those who might be candidates for benefices in the disposal of the seal. But the many avocations of his high office prevented his personal attention to this point; he therefore addressed his chaplain (Dr. Sharp, afterwards archbishop of York) to this effect: "The greatest difficulty, I apprehend, in the execution of my office, is the patronage of ecclesiastical preferments. God is my witness that I would not knowingly prefer an unworthy person; but as my course of life and studies has lain another way, I cannot think myself so good a judge of the merits of such suitors as you are; I therefore charge it upon your conscience, as you will answer it to Almighty God, that upon every such occasion, you make the best inquiry, and give me the best advice you can, that I may never bestow any favour upon an undeserving man; which if you neglect to do, the guilt will be entirely yours, and I shall deliver my own soul." This trust, so solemnly committed to his care, Dr. Sharp (says his recent biographer Mr. Todd) faithfully discharged; and his advice was no less faithfully followed by his patron, as long as he continued in office.\* By so conscientious a disposal of church-preferment in the dissolute reign of Charles II. the cause of religion must have been eminently advanced.

He performed the office of high steward at the trial of lord Stafford, who was found guilty of high treason by his peers, for being concerned in the popish plot. On May 12, 1681, he was created earl of Nottingham, and died, quite worn out, at his house in Queen-street, Lincoln's-inn-fields, Dec. 18, 1682, and was buried in the church of Raunston near Olney in Buckinghamshire, where his son erected a superb monument to his memory. Though he lived in very troublesome and difficult times, yet he conducted himself with such even steadiness, that he retained the good opinion of both prince and people. He was distinguished by his wisdom and eloquence; and was such an excellent orator; that some of his contemporaries have styled him the English Roscius, the English Cicero, &c. Burnet, in the preface to his "History of the Reformation," tells us, that his great parts and greater virtues were so conspicuous, that it would be a high presumption in him to say any thing in his commendation; being in nothing

more eminent, than in his zeal for, and care of, the church of England. His character is described by Dryden, or rather Tate, in the second part of "Absalom and Achitophel," under the name of Amri; but more reliance may be placed on the opinion of judge Blackstone. "He was a person," says this learned commentator, "of the greatest abilities, and most incorrupted integrity; a thorough master and zealous defender of the laws and constitution of his country; and endued with a pervading genius that enabled him to discover and to pursue the true spirit of justice, notwithstanding the embarrassments raised by the narrow and technical notions which then prevailed in the courts of law, and the imperfect ideas of redress which had possessed the courts of equity. The reason and necessities of mankind, arising from the great change in property, by the extension of trade, and the abolition of military tenures, co-operated in establishing his plan, and enabled him, in the course of nine years, to build a system of jurisprudence and jurisdiction upon wide and rational foundations, which have also been extended and improved by many great men, who have since presided in chancery; and from that time to this, the power and business of the court have increased to an amazing degree."

Under his name are published, 1. Several speeches and discourses in the trial of the judges of Charles I. in the book entitled "An exact and most impartial account of the Indictment, Arraignment, Trial, and Judgment (according to law) of twenty-nine regicides, &c. 1660," 4to, 1679, 8vo. 2. "Speeches to both Houses of Parliament, 7th Jan. 1673; 13th of April and 13th of Oct. 1675; 15th of Feb. 1676; 6th of March, 1678; and 30th of April, 1679." These were spoken while he was lord keeper and chancellor. 3. "Speech at the Sentence of William Viscount Stafford, 7th Dec. 1680," printed in one sheet, folio; and in the Trial of the said Viscount, p. 212. 4. "Answers by his Majesty's command, upon several Addresses presented to his majesty at Hampton Court, the 19th of May, 1681," in one sheet, in folio. 5. "His Arguments; upon which he made the Decree in the cause between the honourable Charles Howard, esq. plaintiff, Henry late duke of Norfolk, Henry lord Mowbray his son, Henry marquis of Dorchester, and Richard Marriott, esq. defendants; wherein the several ways and methods of limiting a trust of term for years are fully debated, 1615," folio. 6. "An

Argument on the claim of the Crown to pardon on Impeachment," folio. He also left behind him, written with his own hand, "Chancery Reports," MS. in folio, and notes on Coke's Institute.<sup>1</sup>

FINCH (DANIEL), second earl of Nottingham, son of the preceding, by his lady Elizabeth, daughter of Mr. Daniel Hervey, merchant in London, was born about 1647, and educated at Christ church, Oxford; but entered early into public life, and served in several parliaments in the reign of Charles II. for the city of Lichfield, and for the borough of Newton in the county of Southampton. In 1679 he was constituted first commissioner of the Admiralty, and sworn of the privy-council; and in the latter end of the year following, spoke with much vigour in the house of commons against the bill for the exclusion of the duke of York, declaring "that the kings of England do not rule by virtue of any statute-law," as had been suggested by some persons on the other side of the question, "since their right was by so ancient a prescription, that it might justly be said to be from God alone; and such as no power on earth ought to dispute."

On the decease of his father in 1682, he succeeded him in his titles and estate; and on the death of Charles II. was one of the privy-council who signed the order, dated at Whitehall, Feb. 6, 1684-5, for proclaiming the duke of York king of England. In that reign he was one of the chief opposers of the abrogation of the test act, which he considered as the strongest fence of the protestant religion. Upon the trial of the seven bishops, he was present in court with several other noblemen; and his brother Heneage, afterwards earl of Aylesford, was of the counsel for those prelates. He was likewise one of the patriots, who, from a true zeal for their religion and their country, often met to concert such advices and advertisements as might be fit for the prince of Orange to know, that he might govern himself by them. When, however, it was secretly proposed to him to invite that prince into England, he felt a conscientious hesitation on the subject, and informed the friends of that measure that he could not personally adopt it, yet would preserve the secret with which they had intrusted him. Upon the prince's landing in the West, he

<sup>1</sup> Collins's Peerage.—Biog. Brit.—Todd's Deans of Canterbury.—Walpole's Royal and Noble Authors by Park.—Ath. Ox. vol. II.

was one of those lords who made a last attempt on the obstinacy of the king, by presenting a petition to his majesty, advising him to call a parliament regular and free in all respects, to which he was even for adding, "that the peers who had joined the prince might sit in that free parliament;" but this by the other lords was thought unnecessary. He was afterwards one of the commissioners sent by his majesty to treat with the prince. When afterwards the convention was opened, he was the principal manager of the debates in favour of a regent, against those who were for setting up another king; supporting his opinion by many arguments drawn from the English history, and adding a recent instance in Portugal, where Don Pedro had only the title of regent conferred upon him, while his deposed brother lived. However, he owned it to be a principle grounded on the law and history of England, that obedience and allegiance were due to the king for the time being, even in opposition to one, with whom the right was thought still to remain. He likewise told bishop Burnet, that though he could not argue nor vote, but according to the notions which he had formed concerning our laws and constitution, he should not be sorry to see his own side out-voted; and that though he could not agree to the making of a king, as things stood, yet if he found one made, he would be more faithful to him than those who made him could be, according to their principles.

When king William and queen Mary therefore were advanced to the throne, he was offered the post of lord high chancellor of England, which he excused himself from accepting, alledging his unfitness for an employment that required a constant application; but was appointed one of the principal secretaries of state. In 1690, he attended his majesty to the famous congress at the Hague; and king James II. took such umbrage at his services, that in his declaration upon his intended descent in 1692, his lordship was excepted out of his general pardon. In March 1693-4, he resigned his place of principal secretary of state; and the year following had a public testimony given to the integrity of his conduct in a very remarkable instance; for, upon an examination in parliament into the bribery and corruption of some of their own members, in order to obtain a new charter for the East-India Company, it appeared by the deposition of sir Basil Firebrace, that his lordship had absolutely refused to take five thousand



guineas for his interest in promoting that charter, and five thousand pounds on passing the act for that purpose.

Upon the accession of queen Anne he was again appointed one of the principal secretaries of state, and in that station had a vote of the house of commons passed in his favour, "that he had highly merited the trust her majesty had reposed in him," and the like sanction from the house of lords. However, on the 17th of April 1704, he resigned that employment, and accepted of no other post during all that reign, though large offers were made to engage him in the court interest and measures, upon the change of the ministry in 1710, his refusal of which so exasperated the opposite party, that he was attacked with great virulence in several libels both in verse and prose. He continued therefore to give his opinion upon all occasions with great freedom, and in December the same year distinguished himself by a vigorous speech in the house of lords, representing, that no peace could be safe or honourable to Great Britain, if Spain and the West Indies were allotted to any branch of the house of Bourbon; and had so much weight in that house, that the clause which he offered to that purpose to be inserted in the address of thanks, in answer to her majesty's speech, was after a warm debate carried. He soon after moved likewise for an address to the queen, that her majesty would not treat except in concert with her allies. When his late majesty king George succeeded to the crown, his lordship was one of the lords justices for the administration of affairs till his arrival; and on the 24th of September 1714, was declared lord-president of the council. But on the 29th of February 1715-16, he retired from all public business to a studious course of life; the fruits of which appeared in his elaborate answer to Mr. Whiston's letter to him upon the subject of the trinity; for which, on the 22d of March 1720-21, he had the unanimous thanks of the university of Oxford in full convocation\*. He died January 21st, 1729-30, having

\* On March 22, 1720-1, the university of Oxford, in a full convocation, unanimously decreed, "That the solemn thanks of that university be returned to the right honourable the earl of Nottingham, for his most noble defence of the Christian faith, contained in his lordship's answer to Mr. Whiston's letter to him, concerning the eternity of the Son of God, and of

the Holy Ghost; and that Dr. Shippen, vice-chancellor, William Bromley, and George Clark, esqrs. representatives of the university, wait on the said earl, and present to his lordship the thanks aforesaid of the whole university." On April 11 following, Dr. John Robinson, bishop of London, at the head of the clergy of his diocese, waited on his lordship, and returned him their thanks

just before succeeded to the title of earl of Winchelsea, into which that of Nottingham merged.

By his first wife, the lady Essex Rich, second daughter and one of the co-heirs of Robert earl of Warwick, he had issue one daughter; and by his second, Anne, only daughter of Christopher lord viscount Hatton, he had five sons and eight daughters.

He was remarkably skilled in the whole system of the English law, as well as in the records of parliaments; and these qualifications, joined to a copious and ready eloquence, of which he was master, gave him great weight in all public assemblies. Besides the pamphlet against Whiston, his lordship wrote "A Letter to Dr. Waterland," printed at the end of Dr. Newton's treatise on Pluralities; and a pamphlet entitled "Observations upon the State of the Nation in January 1712-13," has been ascribed to him, but, as lord Orford thinks, he was not the author of it.<sup>1</sup>

FINCH (ANNE, COUNTESS OF WINCHELSEA), a lady of considerable poetical talents, was the daughter of sir William Kingsmill, of Sidmonton, in the county of Southampton, but the time of her birth is not mentioned. She was maid of honour to the duchess of York, second wife of James II.; and afterwards married to Heneage, second son of Heneage earl of Winchelsea; which Heneage was, in his father's life-time, gentleman of the bed-chamber to the duke of York, and afterwards, upon the death of his nephew Charles, succeeded to the title of earl of Winchelsea. One of the most considerable of this lady's poems was that "upon the Spleen," printed in "A new miscellany of original Poems on several occasions," published by Mr. Charles Gildon in 1701, 8vo. That poem occasioned another of Mr. Nicholas Rowe, entitled "An Epistle to Flavia, on the sight of two Pindaric Odes on the Spleen and Vanity, written by a lady to her friend." A collection of her poems was printed in 1713, 8vo; containing likewise a tragedy called "Aristomenes," never

on the same account; as also did the clergy of the diocese of Peterborough. His lordship had before manifested his regard for the private interest of the clergy, having by indenture, Sept. 11. 1702, freely devised to the vicarage of

Greetham, in Rutlandshire, all the tithes of corn, hay, &c. arising and growing in Woolfox, in the said parish of Greetham, for an augmentation, of at least 8*l.* per annum, to the said vicarage for ever.

<sup>1</sup> Collins's Peerage, by sir E. Brydges.—Birch's Lives.—Ath. Ox. vol. II.—Walpole's Royal and Noble Authors, by Park.—Swift's Works; see Index.—Whiston's Life.—Nichols's Atterbury, vol. I. 151, 160, 163; III. 90.

acted; and many still continue unpublished, a few of which may be seen in the General Dictionary, which Dr. Birch inserted there by permission of the countess of Hertford, in whose possession they were. Her ladyship obtained the good will of Pope, who addressed some verses to her which drew forth an elegant replication, printed in Cibber's Lives. She died August 5, 1720, without issue; as did the earl her husband, Sept. 30, 1726.<sup>1</sup>

FINCH (HENRY), of the family of the lord keeper, was the son of sir Thomas Finch of Eastwell in Kent, and was born in that county, and educated at Oriel college, Oxford. From that he went to Gray's Inn, and after pursuing the usual course of law studies, became a counsellor of reputation, and was autumn or summer reader of that house in 2 James I. In 1614 he attained the rank of a serjeant, and two years after was knighted. He died Oct. 11, 1625, leaving a son, John, who was afterward created lord Finch of Fordwich, and was keeper of the great seal. Sir Henry Finch wrote "*Nomotechnia, ou description del Commun Leys d'Angleterre, &c.*" Lond. 1613, fol. This "*Description of the Common Law*" was afterwards published by himself in English, under the title "*Of Law, or a Discourse thereof,*" Lond. 1627, 1636, and 1661, 8vo. But a better translation was published in 1758 by an anonymous hand. He published also "*On the Calling of the Jews,*" a work which Wood has so imperfectly described that it is not easy to discover its drift.<sup>2</sup>

FINET (Sir JOHN), a man considerable enough to be remembered, was son of Robert Finet of Soultou, near Dover, in Kent, and born in 1571. His great grandfather was of Sienna, in Italy, where his family was ancient; and coming into England a servant to cardinal Campegius, the pope's legate, married a maid of honour to queen Catherine, consort to Henry VIII. and settled here. He was bred up in the court, where, by his wit, mirth, and uncommon skill in composing songs, he very much pleased James I. In 1614 he was sent into France about matters of public concern; and the year after was knighted. In 1626 he was made assistant to the master of the ceremonies, being then in good esteem with Charles I. He died in 1641, aged seventy. He wrote a book entitled "*Fineſi Philoxe-*

<sup>1</sup> General Dict. vol. X. art. Winchelsea.—Cibber's Lives.—Park's edit. of the Royal and Noble Authors.

<sup>2</sup> Ath. Ox. vol. I.

nus : Some choice observations touching the reception and precedence, the treatment and audience, the punctilios and contests of foreign ambassadors in England, 1656," 8vo: published by James Howel, and dedicated to lord L'Isle. He also translated from French into English "The beginning, continuance, and decay of Estates, &c. 1606;" written originally by R. de Lusing.<sup>1</sup>

FIORAVANTI (LEONARD), a physician of Bologna, in the sixteenth century, who possessed a considerable degree of reputation among his contemporaries, appears to have been an arrant empiric in the modern sense of the word. In his writings he dwells at great length on the excellence of the secret remedies which he possessed, and is violent in his condemnation of blood-letting. He died on the 4th of September 1588. The titles of his works, which are all in Italian, and have gone through several editions, are, "Del Specchio di Scienza Universale," Venice, 1564; "Regimento della Peste," *ibid.* 1565; "Capricci Medicinali," *ibid.* 1568. "Il Tesoro della vita humana," *ibid.* 1570. "Compendio dei Secreti Naturali," Turin, 1580, Venice, 1581, &c.; "Della Fisica, divisa in libri quattro," Venice, 1582; "Cirurgia," *ibid.* 1588.<sup>2</sup>

FIRENZUOLA (ANGELO), so called from his native city, Florence (in Italian Firenze), though his family name was Nannini, was celebrated in his time as a poet, but his works are now in less repute, which, from their light character and indecencies, is not much to be regretted. He originally practised as an advocate at Rome, and then became an ecclesiastic of the congregation of Vallombrosa. He was personally esteemed by pope Clement VII. who was also an admirer of his works. He died at Rome in 1545. His works in prose were published in 8vo, at Florence, in 1548, and his poetry, the same size, in 1549. These editions, as well as his translation of the Golden Ass of Apuleius, are scarce, but a complete edition of his whole works was published at Florence, 4 vols. 8vo, in 1765-66, in which are some comedies, and other productions.<sup>3</sup>

FIRMICUS MATERNUS (JULIUS), was an ancient Christian writer, and author of a piece entitled "De Er-

<sup>1</sup> Wood's Fasti, vol. I.

<sup>2</sup> Rees's Cyclop. from Eloy.—Dict. Hist.

<sup>3</sup> Mqreri.—Tiraboschi.—Dict. Hist.

rore Profanarum Religionum ;" which he addressed to the emperors Constantius and Constans, the sons of Constantine. It is supposed to have been written after the death of Constantine, the eldest son of Constantine the Great, which happened in the year 340, and before that of Constans, who was slain by Magnentius in the year 350 : being addressed to Constantius and Constans, there is reason to believe that Constantine their eldest brother was dead, and it is evident that Constans was then alive. It is remarkable, that no ancient writers have made any mention of Firmicus ; so that we do not know what he was, of what country, or of what profession. Some moderns conjecture that he was by birth a Sicilian, and in the former part of his life an heathen. His treatise "Of the Errors of the Prophane Religions," discovers great parts, great learning, and great zeal for Christianity, and has been often printed, sometimes separately, sometimes with other fathers. Among the separate editions are one printed at Strasbourg, in 1562, another at Heidelberg, 1599, and a third at Paris, 1610, all in 8vo ; afterwards it was joined with Minucius Felix, and printed at Amsterdam, 1645, at Leyden, 1652, and again at Leyden, at the end of the same father, by James Gronovius, in 1709, 8vo. It is likewise to be found in the "Bibliotheca Patrum ;" and at the end of Cyprian, printed at Paris in 1666.

There are "Eight Books of Astronomy, or Mathematics," which bear the name of this author, and which have been several times printed, first at Venice in 1497, fol. and afterwards at Basil in 1551, at the end of the astronomical pieces of Ptolemy and some Arabians ; but there is nothing in this work that relates to the real science of astronomy, the author amusing himself altogether with astrological calculations, after the manner of the Babylonians and Egyptians ; on which account Baronius was of opinion, that it could not be written by so pious a man and so good a Christian as this Firmicus, who no doubt would have thought it very sinful to have dealt in such profane and impious speculations. Cave, however, supposed that he might have written these books in his unconverted state ; for, though Baronius will have them to be written about the year 355, yet Labbæus, as he tells us, affirms them to be between 334 and 337. There is not evidence enough, however, to determine the question.<sup>1</sup>

<sup>1</sup> Dupin.—Cave.—Moreri.—Fabric. Bibl. Lat.—and Bibl. Lat. Med.—Saxi Onomast.

**FIRMILIAN** (St.). a celebrated bishop of Cæsarea in Cappadocia, in the third century, was one of the friends of Origen, who took St. Cyprian's part against pope Stephen; maintaining the necessity of re-baptizing those who had been baptized by heretics; and wrote a long letter on this subject in the year 256, to St. Cyprian, by whom it was translated into Latin, and may be seen in his works. St. Firmilian presided at the first council of Antioch held in the year 264, against Paul of Samosata, who promised a change of doctrine; but, continuing to propagate his errors, was condemned at the second council of Antioch, in the year 269. St. Firmilian died at Tarsus, as he was going to this council.<sup>1</sup>

**FIRMIN** (GILES), a nonconformist divine and physician, was born in 1617, in Suffolk, and educated at Cambridge, where he studied physic, and afterwards practised it with great success in New England, to which he fled, as he said, to enjoy liberty of conscience. When that, however, was restored about the latter end of the civil wars, he returned to England, was ordained, and became minister at Shalford, in Essex, where he continued till he was ejected, in 1662, by the act of uniformity. He afterwards resumed the practice of physic, but never neglected to preach when he had an opportunity, in which he appears to have been protected by his excellent and charitable character as a physician. He died in 1697, at the age of eighty. He was author of several works, the most known of which is his "Real Christian." The others are of the controversial kind, with the Quakers, Antinomians, and Anabaptists, or concerning church government. He had far more moderation as well as loyalty than many of his brethren, and even is said to have joined with a few like himself, during the usurpation, in praying for the exiled royal family.<sup>2</sup>

**FIRMIN** (THOMAS), a person memorable for public benefactions and charities, was born at Ipswich in Suffolk, in June 1632. His parents, who were puritans, and very reputable and substantial people, at a proper age put out their son to an apprenticeship in London. His master was an Arminian, a bearer of Mr. John Goodwin; to whose sermons young Firmin resorting, "exchanged," as we are told, "the harsh opinions of Calvin, in which he had been

<sup>1</sup> Cave.—Moreri.—Lardner's Works.

<sup>2</sup> Calamy.

educated, for those more reasonable ones of Arminius and the remonstrants." But here he did not stop : being what is called a free inquirer into religious matters, he was afterwards carried by this spirit and temper to espouse some opinions totally at variance with the orthodox faith : he became persuaded, for instance, that " the unity of God is an unity of person as well as of nature ; and that the Holy Spirit is indeed a person, but not God." He adopted these principles first from the noted Biddle, who was imprisoned for his opinions in 1645, and Firmin was so zealous in his cause, that when he was only an apprentice, he delivered a petition for his release to Oliver Cromwell, who gave him this laconic answer : " You curl-pated boy, do you think I'll show any favour to a man that denies his Saviour, and disturbs the government?"

As soon as he was made free, he began to trade for himself in the linen manufacture, with a stock not exceeding 100*l.* which, however, he improved so far, as to marry, in 1660, a citizen's daughter with 500*l.* to her portion. This wife did not live many years, but after bringing him two children, died, while he was managing some affairs of trade at Cambridge : and, according to the assertion of his biographer, he dreamed at the same time at Cambridge, that his wife was breathing her last. Afterwards he settled in Lombard-street, and became so celebrated for his public-spiritedness and benevolence, that he was noticed by all persons of consequence, and especially by the clergy. He became upon intimate terms with Whichcot, Wilkins, Tillotson, &c. ; so particularly with the last, that when obliged to be out of town, at Canterbury perhaps, where he was dean, he left to Mr. Firmin the provision of preachers for his Tuesday's lecture at St. Laurence's church near Guildhall. Mr. Firmin was afterwards so publicly known, as to fall under the cognizance of majesty itself. Queen Mary having heard of his usefulness in all public designs, those of charity especially, and that he was heterodox in the articles of the trinity, the divinity of our Saviour, and the satisfaction, spoke to Tillotson to set him right in those weighty and necessary points ; who answered, that he had often endeavoured it ; but that Mr. Firmin had now so long imbibed the Socinian doctrine, as to be beyond the reach of his arguments. His grace, however, for he was then archbishop, published his sermons, formerly preached at St. Laurence's, concerning those questions, and sent

Mr. Firmin one of the first copies from the press, who, not convinced, caused a respectful answer to be drawn up and published with this title, "Considerations on the explanations and defences of the doctrine of the Trinity," himself giving a copy to his grace: to which the archbishop, after he had read it, only answered, "My lord of Sarum," meaning Dr. Burnet, "shall humble your writers;" still retaining, however, his usual kindness for Mr. Firmin.

In 1664, he married a second wife, who brought him several children: nevertheless, his benevolent spirit did not slacken, but he went about doing good as usual, and the plague in 1665, and the fire in 1666, furnished him with a variety of objects. He went on with his trade in Lombard-street, till 1676: at which time his biographer supposes him to have been worth 9000*l*. though he had disposed of incredible sums in charities. This year he erected his warehouse in Little-Britain, for the employment of the poor in the linen manufacture; of which Tillotson has spoken most honourably, in his funeral sermon on Mr. Gouge, in 1681, giving the merit of the thought to Mr. Gouge, but that of the adoption and great extension of it to Mr. Firmin. The method was this: he bought flax and hemp for them to spin; when spun he paid them for their work, and caused it to be wrought into cloth, which he sold as he could, himself bearing the whole loss.

In 1680 and 1681, came over the French protestants, who furnished new work for Mr. Firmin's zeal and charity: and, in 1682, he set up a linen manufacture for them at Ipswich. During the last twenty years of his life, he was one of the governors of Christ's hospital in London; to which he procured many considerable donations. About the revolution, when great numbers of Irish nobility, clergy, gentry, and others, fled into England from the persecution and proscription of king James, briefs and other means were set on foot for their relief, in all which Mr. Firmin was so active, that he received a letter of thanks for his diligence and kindness, signed by the archbishop of Tuam, and seven bishops. In April 1693, he became a governor of St. Thomas's hospital in Southwark, nor was there hardly any public trust or charity, in which he either was not in one shape or other concerned. He died Dec. 20, 1697, in the sixty-sixth year of his age, and was buried, according to his desire, in the cloisters of Christ's hospital. In



the wall near his grave is placed an inscription, in which his benevolence is recorded with a just encomium.<sup>1</sup>

FISCHER (JOHN CHRISTIAN), an eminent performer and composer for the hautbois, was born at Fribourg, and educated at a common reading school at a village in Bohemia, where all the children learn music, reading, and writing, as a matter of course. He first learned a little on the violin, but changed it soon for the hautbois, and became early in life so excellent a performer on that instrument, as to be appointed one of the king of Poland's celebrated band at Dresden. On the dissolution of this band he went to Berlin, where he had the honour, during a month, to accompany Frederick the late king of Prussia alone, four hours every day. From Berlin he went to Manheim, and thence to Paris, where he was heard with admiration, and as soon as he had acquired some money he came over to England, and here, as soon as he had been once heard in public, which was at a benefit, no other concert, public or private, was thought complete without his performance; and being engaged to play a concerto every night at Vauxhall, he drew thither all the lovers of music, but particularly professors. When the queen's band was formed, Fischer was appointed one of her majesty's chamber musicians; and when Bach and Abel, uniting, established a weekly subscription concert at Hanover-square, where, for a long time, no music was heard but that of these excellent masters, Fischer was allowed to compose for himself, and in a style so new and fanciful, that in point of invention, as well as tone, taste, expression, and neatness of execution, his piece was always regarded as one of the highest treats of the night, and heard with proportionate rapture.

In all musical performances at the universities, and at the periodical meetings at the provincial towns, Fischer's concertos were eagerly expected, and heard with rapture. His tone was not only uncommonly sweet, but so powerful, that Giardini, who never could praise a German but through the medium of abuse, used to say that he had such an impudence of tone as no other instrument could contend with, and his execution was quite as much as the instrument would bear to produce an agreeable effect. His taste and chiaro-scuro were exquisite, and he had his reed perfectly under his command. As to his composition, he was

<sup>1</sup> Life by Cornish, 1780, 12mo.—Burnet's Own Times.—Birch's Tillotson.

always so original, interesting, and pleasing, that he may be pronounced one of the few intuitive musicians who had powers which he knew not how he acquired, and talents at which study alone can never arrive. His taste and ear were exceeding delicate and refined; and he seemed to possess a happy and peculiar faculty of tempering a continued tone to different bases, according to their several relations: upon the whole, his performance was so capital, that a hearer must have been extremely fastidious not to receive from it a great degree of pleasure.

Fischer left England in 1786, and in the beginning of the next year had not been heard of. His majesty inquired several times, with some solicitude, whether he had written to any of his friends in England, and was answered in the negative; one of them understood, by report, that he was at Strasburg. He returned, however, at the end of 1787, and continued in England during the rest of his life. About 1777 he had married a daughter of the admirable painter, Gainsborough, an enthusiastic lover of good music and performance, and of none so much as Fischer's; indeed he enchanted the whole family with his strains, which were beyond measure captivating, and he stood so well at his instrument, that his figure had all the grace of a Tibian at the altar of Apollo. But this marriage was not auspicious; Fischer, with a good person, and superior genius for his art, was extremely deficient in colloquial eloquence, and in all those undefinable charms of conversation which engage the attention and endear the speaker. He had not a grain of sense but what he breathed through his reed; he never spoke more than three words at a time, and those were negatives or affirmatives. Yet, though he had few charms for a friend or companion, he delighted the public at large in a higher degree than is allowed to any but gifted mortals. This admirable musician was seized with an apoplectic fit April 29, 1800, during the performance of a solo at the queen's house, at his majesty's concert. Prince William of Gloucester, observing his situation, supported him out of the apartment, whence he was conveyed to his residence in Compton-street, Soho, where he expired about an hour afterwards.<sup>1</sup>

FISCHER (JOHN ANDREW), a physician of Erfurt, the son of a celebrated apothecary, was born on the 28th of

<sup>1</sup> Rees's Cyclopædia, by Dr. Burzey.

November, 1667, and graduated in the university of Erfurt, in April 1691. He was appointed professor extraordinary in the faculty of Erfurt in 1695, and professor of logic in the Evangelical college in 1699; but he relinquished both these appointments in 1718, in order to assume the duties of the professorship of pathology and of the practice of medicine, to which he had been nominated three years before. Fischer acquired considerable reputation at Erfurt, and in the courts in the vicinity of that city, and had been ten years physician to the court of Mentz, when he died on the 13th of February, 1729. He has left several essays in the form of inaugural theses; which were published between the year 1718 and that of his death; but he was also author of some more important works: viz. 1. "*Consilia Medica, quæ in usum practicum et forensem, pro scopo curandi et renunciandi adornata sunt.*" Three volumes of this work were published successively at Frankfurt, in 1704, 1706, and 1712. 2. "*Ilias in nuce, seu Medicina Synoptica,*" Erfurt, 1716. 3. "*Responsa Practica,*" Leipsic, 1719.<sup>1</sup>

FISH (SIMON), a man who deserves some notice on account of his zeal for the reformation, was born in Kent, and, after an education at Oxford, went about 1526 to Gray's-Inn, to study the law. A play was then written by one Roo, or Roe, in which cardinal Wolsey was severely reflected on; and Fish undertook to act the part in which he was ridiculed, after every body else had refused to venture upon it. The cardinal issued his orders against him the same night, but he escaped, and went into Germany, where he found out, and associated himself with, William Tyndale. The year following he wrote a little piece, called, "*The Supplication of Beggars;*" a satire upon bishops, abbots, priors, monks, friars, and indeed the popish clergy in general. About 1527 or 1528, after it had been printed, a copy was sent to Anne Boleyn, and by her given to the king, who was not displeased with it, and Wolsey being now disgraced, Fish was recalled home, and graciously countenanced by the king for what he had done. Sir Thomas More, who, when chancellor of the Duchy of Lancaster, had answered Fish's pamphlet, in another, entitled "*The Supplication of Souls in Purgatory;*" being advanced to the rank of chancellor in the

<sup>1</sup> Dict. Hist.—Rees's Cyclopædia from Eloy.

room of Wolsey, the king ordered sir Thomas not to meddle with Fish, and sent a message to this purpose, with his signet, by the hands of Fish. On his delivering the message, sir Thomas told him, all this was sufficient for himself, but not for his wife, against whom it was complained that she had refused to let the friars say their gospels in Latin at her house. The chancellor appears to have made some attempt to prosecute the wife, but how far he succeeded is not known. Fish himself died about half a year after this of the plague, about 1531, and was buried in the church of St. Dunstan in the West. In one of the lives of sir Thomas More, it is reported that he turned papist before his death, but this circumstance is not mentioned by Fox. The "Supplication" was one of the publications afterwards prohibited by Cuthbert Tonstall, when bishop of London. Tanner ascribes to Fish two works called "The Boke of merchants rightly necessary to all folkes, newly made by the lord Pantapole;" and "The Spiritual Nosegay." He also published about 1530, "The Summ of the Scriptures," translated from the Dutch. His widow married James Bainham, afterwards one of the martyrs.<sup>1</sup>

FISHACRE, or FIZACRE (RICHARD), a learned scholar in the thirteenth century, was, if not of the city of Exeter, at least a Devonshire man, and a Dominican friar. He studied at Oxford, first in the college of the great hall of the university, but afterwards taking the cowl, he removed to the Dominican convent, and was the first of the order that was honoured with the theological doctorate. His learning is reported to have been general and extensive, and he made so great a proficiency in every branch, that he was esteemed one of the most learned. Aristotle was his principal favourite, whom he read and admired, and carried about with him. But from these philosophical exercises he passed on to the study of divinity, and became as eminent in this as before he had been in arts, which so endeared him to Robert Bacon (see his article), that the two friends were scarce ever asunder. And for this reason Leland thinks he studied at Paris along with Bacon, and there considerably improved his knowledge; but this may be doubted. Leland observes, that writers generally mention the two Dominican friends together, both in respect of their friendship and learning; and indeed the two Mat-

<sup>1</sup> Fox's Acts and Mon.—Ath. Ox. new edit. by Bliss.

thews, Paris and Westminster, have joined them, and, therefore, it is probable that Fishacre, as well as Bacon, enjoyed the friendship of bishop Grosseteste. They both died on one year, 1248, and were interred among the Dominicans at Oxford. Bale is severe on the memory of Fishacre for no reason that can be discovered; but Leland speaks very highly of him in point of personal worth as well as learning. Both Leland and Bale have given a list of his works, consisting of theological questions, postils, and commentaries, some of which may yet be found in the public libraries.<sup>1</sup>

FISHER (EDWARD), supposed by Wood to be the son of sir Edward Fisher, of Mickleton in Gloucestershire, knut. was probably born in that county, and educated at Oxford, where he became a gentleman commoner of Brasen-nose college in August 1627, took one degree in arts, and soon after left college, being called home, as Wood thinks, by his relations, who were then in decayed circumstances. At home, however, he improved that learning which he had acquired at the university so much, that he became a noted person among the learned for his extensive acquaintance with ecclesiastical history, and the writings of the Fathers, and for his skill in the Greek and Hebrew languages. Sharing in the misfortunes of his family, and being involved in debt, he retired to Caermarthen in Wales, where he taught school, but afterwards was obliged to go to Ireland, where he died, but at what time is not mentioned. He published, 1. "An Appeal to thy Conscience," Oxford, 1644, 4to. 2. "A Christian caveat to the Old and New Sabbatarians, or, a Vindication of our old Gospel Festival," &c. London, 1650, 4to. This tract, of which there were four editions, was answered by one Giles Collier, and by Dr. Collings. 3. "An Answer to Sixteen Queries, touching the rise and observation of Christmas, propounded by Mr. John Hemming of Uttoxeter, in Staffordshire;" printed with the "Christian Caveat," in 1655. But the most noted of his writings was entitled "The Marrow of Modern Divinity," 1646, 8vo. This treatise is memorable for having occasioned a controversy of much warmth, in the church of Scotland, about eighty years after its publication. In 1720 it was reprinted in Scotland by the rev. James Hogg, and excited the at-

<sup>1</sup> Pegge's Life of Grosseteste.—Wood's Hist.—Prince's Worthies.—Leland.—Bale.—Tanner.

tion of the general assembly, or supreme ecclesiastical court of Scotland, by which many passages in it were condemned, and the clergy were ordered to warn their people against reading it; but it was on the other hand defended by Boston, and the Erskines, who soon after seceded from the church (see ERSKINE), upon account of what they considered as her departure from her primitive doctrines. Fisher's sentiments are highly Calvinistical.<sup>1</sup>

FISHER (JOHN), bishop of Rochester, and a great benefactor to learning, was born at Beverley, in Yorkshire, 1459. His father, a merchant, left him an orphan very young; but, by the care of his mother, he was taught classical learning at Beverley, and afterwards admitted in Cambridge, of Michael-house, since incorporated into Trinity-college. He took the degrees in arts in 1488, and 1491; and, being elected fellow of his house, was a proctor of the university in 1495. The same year, he was elected master of Michael-house; and having for some time applied himself to divinity, he took holy orders, and became eminent. The fame of his learning and virtues reaching the ears of Margaret countess of Richmond, mother of Henry VII. she chose him her chaplain and confessor; in which high station he behaved himself with so much wisdom and goodness, that she committed herself entirely to his government and direction. It was by his counsel, that she undertook those magnificent foundations of St. John's and Christ's colleges at Cambridge; established the divinity professorships in both universities; and did many other acts of generosity for the propagation of learning and piety.

In 1501, he took the degree of D.D. and the same year was chosen chancellor of the university; during the exercise of which office he encouraged learning and good manners, and is said by some to have had prince Henry under his tuition in that university. In 1502 he was appointed by charter the lady Margaret's first divinity-professor in Cambridge; and in 1504, made bishop of Rochester, at the recommendation of Fox, bishop of Winchester, and never would exchange this bishopric, though then the least in England; for he called his church his wife, and was used to say, "he would not change his little old wife, to whom he had been so long wedded, for a wealthier." In 1505 he accepted the headship of Queen's college, in

<sup>1</sup> Ath. Ox. vol. II.

Cambridge, which he held for little more than three years. The foundation of Christ's-college was completed under his care and superintendence in 1506; and himself was appointed by the statutes visitor for life, after the death of the munificent foundress. The king's licence for founding St. John's, was obtained soon after; but, before it was passed in due form, the king died, April 1, 1509, and the lady Margaret herself, the 29th of June following. The care of the new foundation now devolved upon her executors, of whom the most faithful and most active, and indeed the sole and principal agent, was Fisher; and he carried it on with the utmost vigour. In 1512 he was appointed to the council of Lateran, at Rome, but never went, as appears from procuratorial powers, and letters recommending him to great men there, still extant in the archives of St. John's college. This college being finished in 1516, he went to Cambridge, and opened it with due solemnity; and was also commissioned to make statutes for it. He became afterwards a great benefactor to that college.

Upon Luther's appearance and opposition to popery, in 1517, Fisher, a zealous champion for the church of Rome, was one of the first to enter the lists against him. He not only endeavoured to prevent the propagation of his doctrine in his own diocese, and in the university of Cambridge, over which as chancellor he had a very great influence, but also preached and wrote with great earnestness against him. He had even resolved to go to Rome, but was diverted by Wolsey's calling together a synod of the whole clergy, in which the bishop delivered himself with great freedom, on occasion of the cardinal's stateliness and pride. Hitherto he had continued in great favour with Henry; but in the business of the divorce, in 1527, he adhered so firmly to the queen's cause and the pope's supremacy, that it brought him into great trouble, and in the end proved his ruin. For the king, who greatly esteemed him for his honesty and learning, having desired his opinion upon his marriage with Catherine of Arragon, the bishop declared, that there was no reason at all to question the validity of it; and from this opinion nothing afterwards could ever make him recede.

In the parliament which met Nov. 1529, a motion being made for suppressing the lesser monasteries, Fisher opposed it in a very warm speech, at which some lords were

pleased, others displeased. The duke of Norfolk, addressing himself to him, said, "My lord of Rochester, many of these words might have been well spared; but it is often seen that the greatest clerks are not always the wisest men." To which the bishop replied, "My lord, I do not remember any fools in my time, that ever proved great clerks." Complaint was made by the commons of this speech to the king, who contented himself with gently rebuking Fisher, and bidding him "use his words more temperately." In 1530 he escaped two very great dangers, first that of being poisoned, and then of being shot in his house at Lambeth-marsh; upon which he retired to Rochester. One Rouse, coming into his kitchen, took occasion, in the cook's absence, to throw poison into gruel which was prepared for his dinner. He could eat nothing that day, and so escaped; but of seventeen persons who eat of it, two died, and the rest never perfectly recovered their health. Upon this occasion, an act was made declaring poisoning to be high treason, and adjudging the offender to be boiled to death; which punishment was soon after inflicted upon Rouse in Smithfield. The other danger proceeded from a cannon bullet, which, being shot from the other side of the Thames, pierced through his house, and came very near his study, where he used to spend most of his time.

When the question of giving Henry the title of the supreme head of the church of England was debated in convocation in 1531, the bishop opposed it with all his might; which only served the more to incense the court against him, and to make them watch all opportunities to get rid of so troublesome a person. He soon gave them the opportunity they sought, by his remarkable weakness in tampering with, and hearkenings too much to the visions and impostures of Elizabeth Barton, the holy maid of Kent; who, among other things, pretended a revelation from God, that "if the king went forwards with the purpose he intended, he should not be king of England seven months after." The court having against him the advantage they wanted, soon made use of it; they adjudged him guilty of misprision of treason, for concealing the maid's speeches that related to the king; and condemned him, with five others, in loss of goods and imprisonment during the king's pleasure; but he was released upon paying 300*l.* for his majesty's use. Afterwards an act was made, which abso-



lutely annulled Henry's marriage with Catherine; confirmed his marriage with Anne Boleyn; entailed the crown upon her issue, and upon the lady Elizabeth by name; making it high treason to slander or do any thing to the derogation of this last marriage. In pursuance of this, an oath was taken by both houses, March 30, 1534, "to bear faith, truth, and obedience to the king's majesty, and to the heirs of his body by his most dear and entirely beloved lawful wife queen Anne, begotten and to be begotten," &c. Instead of taking this oath, Fisher withdrew to his house at Rochester: but had not been there above four days, when he received orders from the archbishop of Canterbury and other commissioners, authorised under the great seal to tender the oath, to appear before them at Lambeth. He appeared accordingly, and the oath being presented to him, he perused it awhile, and then desired time to consider of it; so that five days were allowed him. Upon the whole, he refused to take it, and was committed to the Tower April 26.

Respect to his great reputation for learning and piety, occasioned very earnest endeavours to bring him to a compliance. Some bishops waited on him for that purpose, as did afterwards the lord chancellor Audeley, and others of the privy-council; but they found him immoveable. Secretary Cromwell was also with him in vain, and afterwards Lee, bishop of Lichfield. The issue was, a declaration from Fisher, that he would "swear to the succession; never dispute more about the marriage; and promise allegiance to the king; but his conscience could not be convinced, that the marriage was not against the law of God." These concessions did not satisfy the king; who was resolved to let all his subjects see that there was no mercy to be expected by any one who opposed his will. Therefore, in the parliament which met Nov. 3, he was attainted for refusing the oath of succession; and his bishopric declared void Jan. 2. During his confinement, the poor old bishop was most barbarously used, was left without decent clothing, and scarce allowed necessaries. He continued above a year in the Tower, and might have remained there till released by a natural death, if an unseasonable honour, paid him by pope Paul III. had not hastened his destruction; which was, the creating of him, in May 1535, cardinal, by the title of Cardinal Priest of St. Vitalis. When the king heard of it, he gave strict orders that none should

bring the hat into his dominions : he sent also lord Cromwell to examine the bishop about that affair, who, after some conference, said, " My lord of Rochester, what would you say, if the pope should send you a cardinal's hat ; would you accept of it ? " The bishop replied, " Sir, I know myself to be so far unworthy any such dignity, that I think of nothing less ; but if any such thing should happen, assure yourself that I should improve that favour to the best advantage that I could, in assisting the holy catholic church of Christ ; and in that respect I would receive it upon my knees." When this answer was brought, the king said in a great passion, " Yea, is he yet so lusty ? Well, let the pope send him a hat when he will, Mother of God, he shall wear it on his shoulders then ; for I will leave him never a head to set it on."

From this time his ruin was absolutely determined ; but as no legal advantage could be taken against him, Richard Rich, esq. solicitor-general, a busy officious man, went to him ; and in a fawning treacherous manner, under pretence of consulting him, as from the king, about a case of conscience, gradually drew him into a discourse about the supremacy, which he declared to be " unlawful, and what his majesty could not take upon him, without endangering his soul." Thus caught in the snare purposely laid for him, a special commission was drawn up for trying him, dated June 1, 1535 ; and on the 17th, upon a short trial, he was found guilty of high treason, and condemned to suffer death. He objected greatly against Rich's evidence, on which he was chiefly convicted ; and told him, that " he could not but marvel to hear him bear witness against him on these words, knowing in what secret manner he came to him." Then addressing himself to his judges, and relating the particulars of Rich's coming, he thus went on : " He told me, that the king, for better satisfaction of his own conscience, had sent unto me in this secret manner, to know my full opinion in the matter of the supremacy, for the great affiance he had in me more than any other ; and farther, that the king willed him to assure me on his honour, and on the word of a king, that whatever I should say unto him by this his secret messenger, I should abide no danger nor peril for it, nor that any advantage should be taken against me for the same. Now, therefore, my lords," concludes he, " seeing it pleased the king's majesty, to send to me thus secretly under the pre-

tence of plain and true meaning, to know my poor advice and opinion in these his weighty and great affairs, which I most gladly was, and ever will be, willing to send him; methinks, it is very hard and unjust to hear the messenger's accusation, and to allow the same as a sufficient testimony against me in case of treason." Hard and unjust it unquestionably was, but suitable enough to the temper of the king, who was not subject to scruples; and his will, unfortunately, was a law. June 22, early in the morning, he received the news of his execution that day; and when he was getting up, he caused himself to be dressed in a neater and finer manner than usual; at which his man expressing much wonder, seeing he must put it all off again within two hours, and lose it: "What of that," said the bishop; "does thou not mark, that this is our marriage-day, and that it behoves us therefore to use more cleanliness for solemnity of the marriage sake?" He was beheaded about ten o'clock, aged almost 77: and his head was fixed over London-bridge the next day.

Such was the tragical end of Fisher, "which left one of the greatest blots upon this kingdom's proceedings," as Burnet says in his "History of the Reformation." He was a very tall well-made man, strong and robust, but at the end of his life extremely emaciated. As to his moral and intellectual attainments, nothing could well be greater. Erasmus represents him as a man of integrity, deep learning, sweetness of temper, and greatness of soul. His words are remarkable, and deserve to be transcribed.—"Reverendus Episcopus Rossensis, vir non solum mirabili integritate vitæ, verum etiam alta et recondita doctrina, tum morum quoque incredibili comitate commendatus maximis pariter ac minimis.—Aut egregie fallor, aut is vir est unus, cum quo nemo sit hac tempestate conferendus, vel integritate vitæ, vel eruditione, vel animi magnitudine." It is, however, to be lamented that a man of such distinguished worth and literature, should have been enslaved by narrow prejudices, and seduced by the enthusiasm and imposture of Elizabeth Barton.

He was the author of several works, as, 1. "Assertio-nium Martini Lutheri confutatio." 2. "Defensio Assertionis Henrici Octavi de septem sacramentis," &c. 3. "Epistola Responsoria Epistolæ Lutheri." 4. "Sacerdotii Defensio contra Lutherum." 5. "Pro Damnatione Lutheri." 6. "De veritate corporis et sanguinis Christi in Eucharistia,

adversus Oecolampadium." 7. "De unica Magdalena." 8. "Petrum fuisse Romæ." 9. "Several Sermons, among which was one preached at the funeral of Henry VII. and one at the funeral of Margaret countess of Richmond." The latter was republished in 1708, by Thomas Baker, B. D. with a learned preface. And one preached at London, on the day that Luther's writings were publicly burnt. 10. Several Tracts of a smaller nature upon subjects of piety. 11. "His opinion of king Henry VIII.'s marriage, in a letter to T. Wolsey." This is printed in the Collection of Records at the end of the second volume of Collier's "Ecclesiastical History." Most of the forementioned pieces, which were printed separately in England, were collected and printed together in one volume folio at Wurtzburg, in 1595. It is also supposed that he had a considerable hand in Henry VIII.'s book, "Assertio septem sacramentorum," &c. although bishop Burnet seems angry with Sanders for saying so: it is nevertheless highly probable. In the Norfolk library of MSS. belonging to the royal society is an answer of bishop Fisher's to a book printed at London in 1530, concerning king Henry's marriage with queen Catherine.<sup>1</sup>

FISHER (JOHN), an English Jesuit of the seventeenth century, whose true name was Piercy, was born in Yorkshire, and admitted in the English college at Rome, whence he removed to Louvaine, and became a Jesuit in 1594. Afterwards he was sent on a mission to England, and laboured several years in endeavouring to make proselytes, until he was imprisoned and banished. Those of his order then made him professor of divinity at Louvaine, and vice-provincial of the English Jesuits. Returning thence to England, he made a considerable figure in the reigns of James I. and Charles I. in various controversies and conferences with some noted divines of the church of England. His most remarkable conference was with Dr. Francis White, dean of Carlisle, and afterwards bishop of Norwich, which was held in the king's presence in 1622, at three different times, at the request of the duke of Buckingham, on account of his duchess being a Roman catholic. At the conclusion of these conferences, king James desired Fisher to return an answer to nine points, proposed by his

<sup>1</sup> Life by Dr. Hall, published under the name of Bailey, 1655, 12mo.—Biog. Brit.—Dodd's Ch. Hist.

majesty, which Fisher did in writing, except an article concerning the supremacy, about which he desired to be excused. He had conferences also with Laud, Featley, and others. He was alive in 1641, but how long afterwards we do not find. He published 1. "A Treatise of Faith," Lond. 1600, and St. Omers, 1614. 2. "A Defence of the preceding against Wootton and White," St. Omers, 1612. 3. "A Challenge to Protestants; to shew the succession of their pastors, from Christ down," *ibid.* 1612. 4. "An Answer to nine points of Controversy proposed by king James I. with the censure of Mr. White's reply," 1625, 4to. In answer to him were published, 1. "The Romish Fisher caught in his own net," by Dr. Featley, Lond. 1624, 4to. 2. Two other pamphlets by the same. 3. "A Conference between bishop Laud and Fisher," *ibid.* 1639, by Laud. 4. "Reply to the relation of the conference between Laud and Fisher," by an anonymous author, 1640, 4to. 5. "Reply to Fisher's answer to some questions propounded by king James," 1624, by Francis White. 6. "Orthodox faith and the way to the church explained," by the same, 1617. 7. "Fisher's folly unfolded," &c. by George Walker, 1624. 8. "Catalogus protestantium before Luther," by George Webb, 1624, 4to. 9. "An answer to Mr. Fisher the Jesuit, &c. in a dialogue," by Henry Rogers, 1623. 10. "The Protestant church existent, and by whom their faith professed in all ages," by the same, 1638, 4to. 11. "A Dialogue about this question, Where was your church before Luther?" by C. W. 1623.<sup>1</sup>

FISHER (PAYNE), or as he usually styled himself in his Latin compositions, PAGANUS PISCATOR, was born at Warnford, in Dorsetshire, the seat of his maternal grandfather, sir Thomas Neale, in 1616, and became a commoner of Hart-hall, (now Hertford college), Oxford, in 1634. After continuing there about three years, he removed to Magdalen college, Cambridge, where he took the degree of B. A. and first discovered his turn for poetry. From Cambridge, having, as Wood says, "a rambling head," he served for some time in the Netherlands, and soon after returned and bore an ensign's commission in the army raised by Charles I. against the Scots in 1639; on the disbanding of which he went to Ireland, and obtained the

<sup>1</sup> Alegambe Bibl. Script. Soc. Jesu.—Dodd's Church, Hist. vol. II.

rank of captain, and on his return to England that of major. In July 1644 he served at the siege of York, and was present at the battle of Marston Moor, which he celebrated in his first published poem. Soon after this he left his command, for what reason does not very clearly appear, and came to London, where he employed his pen against the cause which he had supported with his sword, and became such a favourite as to be accounted poet-laureat to Oliver Cromwell. After the restoration he endeavoured to atone for all this, by flattering the men in power, but without effect; and he henceforth lived, as Wood says, on his wits, which appear to have procured him but a scanty diet, arising chiefly from flattering dedications, and other implements of literary supplication. He was frequently in debt and in jail, and died at length, advanced in years, at a coffee-house in the Old Bailey, April 2, 1693, and was buried in St. Sepulchre's church-yard.

Wood has given a very long list of his productions, which are mostly Latin poems, epitaphs, or orations in praise of the leading characters or events of his day. Among the most remarkable are, 1. "*Marston-Moore, sive de obsidione prælioque Eboracensi carmen*," Lond. 1650, 4to. 2. "*Irenodia gratulatoria, &c.*" in honour of Cromwell, and dedicated to the infamous Bradshaw, *ibid.* 1652, 4to. 3. "*Oratio anniversaria*," in honour of the inauguration of Cromwell, and delivered in the Middle temple hall, *ibid.* 1655, fol. 4. "*Threnodia triumphans, &c.*" on the death of Cromwell, 1653, fol. Latin and English. 5. "*Epinicion; vel elogium fœlicissimi sereniss. fortiss. Ludovici XIV. &c.*" fol. without date or place. This panegyric on the French king is curiously illustrated on the margins of each leaf with cuts of arms and military trophies, &c. He wrote also a book of Heraldry, printed at London, in 1682, with the coats of arms of such of the gentry as he waited upon with presentation copies, in hopes of a reward. From the little we have seen of his works, he appears to have been a man of considerable talents, but in his character and conduct, irregular, vain, and conceited.<sup>1</sup>

FITZ-GEFFREY (CHARLES), a poetical writer of queen Elizabeth's reign, was the son of Alexander Fitzgeffrey, of a good family in Cornwall, and born in 1575. He be-

<sup>1</sup> Ath. Ox. vol. II.—Winstanley's Poets.

came a commoner of Broadgate-hall, Oxford, in 1592, took the degrees in arts, and entered into orders. At length he became rector of St. Dominick, in his own county, where he was esteemed a grave and learned divine, as he was, while at the university, an excellent Latin poet. He died at his parsonage of St. Dominick, and was buried in the chancel of the church there in 1636. His works are, 1. "The Life and Death of Sir Francis Drake," which being written in lofty verse, while he was A. B. he was then called "the high towering Falcon." 2. "Affanizæ sive epigrammata lib. III. and Cenotaphia, lib. I." Oxford, 1601, 8vo. 3. Several Sermons. Wood has erroneously ascribed to him a collection of poetry, under the title of "Choice flowers and descriptions," which belongs to Allot, but he appears to have been the author of a prose tract entitled "A curse for Corne-horders," 1631, 4to, and a religious poem, called "The blessed Birth-day," 1634, 4to; 1636, 1654, 8vo. An interesting account of some of his works may be seen in our authorities.<sup>1</sup>

FITZGIBBON (JOHN), earl of Clare, and lord high chancellor of Ireland, the son of John Fitzgibbon, esq. an eminent lawyer at the Irish bar, who died in 1780, was born in 1749, educated at the universities of Dublin and Oxford, and afterwards entered upon the study of the law, of which profession he became the great ornament in his native country. In 1784 he was appointed attorney-general on the elevation of Mr. Scott to the bench, and on the decease of lord chancellor Lifford in 1789, his lordship received the seals, and was raised to the dignity of the peerage by the title of baron Fitzgibbon of Lower Connello. To these dignities were added the titles of viscount Clare, Dec. 20, 1793, and earl of Clare, June 10, 1795; and the English barony of Fitzgibbon of Sidbury, in Devonshire, Sept. 24, 1799. In 1802 his health appeared to be so seriously affected, that his physicians thought proper to recommend a more genial climate; and he had arrived at Dublin from his country seat at Mountshannon, designing to proceed immediately to Bath, or if his strength permitted to the south of France. The immediate cause of his death was the loss of a great quantity of blood, while at Mountshannon, which was followed by such extreme

<sup>1</sup> Ath. Ox. vol. I.—Sir E. Brydges's edit. of Phillips's *Theatrum*.—Cens. Literaria, vol. VI.—*Biograph*, vol. II.

weakness, that upon his arrival at Dublin on the 25th, there was reason to fear he could not survive the ensuing day; on Wednesday these alarming appearances increased so much, that upon a consultation of physicians, he was given over. On being made acquainted with this melancholy truth, the firmness of his lordship's mind did not forsake him. To prevent any impediment to the public business, he directed the new law officers to be called, and from his bed administered to them the necessary oaths. Soon after, his lordship fell into a lethargic slumber, and continued motionless until Thursday Jan. 28, 1802, when he ceased to breathe.

His lordship married July 1, 1786, Miss Whaley, daughter of Richard Chapel Whaley, esq. of Whaley abbey, in Ireland, by whom he had issue, John, the present peer, and another son and two daughters. At his death his lordship was a privy-counsellor, a lord of trade and plantations, vice-chancellor of the university of Dublin, and LL. D. In the elevated and arduous situation of lord chancellor, during a very eventful period, he uniformly acted with a manly decision and ability that extorted applause even from his political adversaries. He banished chicanery and artificial delay from the court where he presided; and was on every emergent occasion the firm and undaunted supporter of the constitution of the British realms, at a time when it was every where assailed by secret machinations, and in his own country by open rebellion. For such emergencies he was peculiarly fitted by a dauntless spirit, joined to great ability, virtue, and patriotism in its true sense. The only printed document of his composition is his "Speech on the Union."<sup>1</sup>

FITZHERBERT (SIR ANTHONY), a very learned lawyer in the reign of Henry VIII. was descended from an ancient family, and was the younger son of Ralph Fitzherbert, esq. He was born at Norbury, co. Derby\*, but

\* The family from which our judge descended, was the subject of a dispute between Camden, in his "Britannia," and Brooke, in his "Discovery of Errors," the substance of which is given in the Biographia Britannica; but as Dr. Campbell, the author of that article, has rather injudiciously preferred the arguments of Brooke, it

may be necessary to refer the reader to an elaborate letter on the subject in the Gent. Mag. vol. LXVII. p. 645. In a work like ours, we should exceed all reasonable bounds, were we to enter into the minutiae of pedigree. See also sir E. Brydges's edition of Collins's Peerage.

<sup>1</sup> Gent. Mag. 1802.—Park's edit. of Royal and Noble Authors.—Collins's Peerage, by sir E. Brydges.



it is not known in what year. After he had been properly educated in the country, he was sent to Oxford, and from thence to one of the inns of court; but we neither know of what college, nor of what inn he was admitted. His great parts, judgment, and diligence, soon distinguished him in his profession; and in process of time he became so eminent, that on Nov. 18, 1511, he was called to be a serjeant at law. In 1516 he received the honour of knighthood, and the year after was appointed one of his majesty's serjeants at law. He began now to present the world with the product of his studies; and published from time to time several valuable works. In 1523, which was the fifteenth year of Henry the Eighth's reign, he was made one of the justices of the court of common pleas, in which honourable station he spent the remaining part of his life; discharging the duties of his office with such ability and integrity, that he was universally respected as the oracle of the law. Two remarkable things are related of his conduct; one, that he openly opposed cardinal Wolsey in the height of his power, although chiefly on the score of alienating the church lands; the other, that on his death-bed, foreseeing the changes that were likely to happen in the church as well as state, he pressed his children in very strong terms to promise him solemnly neither to accept grants, nor to make purchases of abbey-lands. He died May 27, 1538, and was buried in his own parish church of Norbury. He left behind him a very numerous posterity; and as he became by the death of his elder brother John possessed of the family estate, he was in a condition to provide very plentifully for them. The Fitzherbert family, in the different branches of it, continues to flourish, chiefly in Derbyshire and Staffordshire.

This learned lawyer's works are, 1. "The Grand Abridgment collected by that most reverend judge, Mr. Anthony Fitzherbert, lately conferred with his own manuscript corrected by himself, together with the references of the cases to the books, by which they may be easily found; an improvement never before made. Also in this edition the additions or supplements are placed at the end of their respective titles." Thus runs the title of the edition of 1577; but the most esteemed edition appears to be that printed in folio by Pynson, in 1516, with additions to the first part under the title "Residuum." Ames also men-

tions an edition by Wynken de Worde, in 1516, and dates Pynson's edition 1514, but it is questionable whether this edition attributed to Wynken de Worde be not the production of a foreign printer. To the edition of 1577, is added a most useful and accurate table, by the care of William Rastall, serjeant at law, and also one of the justices of the common pleas, in the reign of queen Mary; which table, as well as the work, together with its author, is very highly commended by the lord chief justice Coke. It is indeed one of our most ancient and authentic legal records, as it contains a great number of original authorities quoted by different authors, which are not extant in the year-books, or elsewhere to be found in print. 2. "The Office and Authority of Justices of Peace, compiled and extracted out of the old books, as well of the Common Law, as of the Statutes, 1538," and reprinted often, the last edition in 1617. 3. "The Office of Sheriffs, Bailiffs of Liberties, Escheators, Constables, Coroners," &c. 1538. Though we give the titles in English, these three works are written in French; only part of the second is in English. 4. "Of the Diversity of Courts," 1529, in French; but translated afterwards by W. H., of Gray's-inn, and added by him to Andrew Horne's "Mirrour of Justices." 5. "The New Natura Brevium," 1534, in French; but afterwards translated, and always held in very high esteem. The last edition, published in 1794, 2 vols. 8vo, has the addition of a commentary, supposed to be written by chief justice Hale, and was collated with the former editions, and corrected, with some notes and references added, and the index considerably enlarged. 6. "Of the Surveying of Lands," 1539. 7. "The Book of Husbandry, very profitable and necessary for all persons," 1534, and several times after in the reigns of Mary and Elizabeth. It is said, in an advertisement to the reader, that this book was written by one Anthony Fitzherbert, who had been forty years an husbandman; from whence many have concluded, that this could not be the judge. But in the preface to his book "Of Measuring Lands," he mentions his book "Of Agriculture," and in the advertisement prefixed to the same book, it is expressly said, that the author of that treatise of "Measuring," was the author likewise of the book "Concerning the Office of a Justice of Peace." Whence it appears, that both those books were written by

this author, who perhaps in the seasons which allowed him leisure to go into the country, might apply himself as vigorously to husbandry in the country, as to the law when in town; and commit his thoughts to paper. He appears to have been the first Englishman who studied the nature of soils, and the laws of vegetation, with philosophical attention. On these he formed a theory confirmed by experiments, and rendered the study pleasing as well as profitable, by realizing the principles of the ancients, to the honour and advantage of his country. These books being written at a time when philosophy and science were but just emerging from that gloom in which they had long been buried, were doubtless replete with many errors; but they contained the rudiments of true knowledge, and revived the study and love of agriculture.<sup>1</sup>

FITZHERBERT (THOMAS), grandson of sir Anthony, and a very ingenious and learned man, was born in the county of Stafford, in 1552; and sent to either Exeter or Lincoln-college, in Oxford, in 1568. But having been bred a catholic, the college was uneasy to him; and though he would now and then hear a sermon, which was permitted him by an old Roman priest, who lived privately in Oxford; and to whom he recurred for instruction in matters of religion, yet he would seldom go to prayers, for which he was often admonished by the sub-rector of the house. At length, seeming to be wearied with the heresy of the times, as he called it, he receded without a degree to his patrimony: where also refusing to go to his parish church, he was imprisoned about 1572; but being soon set at liberty, he became still more zealous in his religion, maintaining publicly, that catholics ought not to go to protestant churches; for which, being like to suffer, he withdrew, and lived obscurely with his wife and family. In 1580, when the jesuits Campian and Parsons came into England, he went to London, found them out, was exceedingly attached to them, and supplied them liberally: by which, bringing himself into dangers and difficulties, he went a voluntary exile into France, in 1582; where he solicited the cause of Mary queen of Scots, but in vain. After the death of that princess, and of his own wife, he left France, and went to Madrid, in order to implore the protection of

<sup>1</sup> Biog. Brit.—Shaw's Staffordshire.—Letters and papers on Agriculture, vol. II. 1783, 8vo.—Bibliographer, vol. I. p. 18.—Bridgman's Legal Bibliography.

Philip II. ; but, upon the defeat of the armada, in 1588, he left Spain, and accompanied the duke of Feria to Milan. This duke had formerly been in England with king Philip, had married an English lady, and was justly esteemed a great patron of the English in Spain. Fitzherbert continued at Milan some time, and thence went to Rome; where, taking a lodging near the English college, he attended prayers as regularly as the residents there, and spent the rest of his time in writing books. He entered into the society of Jesus in 1614, and received priest's orders much about the same time; after which he speedily removed into Flanders, to preside over the mission there, and continued at Brussels about two years. His great parts, extensive and polite learning, together with the high esteem that he had gained by his prudent behaviour at Brussels, procured him the government, with the title of rector, of the English college at Rome. This office he exercised for twenty-two years, with unblemished credit, during which time he is said to have been often named for a cardinal's hat. He died there, Aug. 27, 1640, in his eighty-eighth year, and was interred in the chapel belonging to the English college.

Wood has given a list of his writings, containing ten different works, chiefly of the controversial kind, in defence of popery, and directed against Barlow, Donne, Andrews, and other English divines. But the treatises which were received with most general approbation by protestants and papists, are, 1. "Treatise concerning Polity and Religion," Doway, 1606, 4to, wherein are confuted several principles of Machiavel. The second part of the said treatise was printed also at Doway, 1610, and both together in 1615, 4to. A third part was printed at London, in 1652, 4to. 2. "*An sit utilitas in scelere, vel de infelicitate Principis Machiavellani?*" Romæ, 1610, 8vo. The language of these pieces is a little perplexed and obscure, and the method, according to the manner of those times, somewhat embarrassed and pedantic; but they evince strong sense, a generous disposition, with much reading and experience, and abound with matter, which has served as a fund to several authors, who have since written against Machiavel.<sup>1</sup>

<sup>1</sup> Biog. Brit.—Dodd's Church Hist.—Ath. Ox. vol. I.

FITZHERBERT (NICHOLAS), grandson also to sir Anthony Fitzherbert, and cousin to Thomas, was born about 1550, and became a student of Exeter college in Oxford. About 1572, he left his native country, parents, and patrimony, for religion, as a voluntary exile. At first he settled at Bologna in Italy, to obtain the knowledge of the civil law, and was there in 1580. Not long after he went to Rome, and in 1587 began to live, as his secretary, in the family of William Alan, the cardinal of England. He continued with him till his death, after having distinguished himself by his knowledge in the laws, and in polite literature. He was unfortunately drowned, 1612, in a journey he made from Rome. He published the following pieces: 1. "*Casæ Galatæi de bonis moribus*," 1595; a translation from Italian. 2. "*Oxoniensis in Anglia Academiæ Descriptio*," 1602. 3. "*De Antiquitate et Continuatiōe Catholicæ Religionis in Anglia*," 1608. 4. "*Vitæ Cardinalis Alani Epitome*," 1608: all printed at Rome. He also wrote the life of that cardinal, who was his patron, more at large; which, for reasons of state, was never published.<sup>1</sup>

FITZHERBERT (SIR WILLIAM), of Tissington, bart. a descendant of the same family as the preceding, the son of William Fitzherbert, of Tissington, esq. was born May 27, 1748, and was educated at St. John's college, Cambridge, and obtained the degree of M. A. by mandamus, in 1767. Having studied the law, he was, during seven years, a practising barrister, but passed the latter part of his life at his seat in Derbyshire, and took a very active and useful share in the public business of that county as one of its magistrates, and as recorder of the borough of Derby. He was created a baronet Jan. 22, 1784. He was for some years one of the gentlemen ushers daily waiters to his present majesty, which he resigned before his death, which took place July 30, 1791, in his forty-third year. He was the author of two small tracts, one entitled "*Maxims*," and the other "*A Dialogue on the Revenue Laws*;" both of which are elegantly written, and display much useful and practical knowledge and observation, together with the highest benevolence and zeal for the public good. A third pamphlet is ascribed to him, "*On the Knights made in 1778*." Sir William's younger brother is the present lord St. Helen's.<sup>2</sup>

<sup>1</sup> Ath. Ox. vol. 1.—Biog. Brit.—Dodd's Ch. Hist.

<sup>2</sup> Sir E. Brydges's edit. of Collins's Peerage.—Gent. Mag. 1791.

**FITZJAMES (JAMES)**, duke of Berwick, natural son of James II. when duke of York, and of Arabella Churchill, sister to the great duke of Marlborough, was born at Moulins in 1670, when his mother was on her return from the medicinal waters of Bourbon. He was bred to arms in the French service, and in 1686, at the age of fifteen, was wounded at the siege of Buda; he signalized himself also in 1687, at the battle of Mohatz, where the duke of Lorraine defeated the Turks. In 1688, after his father's abdication, he was sent to command for him in Ireland, and was distinguished, both at the siege of Londonderry, in 1690, and at the battle of the Boyne, where he had a horse killed under him. In 1703 he commanded the troops that Louis XIV. sent to Spain to support the claim of Philip V. In a single campaign he made himself master of several fortified places. On his return to France he was employed to reduce the rebels in the Cevennes. He then besieged Nice, and took it in 1705. For his services in this campaign he was raised the next year to the dignity of *mareschal* of France; after which he greatly signalized himself in Spain against the Portuguese and others. In 1707 he gained the celebrated battle of Almanza, against the English under lord Galloway, and the Portuguese under Das-Minas, who had above 5000 men killed on the field. This victory fixed the crown on the head of Philip V. who was studious to give his gratitude to the general to whom he was indebted for it. In 1714 he took Barcelona, being then *generalissimo* of the armies of Spain. When the war between France and Germany broke out in 1733, he again went out at the head of the French army; but in 1734 he was killed by a cannon-ball before Philipsburg, which he was besieging. It was the fortune of the house of Churchill, says Montesquieu, speaking of the dukes of Marlborough and Berwick, to produce two heroes, one of whom was destined to shake, and the other to support, the two greatest monarchies of Europe. The character of Fitzjames was in some degree dry and severe, but full of integrity, sincerity, and true greatness. He was unaffectedly religious; and, though frugal in his personal expences, generally in debt, from the expences brought upon him by his situation, and the patronage he gave to fugitives from England, who had supported the cause of his father. The French are lavish in his praise, and certainly not without reason. His character

has been well and advantageously drawn by the great Montesquieu; and there are memoirs of him written by himself, with a continuation to his death by the English editor, Mr. Hooke, a doctor of the Sorbonne, and son of the Roman historian. They were published in 2 vols. 8vo, in 1779.<sup>1</sup>

FITZ-JAMES (RICHARD), bishop of Rochester, Chichester, and London, and a distinguished benefactor to Merton college, Oxford, was a native of a good family in Somersetshire. About 1459 he went to Oxford, and in 1465 was elected probationer fellow of Merton college, and when M. A. entered into holy orders, and in 1473 served the office of proctor. In March 1474 he became prebend of Taunton in the church of Wells, and when appointed chaplain to Edward IV. took his degrees in divinity. In March 1482 he was elected warden of Merton college, which office he retained for twenty-five years, during which he greatly advanced the credit and prosperity of the college, built the whole of what is now the ancient part of it, and made considerable additions to the fine chapel. In March 1484-5 he was made vicar of Minehead, and about the same time rector of Aller in Somersetshire. In June 1495 he was admitted almoner to Henry VII, and in May 1469 consecrated bishop of Rochester, from which, in Jan. 1503, he was translated to Chichester, and in March 1505 was again translated to the see of London. On this last preferment he resigned his wardenship of Merton, which he had hitherto held in commendam with Rochester and Chichester. While bishop of London, he was a munificent contributor to the cathedral church, and is also on record as a great benefactor to the completion of St. Mary's church, Oxford. Along with his brother, sir John Fitz-james, lord chief justice of England, he founded the school at Bruton, in Somersetshire. He died in 1522, very aged, and was buried in St. Paul's cathedral.<sup>2</sup>

FITZSIMONS (HENRY), a celebrated Jesuit, was the son of a merchant in Dublin, and born in that city in 1569. He was educated in the protestant religion, and sent to Oxford, where, in April 1583, he was matriculated as a member of Hart-hall, and in December following appears to have been elected student of Christ Church; but having conceived an inclination for popery, he left the university,

<sup>1</sup> Memoirs as above.

<sup>2</sup> Ath. Ox. vol. I.—Wood's Colleges and Halls.

and went to Louvaine, where he entered among the Jesuits, and had for his tutor the celebrated Jesuit Lessius. Here, by acute parts and much application, he acquired great distinction, and was appointed to teach philosophy publicly. Having furnished himself with missionary zeal and artifice, he returned to Ireland, where he became very active in gaining proselytes, and for some time laboured publicly, and without an opponent, being accounted a very able disputant. He was, however, committed to prison in Dublin castle in 1599, where he continued, some say two, and some five years, without any alteration in his courage or resolution. On the contrary, having thrown out something like a challenge to the protestants, the celebrated Usher, then a young man of only nineteen, undertook to dispute with him, and weekly meetings were appointed for the purpose. Their first subject was Antichrist, and after they had met twice or thrice, Usher was ready to have proceeded, but Fitzsimons declined any farther engagement. Afterwards, being set at liberty, on his promise to behave quietly, and give no disturbance to the king and kingdom, he went into the Low Countries, where he spent his time in performing offices requisite to his function, and in writing books, particularly "A Catholic Confutation of Mr. John Rider's Claim of Antiquities, and a calming comfort against his caveat, with a reply to Mr. Rider's Postscripts, and a discovery of puritan partiality in his behalf." To which is annexed, "An Answer to certain complaintive Letters of afflicted Catholics for Religion:" all printed together at Rohan, in 1608, in which year he went, according to summons, to Rome, where being appointed by a mission of Ireland, he published his profession of the four vows; and then, being sent back to the Low Countries, he went again into Ireland, where he spent many years in confirming the Roman catholics in their religion, and in making new proselytes. At length, having been a great encourager and abettor of the rebellion which broke out there in 1641, he was, after the rebels began to be subdued, forced to fly for shelter into woods and on mountains, and to creep and sculk into every place, for fear of being taken by the English soldiers.

In the beginning of 1643 he was forced to change his place, and retire for safety into a moorish and boggy ground; where, sheltering himself under a shepherd's cot, no better than a hovel, which did not keep out the wind



and rain, he lived there in a very sorry condition, and had for his bedding a pad of straw, which would be often wet by the rising and coming in of the water. Notwithstanding all this misery he seemed to be very chearful, and was ready to instruct the young ones about him, and comfort others. But being in a manner spent, and his age not able to bear such misery long, he was with great difficulty taken away, and being conveyed by some of the brethren into a better place, he expired among them, February 1, 1643-4. By his death the Roman catholics lost a pillar of their church, being esteemed, in the better part of his life, a great ornament among them, and the greatest defender of their religion in his time. Besides the pieces already mentioned, he wrote, 1. "A Justification and Exposition of the sacrifice of the Mass," in two books, or more, printed in 1611, 4to. 2. "*Britannomachia ministrorum in plerisque et fidei fundamentis et fidei articulis dissidentium*," Duac. 1614, 4to. 3. "A Catalogue of the Irish Saints," Antwerp, 1621, 8vo. Ware says he also wrote a treatise to prove that Ireland was called *Scotia*, but he doubts whether this was ever published.<sup>1</sup>

FITZSTEPHEN (WILLIAM), an English historian of the twelfth century, and author of the earliest description of London extant, was of Norman extraction, but born of creditable parents in London. He was a monk of Canterbury, was dispatched to his holiness the pope, who was then probably at Rome or Benevento, once at least, and was much connected with archbishop Becket. He tells us himself, that he was one of his clerks, and an inmate in his family. He was also a remembrancer in his exchequer; a subdeacon in his chapel whenever he officiated; a reader of *Lil's* and petitions, when the archbishop sat to hear and determine causes, and sometimes, when his grace was pleased to order it, Fitzstephen performed the office of an advocate. He was also present with him at Northampton, and was an eye-witness of his murder at Canterbury, continuing with him after his other servants had had deserted him. He has reported a speech which he made on occasion of the archbishop's sitting alone, with the cross in his hand, at Northampton, when he was forsaken by his suffragans, and expected, as he relates it, to be assaulted and murdered. This speech is memorable, and breathes

<sup>1</sup> Ware's *Ireland*, by Harris.—*Biog. Brit.* in art. Usher.—*Ath. Ox.* vol. II.

more of a Christian spirit than we should have expected in those days. One of the archbishop's friends had recommended, that if any violent attempt was made upon his person, immediately to excommunicate the parties, which then was the most dreadful vengeance an ecclesiastic could inflict. Fitzstephen, on the contrary, said, "Far be that from my lord. The holy apostles and martyrs, when they suffered, did not behave in that manner," and endeavoured to dissuade the archbishop from taking a step that would appear to proceed from anger and impatience, &c. This worthy monk is supposed to have died in 1191; but authors vary much as to the particular time when he composed his work, although it seems certain that he wrote it in the reign of Henry II. and that it was part of another work, "The Life and Passion of archbishop Becket." Dr. Pegge fixes the period between the years 1170 and 1182. This "Description of the City of London," affords, after Domesday Book, by far the most early account we have of that metropolis, and, to use his editor's words, we may challenge any nation in Europe to produce an account of its capital, or any other of its great cities, at so remote a period as the twelfth century. It was accordingly soon noticed by Leland and Stowe, who inserted a translation of it in his "Survey of London." But this edition was grown not only obsolete, but incorrect, when Dr. Pegge published in 1772, 4to, a more accurate translation, with notes, and a preliminary dissertation on the author. Fitzstephen was a person of excellent learning for his age. He was well versed in Horace, Virgil, Sallust, Ovid, Lucan, Persius, and with perhaps many other of the Latin classics, and had even peeped into Plato and some of the Greeks. If he was in some respects a little too credulous, it must be imputed to the times he lived in. His account of London, however, is in all views, curious and interesting, and the composition easy, natural, and methodical.<sup>1</sup>

FITZWILLIAM (WILLIAM), an eminent naval commander, and earl of Southampton, in the sixteenth century, was the second son of sir Thomas Fitzwilliam, of Aldwarke, in Yorkshire, knt. by Lucia, his wife, daughter and co-heir to John Neville, marquis Montacute. In 1510 he was made one of the esquires for the body of king Henry VIII. which office was renewed to him for life in

<sup>1</sup> Edition by Dr. Pegge, preface and dissertation.

1512. The year following he was one of the chief commanders in the fleet sent out against France, to clear the sea of French ships before Henry and his allies attacked France by land; and he was seriously wounded by an arrow in attempting to destroy the French fleet at Brest. Shortly after he attended king Henry at the siege of Tournay, where his bravery procured him the honour of knighthood. In 1520 he was vice-admiral of England, and employed in guarding the channel at the time the emperor Charles V. came to England. He so ingratiated himself with his royal master that he obtained from him, in 1521, a grant of the manor of Navesby in Northamptonshire, part of the possessions of Edward Stafford, duke of Buckingham, then lately attainted. At that time he was ambassador in France; but, upon a rupture between that kingdom and England, he was recalled, Jan. 1521-2, and ordered to sea with a strong fleet of twenty-eight sail, to secure our merchants, and take what French ships he could. Shortly after he assisted at the taking of Morlaix, in Bretagne; and with sir William Sandes and sir Maurice Berkeley, went and burnt Marguison, which was newly built and fortified, and many villages. In 1523, the king of France, preparing to send John duke of Albany, regent of Scotland, into that kingdom in order to invade England from that quarter, sir William was made admiral, and dispatched with a strong fleet to intercept him. Having missed him, he landed on the French coast at Treport, in Normandy, and burnt the suburbs of that town and several ships in the harbour, though there were but 700 English opposed to 6000 French. The year following, being captain of Guisnes, in Picardy, he greatly annoyed Boulogne, and other places adjacent. Before the end of that year he was made treasurer of the king's household; and in October sent to France with Dr. John Taylor, a civilian, to see the lady regent (whose son, Francis I. was then prisoner in Spain) swear to observe the articles of a treaty newly concluded between the two crowns. In 1529 he was one of those who subscribed the articles exhibited in parliament against cardinal Wolsey. At the grand interview between the kings of England and France, in 1532, he attended his master Henry VIII. to Boulogne, the place of interview between many other persons of the highest quality. In May 1535, he was sent with the duke of Norfolk, the bishop of Ely, and Dr. Fox, to treat with the French king's

commissioners about a league between the crowns of England and France; one of the articles of which was, that the duke of Angouleme, third son to the king of France, should marry Elizabeth, second daughter of king Henry. Shortly after, he was made knight of the garter, and chancellor of the duchy of Lancaster; and in 1536 constituted admiral of England, Wales, Ireland, Normandy, Gascony, and Aquitaine. On Oct. 18, 1537, he was advanced to the title of earl of Southampton, and made lord privy-seal Oct. 27, 1539. In April following, some disputes having arisen between England and France, he, with John lord Russel, lately made high admiral, were sent over to Calais with a few troops of horse, and returned quickly after executing their orders. He was also employed as captain of the Foreward in the expedition to Scotland, in October 1542, but died in his way thither, at Newcastle, so much esteemed, that, in honour of his memory, his standard was borne in the vanguard in all that expedition. By his will bearing date Sept. 10, of the same year, he ordered his body to be buried in the church of Midhurst, in Sussex. He left no issue by Mabel his wife, daughter to Henry lord Clifford, and sister to Henry first earl of Cumberland. Of his personal character it is only recorded that there was not a serviceable man under his command whose name he knew not; not a week passed but he paid his ships; not a prize but his seamen shared in as well as himself; and it was his opinion, that none fought well but those who did it for a fortune, which may be admitted, in some measure, if we consider that fortune and honours in the naval and military services are generally joined.<sup>1</sup>

FIXLMILLNER (PLACIDUS), an eminent German astronomer, was born May 28, 1721, at Achleiten, a village in hither Austria, not far from Kremsmunster. He received the rudiments of his education in the convent of Kremsmunster, which was indebted to his uncle the abbot, Alexander Fixlmillner, for an excellent school and an observatory. Placidus conceived an early attachment to the mathematics, and took so much pleasure in delineating mathematical figures, that his mother, out of derision, called him the almanack-maker. After some stay at the above seminary he removed to Salzburg, where he completed his course of philosophy, and obtained in that

<sup>1</sup> Biog. Brit.

faculty the degree of doctor. His taste for the mathematics, however, became still stronger. His father having asked him one day what present he should give him, he requested Wolff's *Epitome of the Mathematics*; which he studied with the greatest pleasure and satisfaction during such hours as he could spare from his other avocations: but having destined himself for the convent, he was admitted a noviciate at Kremsmunster, in 1737, and next year he publicly took the vows before the abbot Alexander. After a stay of two years in the convent, he was sent again to Salzburg, to complete his studies in jurisprudence and theology; but at the same time he applied with great assiduity to the mathematics, languages, history, and antiquities. He learned also to play on the harpsichord and organ, and made so much progress in music, that he composed several pieces, both in the sacred and theatrical style. He disputed in some theological theses; and in 1745 returned to his convent, where he was consecrated to the priesthood.

About this time the Ritterschule having been established at Kremsmunster, Placidus was appointed professor of canon-law; a department in which he had acquired great reputation at the university. This office he held for forty years, and resigned it only a short time before his death. Almost about the same period he was appointed dean of the higher school, and soon after principal regent over the young nobility; which places he retained also till his death. He possessed great knowledge of the canon-laws, and on that account was often employed in processes and other affairs relating to the convent. He was likewise inscribed Apostolical notary in the Roman court.

In 1760 he published a theological work entitled "*Reipublicæ Sacræ Origines Divinæ*," but he acquired far more celebrity by his astronomical labours, both as an observer and a writer. The abbot Alexander Fixlmillner, a great friend of the sciences, and particularly of the mathematics, having resolved in 1747 to form an establishment in his convent for promoting the latter, first set apart a spacious room for containing mathematical and philosophical instruments. This paved the way for something further; and he determined, for the improvement of his conventuals in astronomy, to erect an observatory. Among those convents which for a long time have devoted their leisure and riches to the advancement of science and the

good of mankind, none has distinguished itself more than that of Kremsmunster. This very old abbey is not the seat of infidelity and indolence, but a patron of the noblest branches of science. The observatory founded in 1743, was completed in 1758, and the superintendence of it was intrusted to Eugenius Dobler, a brother of the order.

Alexander's successor, the abbot Berthold Vogel, who long resided at Salzburg, as professor of canon law and rector of the university, being well acquainted with Fixl-millner's great knowledge, particularly in the mathematics, appointed him in 1762 to be astronomer at Kremsmunster, with leave to retain his office as professor of canon-law. He now applied with great zeal to render himself more fit for his new occupation, as he had not yet attended much to practical astronomy, and was even but little acquainted with those books from which he could obtain information on the subject. His great attachment, however, to this science, fine genius, and a desire of being useful to the institution in which he resided, and to the world, made him overcome every difficulty. The first book that fell into his hands was Lalande's "*Exposition du Calcul Astronomique*," with which alone, without any oral instruction, he began to study and to make observations. This work, together with Vlacq's *Logarithmic Tables*, were for a long time his only sources and guides, till he at length obtained Lalande's large work on astronomy. Fortunately, a carpenter, John Illinger, born in a village belonging to the abbey, though he could neither read nor write, was able, under the direction of Fixlmillner, to construct for him very neat mural quadrants, zenith sectors, transit instruments, and pendulum clocks. Other instruments were made for him by Brander, of Augsburg, and he procured achromatic telescopes from Dollond; so that by his activity the observatory at Kremsmunster soon became one of the most celebrated, and best supplied with apparatus, in Germany.

Fixlmillner now acquired a considerable rank among astronomical writers. In 1765 he published his "*Meridianus Speculæ Astron. Cremisanensis*," in which he established the first elements of his observatory, and determined its longitude and latitude. In 1776 he published his second astronomical work called "*Decennium astronomicum*," which contained the observations made by him at Kremsmunster from 1765 to 1775, and which is replete

with important and useful information. His third work, on which he was employed towards the close of his life, and which was printed after his death, appeared in 1792. It contains a valuable collection of observations made between 1776 and 1791, together with a great many calculations and treatises, which still add to his celebrity in this department. Besides these, many important articles written by him are to be found in the "*Journal des Savans*," and other literary journals and memoirs.

The important service rendered to the science of astronomy by Fixmillner, is well known to all astronomers. The great number of his observations of Mercury at a time when they were rare and difficult to be made, enabled Lalande to complete his accurate tables of that planet, for which the French astronomer publicly returned him thanks. Fixmillner was one of the first astronomers who observed the orbit of the newly-discovered planet Uranus. He was also the first who supported Bode's conjecture, that the star 34 in the Bull, observed by Flamsteed in 1690, and which afterwards disappeared, was the new planet. Fixmillner was a man of so great application and activity, that he not only made observations, but calculated them all himself, and deduced from them the necessary results. All his observations, of whatever kind, he calculated on the spot; and to avoid errors, he always calculated them a second time. To uncommon industry he united great penetration and deep reflection, as is proved by the many excellent remarks and discoveries to be found in his works. It must here be added, that this able astronomer lived in a remote part of the country, at a distance from all literary helps, and from others who pursued the same studies; from every thing, indeed, that could animate his zeal; yet he continued to the last day of his life, a singular instance of perseverance and attachment to his favourite study. But few men were so little subject to the imperious power of the passions. Simple in his manners, he possessed great equanimity and firmness, like the immutable laws of nature which he studied. His wide extended celebrity did not render him proud; whatever was written or said in his praise, he endeavoured rather to conceal than to publish. His close application at length impaired his health, and brought on obstinate obstructions, which ended in a diarrhoea. He died Aug. 27, 1791, in the seventy-first year

at his age, the fifty-third of his residence in the convent ; and the forty-sixth after his entering into the priesthood.<sup>1</sup>

FIZACRE. See FISHACRE.

FIZES (ANTHONY), an eminent physician of Montpellier, the son of Nicholas Fizes, professor of mathematics in that university, was born in 1690, and at first educated by his father, who hoped that he would succeed him in the mathematical chair ; but his disposition being more to the study of medicine, his father sent him to complete his medical education at Paris, under the tuition of Du Verney, Lemery, and the two messrs. De Jussieu. On his return to Montpellier, he employed himself in observing diseases in the hospital de la Charité, and in public teaching. On the death of his father, he was appointed joint professor of mathematics with M. de Clapiers, and soon became his sole successor. In 1732, the medical professorship in the university being vacant by the resignation of M. Deidier, Fizes was elected his successor. He fulfilled the duties of this chair with great propriety, but was more highly distinguished as a practitioner. He appreciated at once the character of the most complicated disease ; and was above all admired for the accuracy of his prognostics. These qualifications placed him at the head of his profession at Montpellier ; his fame extended to the metropolis, and he was invited to the office of physician to the duke of Orleans. His age was now, however, advanced ; and the fear of the jealousy which this high appointment might produce among his brethren, led him to make some efforts to be permitted to decline this honour. He removed to Paris, nevertheless ; but, unused to the intrigues and raileries and cabals of a court, he was unhappy in his situation ; his health began to fail, and he was induced to request permission to resign his office, and returned to Montpellier, after residing fourteen months at Paris, honoured with the protection of the prince, and the friendship of M. Senac, Astruc, Borden, &c. He was accused of a little misanthropy on this occasion ; but he was an enemy to adulation and selfishness, and seemed to revolt from every species of artificial politeness. He resumed the functions of his professorship at Montpellier but for a short period ; for he was carried off by a malignant fever in the course of three days, and died on August 14, 1765, aged

<sup>1</sup> Tilloch's Philosophical Magazine, vol. X.



about seventy-five years. His works were principally essays on different points of theory and practice. 1. "De Hominis Liene sano," Montpellier, 1716; 2. "De naturali Secretione Bilis in Jecore," *ibid.* 1719; 3. "Specimen de Suppuratione in Partibus mollibus," *ibid.* 1722; 4. "Partium Corporis humani Solidarum Conspectus Anatomico-Mechanicus," *ibid.* 1729; 5. "De Cataracta;" 6. "Universæ Physiologiæ Conspectus," *ibid.* 1737; 7. "De Tumoribus in Genere," *ibid.* 1738; 8. "Tractatus de Febris," *ibid.* 1749. The greater part of the writings of Fizes were collected in one 4to volume, and were published at Montpellier in 1742.<sup>1</sup>

FLACCUS (CAIUS VALERIUS), was an ancient Latin poet, of whom our accounts are very imperfect. There are many places that claim him, but Setia, now Sezzo, a town of Campania, seems to have the best title; and it is from thence that he bears the surname Setinus. Martial, who was his contemporary and friend, intimates that he lived at Padua, or at least was born there, as may be collected from an epigram in which he advises him to quit the beggarly study of poetry, and to apply himself to the bar, as the more profitable profession of the two. He died when he was about thirty years of age, in the year 93 or 94, and before he had put the finishing hand to the poem which he left.

Flaccus chose the history of the Argonautic expedition for the subject of his poem; of which he lived to compose no more than seven books, and part of an eighth. It is addressed to the emperor Vespasian; and Flaccus takes occasion at the same time to compliment Domitian on his poetry, and Titus on his conquest of Judæa. The learned world have been divided in their opinion of this author; some not having scrupled to exalt him above all the Latin poets, Virgil only excepted; while others have set him as much below them. This poem of the Argonautic expedition is an imitation, rather than a translation, of the Greek poet Apollonius, four books of whose poem upon the same subject are yet remaining; and it has generally been agreed that the Latin poet has succeeded best in those parts where he had not the Greek in view. Apollonius has by no means suffered where Flaccus has seemed to translate him, none of his spirit having been lost in the transfusion; and

<sup>1</sup> Dict. Hist.—Haller Bibl. Med. Pract.—Rees' Cyclopædia, from Eloy.

some have ranked him among the few whose copies have rivalled their originals. He professedly imitated Virgil, and is often successful. Upon the whole, he does not deserve to be so neglected as he has been; especially while other poets of antiquity have been thought worthy of notice, who are not superior to him either for matter, style, or versification. Quintilian seems to have entertained the highest opinion of his merit, by the short eulogium he has left of him: "*multum in Valerio Flacco nuper amissimus.*" After several editions of this poet, with notes of the learned, Nic. Heinsius published him at Amsterdam, in 1680, 12mo; which edition was republished in the same size, in 1702. But the best edition is that, "*cum notis integris variorum & Petri Burmanni,*" printed at Leyden, in 1724, 4to.

It may be proper to mention, that John Baptista Pius, an Italian poet, completed the eighth book of the *Argonautics*, and added two more, by way of supplement, partly from Apollonius; which supplement was also printed at the end of Flaccus, in Aldus's edition of 1523, and has been subjoined to all, or at least most of the subsequent editions.<sup>1</sup>

FLACIUS. See FRANCOWITZ.

FLAHERTY or O-FLAHERTY (RODERIC), an Irish gentleman of learning, who had a considerable knowledge in the history and antiquities of his country, was born in 1630, at Moycullin, co. Galway, the ancient estate of his family, which became forfeited by the rebellion in 1641, when he was only eleven years old. He published at London, 1685, a book under the singular and mystic title of "*Ogygia, or Rerum Hibernicarum Chronologia,*" containing chronological memoirs upon the antiquities of the kingdom of Ireland; compiled, as he observes, "*ex per vetustis monumentis fideliter inter se collatis eruta, atque e sacris et profanis litteris primarum orbis gentium, tam genealogicis, quam chronologicis suffulta præsidiis.*" This work, a 4to volume, containing about 600 pages, he dedicated to the then duke of York, afterwards king James II. of England. The author commences his history from the deluge, continues it to the year of Christ 428, and has divided it into three parts. The first describes the island, its various names, inhabitants, extent, kings, the manner of their annual

<sup>1</sup> Vossius de Poet. Lat.—Fabris. Bibl. Lat.—Moreri.

election, &c. The second is a kind of chronological parallel of the Irish affairs, with the events that happened during the same period in other countries. The third is a more ample detail of particular transactions in the same kingdom. To this is added a professedly exact chronological table of all the Christian kings who have ruled over Ireland, from A. D. 482 till A. D. 1022; and a brief relation of the most prominent historic features of the island till the time of Charles II. in 1685. To this succeeds a chronological poem, which forms a summary of Irish history to the same period. At the end is a very curious catalogue of the Scottish kings, Irish, who have reigned in the British isles. In his genealogical remarks on the regal house of the Stewarts, the author attempts to prove they were originally an Irish family. It is surprising that neither the author nor his work has been noticed by Macpherson or Whitaker in their controversy respecting the peopling of Hibernia, and the origin of the Caledonians; although he is particularly noticed by O'Hallaran in his History of Ireland.

Mr. O-Flaherty promised a second part, in which he intended to give an account at large of the Christian kings of Ireland, but never accomplished it; although Harris mentions a report that it existed in manuscript, in the hands of his relations, which probably was only a short abstract of annals from 1187 to 1327, which Nicolson says was extant in his time. He wrote also a treatise in vindication of his "Ogygia" against the objections of sir George Mackenzie and others, which was intended for the press, but we know not that it ever appeared. Sir Richard Cox only seems to speak slightly of the "Ogygia," which is highly praised by Dr. Dudley Loftus, Belling, and Stillingfleet.<sup>1</sup>

FLAMEEL, or FLAMAEL (BERTHOLET), a painter of historical subjects, was born at Liege in 1614, and began his studies in Flanders, but at the age of twenty-four he went into Italy to cultivate his talents by a view of the works of the renowned painters of that country. At Rome, he copied the best works of the great masters, and soon acquired a reputation which recommended him to the court of Florence, to which the grand duke invited him, and there employed him in several works, the execution of

<sup>1</sup> Ware's Ireland, by Harris.—Nicolson's Hist. Libr.—Rees's Cyclopædia.

which acquired for him the esteem of that prince, and the applause of the public. In returning from hence homewards, after an absence of nine years, he went to Paris, where some of his best works were executed. In 1647 he returned to Liege, where he was received with great warmth, and by his subsequent works confirmed the high opinion which his countrymen had conceived of his merit. He then visited Paris again, was admitted a member of the academy of painting, and appointed professor. Returning home, he became rich enough to build a house at St. Remi, which cost 50,000 florins. He also embraced the clerical profession, and although he knew nothing of Latin, was made a canon of St. Paul, by a dispensation from the pope. But in the midst of wealth, possessed of public and private esteem, and of every other circumstance that could render life comfortable, he was seized with an unaccountable melancholy and dejection of spirits, which incessantly oppressed him, till it occasioned his death in 1675; and many persons believed his disorder to have been occasioned by poison administered to him by the celebrated marchioness de Brinvilliers, with whom he had formed an unfortunate connexion, but for this there appears no proof, and his death seems more reasonably attributed to his disordered mind. He appears indeed to have given way to that selfish jealousy which some have reckoned a system of approaching derangement. When one of his scholars, Carlier, had begun to give extraordinary proofs of excellence in his art, Flameel did every thing he could to discourage him, and actually transferred him to a grinder of colours. Carlier, however, conscious of his abilities, secretly painted "the Martyrdom of St. Denis," which was placed in the church dedicated to that saint; and Flameel had no sooner seen it, than he threw his pencil into the fire, and never painted more.

This master had a lively imagination, and a noble taste for historical compositions. He was singularly skilled in antiquities, and in all his designs strictly observant of the costume. His pictures usually are enriched with porticos and colonnades, as he was an accomplished architect; his choice of nature was elegant, his expression animated, and his pencil delicate. His colouring was exceedingly good; and his taste of design was entirely of the Roman school, as well in regard to correctness, as to the objects which he chose to represent. In the cupola of the bare-

footed Carmelites at Paris, he painted, in fresco, Elijah ascending to Heaven in a Chariot of Fire, and Elisha below, with his arms extended, to catch the mantle of the Prophet. At Liege are several grand altar-pieces, among which one in St. Paul's church describes the Conversion of that saint; and in the cathedral there is another by this master, representing the Resurrection of Lazarus.<sup>1</sup>

FLAMEL (NICHOLAS), falsely celebrated as an alchemist, under which supposition some forged works have been attributed to him (as, "A Philosophical Summary," in verse, 1561, and a treatise "On the Transformation of Metals," in 1621), was a native of Pontoise, towards the close of the fourteenth century, and exercised the profession of a notary at Paris. He began life without any fortune, but suddenly became rich, which occasioned the supposition that he had found the grand secret. He made, however, no other use of his riches than in relieving the distressed, founding hospitals, and repairing places of divine worship. To account for this sudden wealth in a more probable way, it has been said, that he bought up the debts owing to the Jews when they were expelled in 1394, and made great profits by the contracts. This, however, has been refuted, and the truth perhaps is, that he made his money by a profound knowledge of commerce, at a time when men in general were ignorant of its principles. He died at Paris, March 22, 1418. He and his wife Pernelle have been the subject of some curious inquiries at Paris, where they pretended to have found his alchemical apparatus. Paul Lucas, a thorough traveller, asserted that he had heard of him alive in India, long after his real decease. In the "Essais sur Paris," by M. St. Foix, there are many particulars of Flamel, also in the "Hermippus Redivivus," London, 1749, second edit. and in the "Varieties of Literature," 1795, 8vo.<sup>2</sup>

FLAMINIO, or FLAMINIUS (MARK ANTHONY), an eminent Latin poet, whose family name was Zarrabini, was born at Serevalle in 1498. His father, John Anthony, who first changed the family name to Flaminio on entering a literary society at Venice, was himself a man of learning, and professor of belles-lettres in different academies in Italy, and has left some works both in prose and verse, par-

<sup>1</sup> Pilkington.—Argenville, vol. III.—Biog. Universelle in Bertholet.

<sup>2</sup> Moreri.—Dict. Hist.—"Hist. Crit. de Nic. Flamel," Paris, 1761, 12mo.—Another Life was published at Paris in 1789.

ticularly twelve books of letters, in which are many particulars of literary history. He bestowed great pains on the instruction of his son, and sent him, when at the age of sixteen, to Rome, with a poem addressed to Leo X. exhorting him to make war against the Turks, and a critical work entitled "Annotationum Sylvæ." Leo appears to have been so pleased with the appearance of young Flaminio, as to request that he might remain at Rome, promising to encourage his studies there; but although this did not take place, in his after-visits to Rome, the pope patronized him with great liberality, and Flaminio answered every expectation that had been formed of his talents. In 1515 he accompanied the count Castiglione to Urbino, where he resided some months, and was held in the highest esteem by that accomplished nobleman for his amiable qualities and great endowments, but particularly for his early and astonishing talents for Latin poetry. In this year he published at Fano, the first specimen of his productions, with a few poems of Marullus, not before printed, in a very rare volume in 8vo. entitled, "*Michaelis Tarchaniotæ Marulli Nenias. Ejusdem epigrammata nunquam alias impressa. M. Antonii Flaminii carminum libellus. Ejusdem Ecloga Thyrsis.*" Of these poems some have been printed, often with variations, in the subsequent editions of his works; but several pieces appear there which are not to be found in the edition by Mancurti, published at Padua, by Comino, in 1727, which is considered as the most complete; whence it is probable this early publication of Flaminio was not known to his editors.

After this, Flaminio was removed by his father to Bologna for the study of philosophy, after which he returned again to Rome, and formed an intimacy with the most illustrious scholars of that city. Without devoting himself to any profession, he for some years attached himself to the cardinal de Sauli, and after his death resided with the prelate Ghiberti, either at Padua, or at his see of Verona, where he secured the friendship of Fracastorius and Naugerius, a friendship of the most generous and disinterested kind, as appears from many passages in their writings. About 1538 he went to Naples in consequence of a long indisposition, and by relaxation from his studies, recovered his former health, and repaired to Viterbo, where cardinal Pole then resided as pontifical legate, and honoured Flaminio by the most friendly intimacy. He also accompanied the cardinal

to the council of Trent, but refused the office of secretary to this council, and by this refusal, as well as by other parts of his conduct, and a certain liberality of sentiment displayed in some of his writings, gave rise to suspicions that he was inclined towards the opinions of the reformers. Whether this was actually the case has been a subject of dispute among his biographers; but that he was suspected is certain, for his writings were for some time prohibited in the Index Expurgatorius of the Roman church. Those who feel an interest in the question may consult Schelhornius' dissertation on the subject in his "*Amœnitates Hist. Eccles.*" and compare it with Tiraboschi's answer, who after being obliged to admit that Flaminio had embraced the opinions of the reformers, informs us that he was recalled to his former faith by cardinal Pole. And another account says, that cardinal Caraffa (afterwards Paul IV.) attended him on his death-bed. His death, which happened at Rome in 1550, was lamented by all the learned of his time, and he appears to have deserved their highest encomiums. His poems place him in the first rank of the Latin school. Most of his poems are in the "*Carmina quinque illustrium poetarum*;" but the scarce editions of his works are, 1. "*M. Ant. Flaminii in Librum Psalmorum brevis explanatio*," Venice, 1545, 8vo. 2. "*Epistolæ aliquot de veritate doctrinæ eruditæ et sanctitate religionis, in Latinum veterem sermonem conversæ, ex Italico hodierno, nec non narrationes de Flaminio*," &c. Noriberg. 1571, 8vo. 3. "*M. A. Flaminii Carmina sacra, quæ extant omnia, hoc modo nunquam hactenus edita*," &c. Rostock, 1578, 8vo. There is an edition of his works, with those of his father, by Maucurti, mentioned before, which was reprinted in 1743.<sup>1</sup>

FLAMSTEED (JOHN), a very eminent English astronomer, was born of reputable parents at Denby in Derbyshire, Aug. 19, 1646. He was educated at the free-school of Derby, where his father lived; and at fourteen was visited with a severe fit of sickness, which being followed by other distempers, operating upon a very delicate constitution, prevented his going to the university, as was designed. He was taken from school in 1662, and within a month or two after had Sacrobosco's book "*De Sphæra*,"

<sup>1</sup> Tiraboschi.—Roscoe's Leo.—Greswell's Politian.—Clement Bibl. Curieuse.—Saxii Onomast.

put into his hand, which he set himself to read without any director. This accident, and the leisure that attended it, laid the groundwork of all that mathematical and astronomical knowledge, for which he became afterwards so justly celebrated. He had already perused a great deal of history, ecclesiastical, as well as civil: but astronomy was entirely new to him, and he found great pleasure in it. Having translated as much from Sacrobosco, as he thought necessary, he proceeded to make dials by the direction of such ordinary books as he could get together; and having changed a volume of astrology, found among his father's books, for Mr. Street's *Caroline Tables*, he undertook to calculate the places of the planets, but found very little help from that concise author.

Having, however, calculated by these tables an eclipse of the sun, which was to happen June 22, 1666, he imparted it to a relation, who shewed it to Mr. Halton of Wingfield manor in Derbyshire, a good mathematician, as appears from some pieces of his, in the appendix to Foster's "*Mathematical Miscellanies*." He came to see Flamsteed soon after; and finding he was not acquainted with the astronomical performances of others, he sent him Riccioli's "*Almagestum Novum*," and Kepler's "*Tabulæ Rudolphinæ*," to which he was before a stranger. He prosecuted his astronomical studies from this time with all imaginable vigour and success. In 1669, he collected some remarkable eclipses of the fixed stars, by the moon, which would happen in 1670, calculating them from the *Caroline Tables*; and directed them to lord Brouncker, president of the royal society. This produced very good effects; for his production being read before that society, was so highly approved, that it procured him letters of thanks, dated Jan. 14, 1669-70, from Oldenburg their secretary, and from Mr. John Collins, one of their members, with whom he corresponded several years. These letters were in the hands of William Jones, esq. F. R. S. father of the celebrated sir William Jones. Extracts from them are given in the "*Biographia Britannica*."

From this time he began to have accounts sent him of all the mathematical books which were published at home or abroad; and in June 1670, his father, who had hitherto discountenanced his studies, taking notice of his correspondence with several ingenious men whom he had never seen, advised him to go to London; that he might be per-



sonally acquainted with them. He gladly embraced this offer, and visited Oldenburg and Collins; and they introduced him to sir Jonas Moore, who presented him with Townley's micrometer, and undertook to procure him glasses for a telescope, at a moderate rate. At Cambridge, he visited Barrow, Newton, and Wroe, then fellow of Jesus-college, of which he also entered himself a student. In the spring of 1672, he extracted several observations from Gascoigne's and Crabtree's letters, which had not been made public, and translated them into Latin. He finished the transcript of Gascoigne's papers in May; and spent the remainder of the year in making observations, and in preparing advertisements of the approaches of the moon and planets to the fixed stars for the following year. These were published in the "Philosophical Transactions," with some observations by the same author on the planets. In 1673 he wrote a small tract in English, concerning the true and apparent diameters of all the planets, when at their nearest or remotest distances from the earth; which tract he lent to Newton in 1685, who made use of it in the fourth book of his "Principia."

In 1673-4, he wrote an Ephemeris, to shew the falsity of astrology, and the ignorance of those that pretended to it; and gave a table of the moon's rising and setting carefully calculated, together with the eclipses and appulses of the moon and planets to the fixed stars. This fell into the hands of sir Jonas Moore, for whom he made a table of the moon's true southings for that year; from which, and Philips's theory of the tides, the high waters being made, he found that they shewed the times of the turn of the tides very nearly, whereas the common seaman's coarse rules would err sometimes two or three hours. In 1674, passing through London in the way to Cambridge, sir Jonas Moore informed him, that a true account of the tides would be highly acceptable to the king; upon which he composed a small ephemeris for his majesty's use. Sir Jonas had heard him often discourse of the barometer, and the certainty of judging of the weather by it, from a long series of observations he had made upon it; and now requested of him to construct for him one of these glasses, which he did, and left him materials for making more. Sir Jonas highly valued this barometer; and mentioning it as a curiosity to the king and duke of York, he was ordered

to exhibit it the next day, which he did, together with Flamsteed's directions for judging of the weather from its rising or falling. Sir Jonas was a great friend to our author; had shewn the king and duke his telescopes and micrometer before: and, whenever he acquainted them with any thing which he had gathered from Flamsteed's discourse, he told them frankly from whom he had it, and recommended him to the nobility and gentry about the court.

Having taken his degree of master of arts at Cambridge, he designed to enter into orders, and to settle on a small living near Derby, promised to him by a friend of his father's. In the mean time, sir Jonas Moore, having notice of his design, wrote to him to come to London, whither he returned Feb. 1674-5. He was entertained in the house of that gentleman, who had other views for serving him, but Flamsteed persisting in his resolution to take orders, he did not dissuade him from it. March following, sir Jonas brought him a warrant to be the king's astronomer, with a salary of 100*l.* per annum, payable out of the office of ordnance, to commence from Michaelmas before; which, however, did not abate his inclinations for orders, so that at Easter following he was ordained at Ely-house by bishop Gunning, who ever after conversed freely with him, and particularly upon the new philosophy and opinions, though that prelate always maintained the old. August 10, 1675, the foundation of the royal observatory at Greenwich was laid\*; and during the building of it, Flamsteed lodged at Greenwich; and his quadrant and

\* The foundation of the observatory owed its origin to the following circumstances: M. de St. Pierre, a Frenchman, who came to London in 1675, having demanded a reward from Charles II. for his discovery of a method of finding the longitude by the moon's distance from a star, a commission was appointed to examine into his pretensions. Flamsteed, who was appointed one of the commissioners, furnished St. Pierre with certain *data* of observation by which to calculate the longitude of a given place. This he was unable to do; but excused himself by asserting that the *data* were false: Flamsteed contended that they were true, but allowed that nothing certain could be de-

duced from them, for want of more exact tables of the moon, and more correct places of the fixed stars, than Tycho's observations, made with plain sight, afforded. This being made known to the king, he declared that his pilots and sailors should not want such an assistance. He resolved, therefore, to found an observatory, for the purpose of ascertaining the motions of the moon, and the places of the fixed stars, as a means of discovering that great desideratum, the longitude at sea; and Flamsteed, who was recommended to his majesty by sir Jonas Moore, was appointed astronomer royal, and the observatory, from him, has acquired the name of Flamsteed house.

Lysons's Environs, vol. IV.

telescopes being kept in the queen's house there, he observed the appulses of the moon and planets to the fixed stars. In 1681, his "Doctrine of the Sphere" was published in a posthumous work of sir Jonas Moore, entitled, "A new System of the Mathematics," printed in 4to.

About 1684, he was presented to the living of Burstow, near Blechingley, in Surrey, which he held as long as he lived. He was, indeed, very moderately provided for, yet seems to have been quite contented, aspiring after nothing but knowledge, and the promotion of the sciences. This, however, as it raised him to the notice of the world, and recommended him to royal favour and protection, likewise procured him the friendship and confidence of some of the most illustrious persons for scientific pursuits; such as sir Isaac Newton, Dr. Halley, Mr. Molineux of Dublin, Dr. Wallis, Cassini, &c. He shewed the same assiduity in labouring for the improvement of astronomy, after this moderate provision was made for him, as he did before; which appears from the numberless papers addressed by him to the secretaries of the royal society, many of which are printed in the Philosophical Transactions. He spent the latter, as he had done the former part of his life, in promoting true and useful knowledge; and died of a strangury, Dec. 31, 1719. Though he lived to above 73 years of age, yet it is remarkable, that he had from his infancy a peculiar tenderness of constitution; and in a letter to Mr. Collins, March 20, 1670-71, he says, that "he shall scarcely have time to transcribe, and fit his papers for the press, partly, because his occasions, but more frequently his distempers, withdraw and detain him from his pen-endeavours. For the spring," says he, "coming on, my blood increases, which, if I should not exercise strongly, I should spit up, or receive into my stomach, with great detriment to my health." He was married, but had no children.

His great work, and that which contained the main operations of his life, was the "*Historia Cœlestis Britannica*," published in 1725, in 3 large folio volumes. The first of which contains the observations of Mr. William Gascoigne, the first inventor of the method of measuring angles in a telescope by means of screws, and the first who applied telescopical sights to astronomical instruments, taken at Middleton, near Leeds in Yorkshire, between the years 1638 and 1643; extracted from his letters by Mr. Crab-

tree: with some of Mr. Crabtree's observations about the same time; and also those of Mr. Flamsteed himself, made at Derby between the years 1670 and 1675; besides a multitude of curious observations, and necessary tables to be used with them, made at the Royal Observatory, between the years 1675 and 1689.—The 2d volume contains his observations, made with a mural arch of near 7 feet radius, and 140 degrees on the limb, of the meridional zenith distances of the fixed stars, sun, moon, and planets, with their transits over the meridian; also observations of the diameters of the sun and moon, with their eclipses, and those of Jupiter's satellites, and variations of the compass, from 1689 to 1719: with tables shewing how to render the calculation of the places of the stars and planets easy and expeditious. To which are added, the moon's place at her oppositions, quadratures, &c.; also the planets' places, derived from the observations.—The 3d volume contains a catalogue of the right-ascensions, polar-distances, longitudes, and magnitudes of near 3000 fixed stars, with the corresponding variations of the same. To this volume is prefixed a large preface, containing an account of all the astronomical observations made before his time, with a description of the instruments employed; as also of his own observations and instruments; with a new Latin version of Ptolemy's catalogue of 1026 fixed stars; and Ulegh-beig's places annexed on the Latin page, with the corrections: a small catalogue of the Arabs: Tycho Brahe's of about 780 fixed stars: the Landgrave of Hesse's of 386: Hevelius's of 1534: and a catalogue of some of the southern fixed stars not visible in our hemisphere, calculated from the observations made by Dr. Halley at St. Helena, adapted to the year 1726.

This work he prepared in a great measure for the press, with much care and accuracy; but through his natural weakness of constitution, and the decline of age, he died before he had finished it, leaving the care of finishing and publishing his work to his friend Mr. Hodgson. A less perfect edition of the "*Historia Cœlestis*" had before been published, without his consent, viz. in 1712, in 1 vol. folio, containing his observations to 1705. Thus then, as Dr. Keil observed, our author, with indefatigable pains, for more than forty years watched the motions of the stars, and has given us innumerable observations of the sun, moon, and planets, which he made with very large instru-

ments, accurately divided, and fitted with telescopic sights; whence we may rely much more on the observations he has made, than on former astronomers, who made their observations with the naked eye, and without the like assistance of telescopes.

Of his personal character we are only told that he was a man of warm passions, but of great good nature and humour, and associated with some of the wits of his day.<sup>1</sup>

FLATMAN (THOMAS), an English poet, was born in Aldersgate-street, London, about 1633; and educated at Winchester school. He went from thence to New college, in Oxford; but leaving the university without a degree, he removed to the Inner Temple, where in due time he became a barrister. It does not appear that he ever followed the profession of the law; but, having a turn for the fine arts, he indulged his inclination, and made some proficiency, both as a poet and a painter. He speaks of himself as a painter, in a poem called "The Review," and it appears from thence, that he drew in miniature. The third edition of his poems, with additions and amendments, was published by himself, with his portrait before them, in 1682, and dedicated to the duke of Ormond. The first poem in this collection is, "On the Death of the right honourable Thomas earl of Ossory," and had been published separately the year before. Soon after, it was read by the duke of Ormond his father, who was so extremely pleased with it, that he sent Flatman a mourning ring, with a diamond in it worth 100*l*. He published also in 1685, two Pindaric odes; one on the death of prince Rupert, the other on the death of Charles II.

In 1660, came out, under the letters T. F. a collection of poems, entitled "Virtus Rediviva; a Panegyric on the late king Charles the First, of ever blessed memory," &c. but these not being reprinted in any edition of his "Poems," Wood will not affirm them to be Flatman's. In 1661, was published a piece in prose, entitled "Don Juan Lamberto, or a Comical History of the late Times," with a wooden cut before it, containing the pictures of giant Desborough with a great club in his right hand, and of Lambert, both leading under the arms the meek knight Richard Cromwell; and this being very successful, a second part was

<sup>1</sup> Biog. Brit.—Whiston's Life.—Lysons's Environs, vol. IV.—Ward's Gresham Professors.—Martin's Biog. Philosophica.—Hutton's Dictionary.

published the same year, with the giant *Husonio* before it, and printed with the second edition of the first. This satirical work has to it the disguised name of *Montelion*, knight of the oracle; but Wood says, the acquaintance and contemporaries of Flatman always averred him to be the author of it. *Montelion's Almanack* came out in 1660, 1661, 1662. The *Montelions* of the two last years are supposed to be Flatman's, that of the first was written by Mr. John Philips. It is remarkable, that Flatman, in his younger days had a dislike to marriage, and made a song describing the incumbrances of it, with this beginning:

“Like a dog with a bottle tied close to his tail,  
Like a tory in a bog, or a thief in a jail,” &c.

But being afterwards, according to Wood, “smitten with a fair virgin, and more with her fortune, he espoused her in 1672; upon which,” says the same author, “his ingenious comrades did serenade him that night with the said song.” He died at his house in Fleet-street, London, in 1688; his father, a clerk in chancery, being then alive, and in his eightieth year. Although of very little value as a poet, he succeeded better as a painter, and as Granger says, one of his heads is worth a ream of his *Pindarics*.<sup>1</sup>

FLAVEL (JOHN), a very popular nonconformist divine, was born in Worcestershire about 1627, and educated at University-college, Oxford, where he took his degree of B. A. In 1650 he settled as assistant minister to Mr. Walplate, rector of Diptford, in Devonshire, and shortly after succeeded to the rectory, which, however, in 1656 he resigned to become minister of a very populous parish at Dartmouth, though the stipend in this situation was much less. In 1662, when ejected with the other nonconformists, he occasionally preached and administered the sacrament privately till the passing of the Oxford act, in 1665, when he was obliged to retire to Slapton, a village five miles from Dartmouth, where also he sometimes preached when he could do it with safety, and sometimes when his safety was endangered. In 1685, the mob was excited against him, and would probably have destroyed him, had he fallen into their hands. He then came to London, where he narrowly escaped being apprehended, but returning to Dartmouth, when in 1687 king James granted more liberty to nonconformists, Mr. Flavel's congregation immediately

<sup>1</sup> Ath. Ox. vol. II.—Nichols's Poems.—Walpole's Anecdotes.

obtained for him a large place, in which he was enabled to exercise his ministerial functions; and by the revolution in 1688, he enjoyed complete liberty. He died at Exeter in 1691, in his sixty-fourth year, having long possessed, in an eminent degree, the respect and esteem of all good men. He was a man, of exemplary piety, and his various works are still in considerable popularity, and are regarded by those who hold Calvinistic sentiments. They were collected after his death, in 2 vols. folio, and have been since often printed in 6 vols. 8vo.<sup>1</sup>

FLAVIAN, patriarch of Antioch, in the fourth century, was a man of illustrious birth, and still superior virtues, and was placed on the patriarchal throne during the life of Paulinus. This election being confirmed by the council of Constantinople in the year 382, was the origin of a schism, which was terminated by the prudence of Flavian, and the death of his rival, Paulinus. After this, he evinced his zeal for orthodoxy by prosecuting the Arians, and he expelled the Messalian heretics from his diocese. When the inhabitants of Antioch, vexed at a new tax imposed to celebrate the tenth year of the emperor's reign, had proceeded to various acts of outrage, particularly against the statues of the emperor and empress, Flavian interceded with Theodosius for them, and obtained their pardon by his eloquence. This happened in the year 387. He died in the year 404, after having been patriarch thirteen years. He wrote some epistles and homilies, of which fragments only remain.<sup>2</sup>

FLAVIAN, patriarch of Constantinople in the fifth century, succeeded Proclus in that dignity, in the year 447; and although Chrysaphius, favourite of the younger Theodosius, wished to drive him from his see, Flavian despised his menaces. In his time arose the Eutychian heresy, which he condemned in a synod held at Constantinople. But the partizans of Eutyches condemned and deposed Flavian in the year 449, in the council called "*Latrocinium Ephesinum*," or "*Conventus Latronum*," the "*Assembly of Robbers*." Dioscurus bishop of Alexandria, was placed at the head of this council by Theodosius, who carried matters with such violence, that Flavian was personally mal-treated, publicly scourged, and banished to Hypæpa,

<sup>1</sup> Calamy.—Ath. Ox. vol. II.—Life prefixed to his Works.—Prot. Diss. Mag. vol. II. and III.

<sup>2</sup> Cave.—Dupin.—Moreri.

in Lydia, where he died soon after, in consequence of this scandalous usage. Before his death he appealed to Leo, and this appeal produced another council, in which Eutyches was condemned, and the savage Dioscorus deposed. Flavian was the author of "Two Letters" to pope Leo, which are printed in the fourth volume of the "*Collectio Conciliorum*," and of a "Declaration of Faith delivered to the emperor Theodosius."<sup>1</sup>

FLAVIGNI (VALERIAN DE), a learned doctor of the house and society of the Sorbonne, was born in the diocese of Loan. He took a doctor's degree in 1621, and was canon of Rheims, and Hebrew professor at the royal college, in 1630. In 1656 he was promoted to be dean of the college royal, and died April 29, 1674, in the Sorbonne. Flavigni assisted M. le Jay in the *Polyglott Bible*, and wrote against Abraham Echellensis, in his "*Epistolæ de Heptaplis Parisiensibus*," the most important of his works. He also left the defence of a thesis he had signed, in which it was asserted that episcopacy was not a distinct sacrament from the priesthood. This apology was printed at Tournay, 1668, 4to, 128 pages. His style is said to have been as violent as his temper.<sup>2</sup>

FLAVIO, or FLAVIUS BLONDUS, an Italian antiquary and historian, was born at Forli, in 1388. We have only a very slight account of his early years, but he appears to have been young when he was sent to Milan by his fellow-citizens to negotiate some affairs for them. In 1434 he was secretary to pope Eugene IV. in which office he served three of the successors of that pontiff, but was not always with them. He travelled much through various parts of Italy, studying carefully the remains of antiquity. He died at Rome, in 1463, leaving three sons well educated, but without any provision, his marriage having prevented him from rising in the church. His long residence at Rome inspired him with the design of publishing an exact description of all the edifices, gates, temples, and other remains of ancient Rome, which then existed as ruins, or had been repaired. This he executed in a work entitled "*Romæ instauratæ lib. III.*" in which he displays great learning, as he did in his "*Romæ triumphantis, lib. X.*" in which he details the laws, government, religion, ceremonies, sacrifices, military state, and wars of the

<sup>1</sup> Cave.—Moreri.—Saxii Onomast.

<sup>2</sup> Gen. Dict.—Moreri.



ancient republic. Another elaborate work from his pen, was his “*Italia illustrata*,” or ancient state of Italy; and he published also a history of Venice, “*De origine et gestis Venetorum*.” At his death he had made some progress in a general history of Rome from its decline to his own time, the manuscript of which is in the library of Modena. His style is far from elegant, nor are his facts always correct; but he has the merit of paving the way for future antiquaries, who have been highly indebted to his researches. A collection of his works, was published at Basil, in 1531.<sup>1</sup>

FLAUST (JOHN BAPTISTE). If a man deserves to be celebrated who employs fifty years on one work, the name of Flaust should not be omitted. He was an advocate in the parliament of Rouen, and his great work was entitled “*Explication de la Jurisprudence et de la coutume de Normandie, dans une ordre simple et facile*.” “*Explication of the Jurisprudence and Usage of Normandy, in an easy and simple order*.” In 2 vols. folio. He died in 1783, at the age of seventy-two.<sup>2</sup>

FLECHIER (ESPRIT), the celebrated bishop of Nismes, distinguished equally for elegant learning, abilities, and exemplary piety, was born June 10, 1632, at Perne, near Avignon, in Provence, and educated in the study of literature and virtue under his uncle Hercules Audiffret. After the death of this relation, who was principal of the congregation styled *De la Doctrine Chrétienne*, he appeared at Paris, about 1659, where he was soon distinguished as a man of genius, and an able preacher. A description of a carousal, in Latin verse, which, notwithstanding the difficulty of a subject unknown to the ancients, was pure and classical, first attracted the public admiration. It was published in 1669, in folio, and entitled “*Cursus Regius*,” and has since been included in his miscellaneous works. His funeral orations completed the fame which his sermons had begun. He had pronounced one at Narbonne, in 1659, when professor of rhetoric there, on the bishop of that city, but this is not extant. The first of those that are published, was delivered in 1672, at the funeral of madam de Montausier, whose husband had become his patron and friend. He soon rose to be the rival of Bossuet in this species of eloquence. His oration on

<sup>1</sup> Tiraboschi.—Ginguené Hist. Lit. d'Italie, vol. III.—Dupin.—Moreri in Blondus.

<sup>2</sup> Dict. Hist.

mareschal Turenne, pronounced in 1676, is esteemed the most perfect of these productions; it excited at once the liveliest regret for the deceased hero, and the highest admiration of the orator. The last oration in the collection must have agitated his feelings as well as exercised his talents, for it was in honour of his well-tried friend the duke of Montausier, who died in 1690. In 1679 he published his history of the emperor Theodosius the Great, the only part that was ever executed, of a plan to instruct the dauphin, by writing for him the lives of the greatest Christian princes. The king, after having testified his regard for him by giving him the abbey of S. Severin, and the office of almoner in ordinary to the dauphin, promoted him in 1685 to the see of Lavaur, saying to him at the same time, "Be not surprised that I so long delayed to reward your merit; I was afraid of losing the pleasure of hearing your discourses." Two years after, he was made bishop of Nismes. In his diocese he was no less remarkable for the mildness and indulgence by which he drew back several protestants to his church, than for his general charity, and attention to the necessities of the unfortunate of all descriptions. At the time of a famine, in 1709, his charity was unbounded, and was extended to persons of all persuasions; and his modesty was at all times equal to his benevolence. Numbers were relieved by him, without knowing the source of their good fortune. His father had been a tallow-chandler; but Flechier had too much real greatness of mind to conceal the humbleness of his origin: and, being once insolently reproached on that subject, he had the spirit to reply, "I fancy, sir, from your sentiments, if you had been so born, you would have made candles still." It is said that he had a presentiment of his death by means of a dream; in consequence of which, he employed an artist to design a monument for him, wishing to have one that was modest and plain, not such as vanity or gratitude might think it necessary to erect. He urged the artist to execute this design before his death, which happened Feb. 16, 1710. "He died," says d'Alembert, "lamented by the catholics, regretted by the protestants, having always exhibited to his brethren an excellent model of zeal and charity, simplicity and eloquence."

His works are, 1. "*Œuvres Mésclées*," miscellaneous works, 12mo, in verse and prose, both French and Latin. Of his compositions in the latter language, it is generally

re<sup>m</sup>arked, that they are distinguished by classical purity and good taste. 2. An edition of Gratiani, "*De casibus illustrium Virorum*," 4to. 3. "*Panegyrics of the Saints*," esteemed one of the best works of the kind. 4. His funeral Orations, which are eight in number. 5. His Sermons, in 3 vols. 12mo, less forcible than his panegyrics, or his orations. He had studied old quaint discourses, which he ridiculed, and called his buffoons; yet they had in some degree vitiated his style of writing sermons. 6. "*The History of Theodosius*," above-mentioned. 7. "*The Life of cardinal Ximenes*," one volume, 4to, or two volumes, 12mo. 8. "*Letters*," 2 vols. 12mo, in a pure, but not an epistolary style. 9. "*The Life of cardinal Commendon*, translated from the Latin of Gratiani," one vol. 4to, or two vols. 12mo. 10. Posthumous Works, containing pastoral letters of the most excellent paternal tenderness, and other matters. Of all these a handsome edition was printed in 1782, 9 vols. 8vo. But in this edition the correspondence with Baviile, the persecuting intendant of Languedoc, which had been promised, was suppressed by authority.

They who compare the eloquence of his funeral orations with those of Bossuet, whom he rivalled, say, that in Bossuet there is less elegance and purity of language, but greater strength and masculine character. The style of Flechier is more flowing, finished, and uniform; that of Bossuet unequal, but fuller of those bold traits, those lively and striking figures, which are characteristic of true genius. Flechier owes more to art, Bossuet to nature.<sup>1</sup>

FLECKNOE (RICHARD), an English poet and dramatic writer in the reign of Charles II. whose productions, although not without some proportion of merit, would not have preserved his name so long as the satire of Dryden, entitled "*Mac Flecknoe*," is said to have been originally a Jesuit, and to have had connections with some persons of high distinction in London, who were of the Roman catholic persuasion. What was the cause of Dryden's aversion is not determined. Some have said that when the revolution was completed, Dryden, having some time before turned papist, became disqualified for holding his place of poet-laureat. It was accordingly taken from him, and conferred on Flecknoe, a man to whom Dryden is said to

<sup>1</sup> Eulogy by D'Alembert. —Moreri.—Niceron, vols. I. and X.

have had already a confirmed aversion; and this produced the famous satire, called from him *Mac Flecknoe*, one of the most spirited and amusing of Dryden's poems; and, in some degree, the model of the *Dunciad*. That this is a spirited poem is as certain, as that all the preceding account from Cibber and his copiers is ridiculous. Shadwell was the successor of Dryden, as laureat, and in this poem is ridiculed as the *poetical son* of Flecknoe. However contemptibly Dryden treated Flecknoe, the latter at one time wrote an epigram in his praise, which, with his religion, might have conciliated both Dryden and Pope. Perhaps Dryden, says a modern critic, was offended at his invectives against the obscenity of the stage, knowing how much he had contributed to it. Be this as it may, Flecknoe himself wrote some plays, but not more than one of them was acted. His comedy, called "*Damoiselles à la mode*," was printed in 1667, and addressed to the duke and duchess of Newcastle; the author had designed it for the theatre, and was not a little chagrined at the players for refusing it. He said upon this occasion: "For the acting this comedy, those who have the government of the stage have their humours, and would be intreated; and I have mine, and won't intreat them: and were all dramatic writers of my mind, they should wear their old plays thread-bare, ere they should have any new, till they better understood their own interest, and how to distinguish between good and bad."

His other dramatic pieces are, "*Ermina, or the Chaste Lady*;" "*Love's Dominion*;" and, "*The Marriage of Oceanus and Britannia*." The second of these performances was printed in 1654, and dedicated to the lady Elizabeth Claypole; to whom the author insinuates the use of plays, and begs her mediation to gain a licence for acting them. It was afterwards republished in 1664, under the title of "*Love's Kingdom*," and dedicated to the marquis of Newcastle. The author then with great pains introduced it on the stage, but it was condemned by the audience, which Flecknoe styles the people, and calls them judges without judgment. He owns that his play wants much of the ornaments of the stage; but that, he says, may be easily supplied by a lively imagination. His other works consist of, 1. "*Epigrams and Enigmatical Characters*," usually bound up with his "*Love's Dominion*;" but there is a separate edition in 1670, 8vo, "by Richard

Flecnœ, priest." 2. "Miscellanea, or poems of all sorts, with divers other pieces," 1653, 12mo. 3. "Diarium, or the Journal, divided into twelve jornadas, in burlesque verse," Lond. 1656, 12mo. Mr. Harris mentions also a book in the catalogue of the Bodleian library written by one Rich. Flecknoe, entitled "The Affections of a pious soul unto Christ," 1640, 8vo. He thinks it probable this was the same person, and that he wrote it in his younger years, "before his principles were debauched by the world." Flecknoe died in the summer of 1678, according to Mr. Malone, who speaks with as much contempt of Flecknoe as if he were personally interested in Dryden's antipathies. Mr. Southey, in his "Omniana," has a far more favourable opinion of our poet, and confirms it by extracts from his works, some of which refute Mr. Harris's opinion of Flecknoe's principles being debauched. He indeed every where expresses an abhorrence of immorality.<sup>1</sup>

FLEETWOOD (CHARLES), lord deputy of Ireland during the usurpation, descended of a good family in Lincolnshire and Staffordshire, was the son of sir William Fleetwood, knt. cup-bearer to James I. and Charles I. and comptroller of Woodstock park. His grandfather, sir William Fleetwood, had been receiver of the court of wards, an office, which in May 1644, was conferred upon the subject of this article, who embarked on the parliamentary side in the beginning of the rebellion. He was next, in May 1644-45, advanced to the rank of colonel of horse, and in Oct. following made governor of Bristol, and knight of the shire for the county of Bucks. In July 1647, he was appointed one of the commissioners of the army for treating with those of the parliament, with relation to the points in dispute between those two bodies, but notwithstanding his zeal for the interests of the former, he was not personally concerned in the death of Charles I. After the establishment of the commonwealth he was raised to the rank of lieutenant-general, and in Feb. 1650-1 chosen a member of the council of state, and Sept. 3 following, had a considerable share in the victory gained at Worcester over king Charles II. Soon after this he was present at the conference held between several members of the parliament and the principal officers of the army, at the

<sup>1</sup> Cibber's *Lives*.—Langhaine.—Southey's *Omniana*.—Ware's *Ireland*, by Harris, &c.—Malone's *Life of Dryden*, p. 168, &c.—Ellis's *Specimens*.

speaker's house, concerning the settlement of the nation, in which he declared that it appeared to him very difficult to determine, whether an absolute republic, or a mixed monarchy, was the most proper form of government to be established; though the soldiers in general discovered themselves to be averse to any thing of monarchy, while every one of them was a monarch in his own regiment or company. The lawyers, however, were, most of them, for a mixed monarchical government.

After the death of general Ireton, Cromwell fixed upon him to marry his widow, not only on account of his own interest, but also that of his numerous relations, several of whom were persons of no small weight in the army, particularly Lambert; and being now Cromwell's son-in-law, the latter in 1652 appointed him commander in chief of the forces in Ireland, and one of the commissioners for the civil affairs of that kingdom; upon which posts he entered in September following, and under his conduct Ireland was soon reduced to a perfect subjection; and he was made lord deputy of it after his father-in-law had assumed the protectorship. Notwithstanding this, he, in conjunction with Disbrowe and Lambert, vigorously opposed Cromwell's taking the title of king, when pressed upon him by the parliament in May 1657; on which account, it is probable, he was soon after removed from his post of lord deputy, which was given to Henry Cromwell, the protector's younger son: though Fleetwood had afterwards so much regard shewn him, as to be appointed, in December following, one of the other house of parliament.

Upon his brother-in-law Richard Cromwell's succeeding to the title of protector, he signed the order for his proclamation; but soon discovered his enmity to that succession, being disappointed of the protectorship, which he had expected, and determined that no single person should be his superior. He joined therefore with the discontented officers of the army in deposing Richard, after he had persuaded him to dissolve his parliament; and invited the members of the *long* parliament, who had continued sitting till April 20, 1653, when they were dissolved by Oliver Cromwell, to return to the exercise of their trust. Upon their meeting in May 1659, he was chosen one of the council of state, and the next month made lieutenant general of the forces; which post he held till Oct. 12 following, when he was appointed one of the commissioners to govern

all the forces; and on the 17th of that month was nominated by the general council of state, commander in chief of all the forces. But in December 1659, finding that his interest declined in the army, who were now zealous to have the parliament sit again in honour, freedom, and safety, and that this, concurring with the general temper of the nation, would evidently restore the king, he was advised by Whitelocke to send immediately some person of trust to his majesty at Breda, with offers of restoring him to his rights, and by that means anticipate Monk, who had undoubtedly the same design. Fleetwood in return asked Whitelocke, whether he was willing to undertake that employment; who consenting, it was agreed that he should prepare himself for the journey that evening or the next morning, while the general and his friends should draw up instructions for him. But sir Henry Vane, general Disbrowe, and col. Berry, coming in at that critical moment, diverted Fleetwood from this resolution; who alledged, that those gentlemen had reminded him of his promise, not to attempt any such affair without general Lambert's consent; while Whitelocke, on the other hand, represented to him that Lambert was at too great a distance to give his assent to a business which must be immediately acted, and was of the utmost importance to himself and his friends. He appears, indeed, before that time, to have entertained some design of espousing the king's interests, if he had had resolution to execute it; for lord Mordaunt, in a letter to the king, dated from Calais, October 11, 1659, asserts, that Fleetwood then looked upon his majesty's restoration as so clearly his interest as well as his duty, that he would have declared himself publicly, if the king or the duke of York had landed; and that although that engagement failed, he was still ready to come in to his majesty, whensoever he should attempt in person. Sir Edward Hyde likewise, in a letter to the marquis of Ormonde from Brussels of the same date, observes, that the general made then great professions of being converted, and of his resolution to serve the king upon the first opportunity. But the same noble writer, in his "History of the Rebellion," represents Fleetwood as "a weak man, though very popular with all the praying part of the army, whom Lambert knew well how to govern, as Cromwell had done Fairfax, and then in like manner to lay him aside;" and that amidst the several desertions of

the soldiers from the interests of their officers to the parliament in December 1659, he remained still in consultation with the "committee of safety;" and when intelligence was brought of any murmur among the soldiers, by which a revolt might ensue, and he was desired to go among them to confirm them, he would fall upon his knees to his prayers, and could hardly be prevailed with to go to them. Besides, when he was among them, and in the middle of any discourse, he would invite them all to prayers, and put himself upon his knees before them. And when some of his friends importuned him to appear more vigorous in the charge he possessed, without which they must be all destroyed, they could get no other answer from him than that "God had spit in his face, and would not hear him." So that it became no great wonder why Lambert had preferred him to the office of general, and been content with the second command for himself.

Upon the restoration he was one of the persons excepted out of the general act of pardon and indemnity, to suffer such pains, penalties, and forfeitures, not extending to life, as should be inflicted on them by an act to be made for that purpose. The remainder of his life he spent in great obscurity among his friends at Stoke-Newington, near London, where he died soon after the revolution, leaving issue by his second wife, Frances, daughter of Solomon Smith of Norfolk, esq. one son; Smith Fleetwood, of Feltwell in that county, esq. who marrying Mary, daughter of sir John Hartopp, bart. had two sons, Smith Fleetwood, and Charles Fleetwood, esqrs. General Fleetwood had likewise a daughter, Elizabeth, married to sir John Hartopp, bart.<sup>1</sup>

FLEETWOOD (WILLIAM), an English lawyer, and recorder of London in the reign of Elizabeth, was the natural son of Robert Fleetwood, esq. who was the third son of William Fleetwood, esq. of Hesketh in Lancashire. He had a liberal education, and was for some time of Oxford, whence he went to the Middle Temple, to study the law; and having quick as well as strong parts, became in a short time a very distinguished man in his profession. In 1562 he was elected summer reader, and in 1568 double reader in Lent. His reputation was not confined to the inns of court; for when it was thought necessary to appoint

<sup>1</sup> Birch's Lives.—Noble's Memoirs of the Cromwells, vol. II. p. 347.



commissioners in the nature of a royal visitation in the dioceses of Oxford, Lincoln, Peterborough, Coventry, and Litchfield, Fleetwood was of the number. In 1569 he became recorder of London. It does not appear whether his interest with the earl of Leicester procured him that place or not; but it is certain that he was considered as a person entirely addicted to that nobleman's service, for he is styled in one of the bitterest libels of those times, "Leicester's mad recorder;" insinuating, that he was placed in his office to encourage those of this lord's faction in the city. He was very zealous against the papists, active in disturbing mass-houses, committing popish priests, and giving informations of their intrigues: so zealous, that once rushing in upon mass at the Portuguese ambassador's house, he was, for breach of privilege, committed prisoner to the Fleet, though soon released. In 1580 he was made serjeant at law, and in 1592, one of the queen's serjeants; in which post, however, he did not continue long, for he died at his house in Noble-street, Aldersgate, February 28, 1594, and was buried at Great Missenden in Buckinghamshire, where he had purchased an estate. He was married, and had children. Wood says that "he was a learned man, and a good antiquary, but of a marvellous merry and pleasant conceit." He was farther esteemed an acute politician; which character was most likely to recommend him to his patron Leicester. He was a good popular speaker, and wrote well upon subjects of government. He made a great figure in his profession, being equally celebrated for eloquence as an advocate, and for judgment as a lawyer.

His occupations prevented him from publishing much, yet there are some small pieces of his extant; as, 1. "An Oratiqn made at Guildhall before the mayor, &c. concerning the late attempts of the queen's majesties seditious subjects, Oct. 15, 1571," 12mo. 2. "*Annalium tam Regum Edwardi V. Richardi III. et Henrici VII. quam Henrici VIII. titulorum ordine alphabetico multo jam melius quam ante digestorum Elenchus*, 1579 et 1597." 3. "A Table to the Reports of Edmund Plowden," in French. 4. "The Office of a Justice of Peace; together with instructions how and in what manner statutes shall be expounded, 1658," 8vo, a posthumous publication. 5. A short copy of Latin verses prefixed to sir Thomas Chaloner's "*Repub. Anglorum instauranda*." 6. Notes upon Lambarde's "*Ar-*

cheioh ;" and several political discourses in MS. He is said also to have contributed much towards the last of the old editions of Holinshed.<sup>1</sup>

FLEETWOOD (WILLIAM), an English bishop, was descended from the family of Fleetwood just mentioned, and born in the Tower of London, in which his father, Jeffery Fleetwood had resided, Jan. 21, 1656. He was educated at Eton, whence he was elected to king's college in Cambridge. About the time of the revolution he entered into holy orders ; and from the first was a celebrated preacher. He was soon after made chaplain to king William and queen Mary ; and by the interest of Dr. Godolphin, at that time vice-provost of Eton, and residentiary of St. Paul's, he was made fellow of that college, and rector of St. Austin's, London, which is in the gift of the dean and chapter of St. Paul's. Soon after he obtained also the lecture of St. Dunstan's in the West, probably by his great reputation and merit as a preacher. In 1691 he published, 1. "*Inscriptionum Antiquarum Sylloge*," &c. 8vo. This collection of ancient inscriptions consists of two parts : the first, containing remarkable pagan inscriptions collected from Gruter, Reinesius, Spon, and other writers ; the second, the ancient Christian monuments ; the whole illustrated with very short notes for the use of the young antiquary. In 1692 he translated into English, revised, and prefixed a preface to, 2. "*Jurieu's plain method of Christian Devotion, laid down in discourses, meditations, and prayers, fitted to the various occasions of a religious life ;*" the 27th edition of which was printed in 1750. In the mean time he was highly distinguished by his talents for the pulpit, which rendered him so generally admired, that he was frequently called to preach upon the most solemn occasions ; as, before the king, queen, lord-mayor, &c. In 1701 he published, 3. "*An Essay upon Miracles*," 8vo, written in the manner of dialogue, and divided into two discourses. Some singularities in it occasioned it to be animadverted upon by several writers, particularly by Hoadly, in "*A Letter to Mr. Fleetwood, 1702 ;*" which letter is reprinted in Hoadly's *tracts*, 1715, in 8vo. The author of Fleetwood's life assures us that the bishop did not give up his opinions, though he disliked,

<sup>1</sup> Biog. Brit.—Athen. Oxon. vol. II.—Lodge's *Illustrations*, vol. II.—Strype's *Annals*,

and avoided controversy. This essay is said to contain the substance of what he would have preached at Mr. Boyle's lectures, in case his health would have permitted him to undertake that task when it was offered him.

About a week before king William's death, he was nominated to a canonry of Windsor; but the grant not having passed the seals in time, the house of commons addressed the queen to give that canonry to their chaplain. His patron, lord Godolphin, laid the matter before the queen, who said, that, if king William had given it to Mr. Fleetwood, he should have it; and accordingly he was installed in 1702. In 1704 he published, without his name, a piece entitled, 4. "The Reasonable Communicant; or, an explanation of the doctrine of the sacrament of the Lord's Supper." This book, of which there have been several editions, has, in the catalogue of the tracts distributed by the society for propagating Christian knowledge, been given to another person; but it is agreed, at length, to be Fleetwood's. In 1705 he published, in two volumes, 8vo, 5. "Sixteen Practical Discourses upon the relative duties of parents and children, husbands and wives, masters and servants; with three sermons upon the case of Self-murder." About this time he took a resolution of retiring from the noise and hurry of the town; much to the concern of his friends and admirers. His parishioners of St. Austin's were so deeply affected with it, that, among other temptations, they offered to keep him a curate: but nothing could divert him from his resolution; so that he gave up his preferments, and withdrew to Wexham, a small rectory of about 60*l.* a year in Buckinghamshire. Here he enjoyed the tranquillity and pleasure of that privacy for which he had so much longed, in a commodious house and gardens; and what made this retirement more agreeable, was its nearness to his beloved Eton. Here also he indulged his natural inclination for the study of British history and antiquities, which no man understood better; and, in 1707, gave a specimen of his great skill therein, in 6. "Chronicon Preciosum; or, an account of the English money, the price of corn, and other commodities, for the last 600 years. In a letter to a student of the university of Oxford;" without his name, but improved in a second edition, with plates, published in 1726. He did not remain long in this retirement; for, in 1706, upon the death of Beveridge, he was nominated by the

queen to the see of St. Asaph, without any solicitation, or even knowledge of his own; so that, as he assured a friend, the first intelligence he had of his promotion was from the Gazette. He was but just gone out from waiting as chaplain, when his predecessor died; upon which one of the ladies of the bed-chamber asking the queen whom she intended to make bishop of St. Asaph? her majesty replied, "One whom you will be pleased with; whom you have lately heard preach: I intend it for Dr. Fleetwood." This spontaneous goodness of the queen contributed to reconcile him to the world again; for he thought he saw the hand of God in it, and so was consecrated in June 1708. In this station he acted in the most exemplary manner. His biographer tells us, that "his great and clear reputation, his uncommon abilities and unblemished life, which set off the episcopal character with so much lustre, his obliging and easy deportment, free from the least tincture of pride, or shew of superiority, did not only place him above all indecent treatment, which was a great point gained in those unequal times, but procured much reverence and affection to his person from a clergy that almost to a man differed from him in principle."

In the mean time he preached often before the queen, and several of those sermons were printed. He attended the house of lords constantly, and acted there with dignity and spirit. He visited his diocese; and his charge to his clergy, published in 1710, shews that he was a zealous, but not a furious churchman. Yet he was highly disgusted with the change of the ministry that year, and withdrew from court. He could not be induced to give any countenance to the measures of the new ministry, though endeavours had been used, and intimations given by the queen herself, who had a great value for him, how pleasing his frequent coming to court would be to her. The same year, he published without his name, a piece entitled, 7. "The Thirteenth Chapter to the Romans vindicated from the abuses put upon it. Written by a Curate of Salop, and directed to the Clergy of that County, and the neighbouring ones of North Wales, to whom the author wisheth patience, moderation, and a good understanding, for half an hour." Upon the pretended authority of this chapter, the regal power had been magnified in such a manner, that tyranny might seem the ordinance of God, and the most abject slavery to be founded in the principles of religion. The

bishop was highly offended with this doctrine ; and in this pamphlet argues, " that this chapter of St. Paul requires of no people any more submission to the higher powers, than the laws of their several countries require."

Notwithstanding his difference with the ministry, when a fast was appointed to be kept, Jan. 16, 1711-12, he was chosen by the house of lords to preach before them ; but, by some means or other getting intelligence that he had censured the peace, they contrived to have the house adjourned beyond that day. This put it indeed out of his power to deliver his sentiments from the pulpit ; yet he put the people in possession of them, by sending them from the press. Though without a name, from the spirit and language it was easily known whose sermon it was. It gave offence to some ministers of state, who now only waited for an opportunity to be revenged ; and this opportunity the bishop soon gave them, by publishing, 8. " Four Sermons ; viz. On the Death of queen Mary, 1694 ; on the Death of the duke of Gloucester, 1700 ; on the Death of king William, 1701 ; on the Queen's accession to the throne, 1702. With a preface," 1712, 8vo. This preface, bearing very hard upon those who had the management of public affairs, was made an object of attack, and, upon a motion made for that purpose in the house of commons, an order was made to burn it, which was accordingly done on the 12th of May. The bishop, knowing this to be the effect of party rage, was very little affected with it ; but rather pleased to think that the very means they had used to suppress his book, was only a more effectual way of publishing and exciting the whole nation to read it. It was owing to this, certainly, that it was printed in the Spectator, No. 384, and thereby dispersed into several thousand hands. This same year, and indeed before his sermons, he published, but without his name, 9. " The Judgment of the Church of England in the case of Lay-Baptism, and of Dissenter's Baptism ; by which it appears that she hath not, by any public act of hers, made or declared Lay-Baptism to be invalid. The second edition. With an additional letter from Dr. John Cosin, afterwards bishop of Durham, to Mr Cordel, who scrupled to communicate with the French Protestants upon some of the modern pretences," 8vo. This piece was occasioned by the controversy about Lay-Baptism, which was then an object of public notice.

In 1713, he published without his name, 10. "The Life and Miracles of St. Wenefrede, together with her Litanies, with some historical observations made thereon." In the preface, he declares the motives which induced him to bestow so much pains upon this life of St. Wenefrede; and these were, that the concourse of people to the well which goes by her name was very great; that the papists made use of this to influence weak minds; that they had lately reprinted a large life of this saint in English; that these considerations might justly affect any protestant divine, and that for certain reasons they affected him in particular. Upon the demise of the queen, and the Hanover succession, this prelate had as much reason to expect that his zeal and services should be rewarded, as any of his rank and function: but he did not make any display of his merit, either to the king or his ministers. However, upon the death of Moore, bishop of Ely, in 1714, Tenison, then archbishop of Canterbury, strenuously recommended Fleetwood to the vacant see; and he was accordingly, without the least application from himself directly or indirectly, nominated to it.

We have already mentioned ten publications of this author, besides occasional sermons, of which he published many that were very excellent. There remain yet to be mentioned some pieces of a smaller kind; as, 11. "The Counsellor's Plea for the Divorce of sir G. D. (Downing) and Mrs. F." 1715. This relates to an affair which was brought before the house of lords. 12. "Papists not excluded from the Throne upon the account of Religion. Being a vindication of the right reverend lord bishop of Bangor's Preservative, &c. in that particular. In a short Dialogue," 1717. 13. "A Letter from Mr. T. Burdett, who was executed at Tyburn for the murder of capt. Falkner, to some attorneys' clerks of his acquaintance; written six days before his execution," 1717. 14. "A Letter to an Inhabitant of the Parish of St. Andrew's, Holborn, about new ceremonies in the church," 1717. 15. "A Defence of Praying before Sermon, as directed by the 55th canon." All these were published without his name. The indefatigable labours of this prelate brought him at length into a bad state of health, which made life troublesome to him a good while before his death. He died at Tottenham, in Middlesex, whither he had retired for the benefit of the air, Aug. 4, 1723; and was interred in the

cathedral church of Ely, where a monument was erected to him by his lady, who did not long survive him. He left behind him an only son, Dr. Charles Fleetwood, who inherited his paternal estate in Lancashire; and had been presented a few years before by his father, as bishop of Ely, to the great rectory of Cottenham, in Cambridgeshire, which he did not long enjoy.

Bishop Fleetwood's character was great in every respect. His virtue was not of the fanatical kind, nor was his piety the least tinctured with superstition; yet he cultivated and practised both to perfection. As for his accomplishments, he was incontestibly the best preacher of his time; and for occasional sermons, may be considered as a model. He was also very learned, but chiefly distinguished as an antiquary. Dr. Hickes acknowledges him as an encourager of his great work entitled "*Linguarum Veterum Septentrionalium Thesaurus*," and Mr. Hearne often confesses himself much obliged by many singular instances of his friendship. In the "*Richardsoniana*," are two anecdotes of bishop Fleetwood, which we shall not copy, because we doubt their authenticity. If true, they would prove that the religious opinions of our prelate were extremely lax."

FLEMING (ABRAHAM), a miscellaneous writer in the sixteenth century, and a classical translator, was a native of London. In 1575 he published a version of the "*Bucolics of Virgil*," with notes, a plain and literal translation verse for verse. In 1589 he published a new version, both of the "*Bucolics and Georgics*" with notes, dedicated to John Whitgift, archbishop of Canterbury. This is in the regular Alexandrine verse, without rhyme. He supervised, corrected, and enlarged the second edition of Holinshed's *Chronicle* in 1585. He translated "*Ælian's Various History*" into English in 1576, which he dedicated to Goodman, dean of Westminster, under the title of "*Ælian's Registre of Hystories*," 4to. He published also "*Certaine select Epistles of Cicero into English*," Lond. 1576, 4to; and in the same year he imparted to our countrymen a fuller idea of the elegance of the ancient epistle, by his "*Panoplie of Epistles from Tully, Isocrates, Pliny, and others*," Lond. 4to. He translated Synesius's Greek "*Panegyric on Baldness*," which had been brought into vogue

<sup>1</sup> Life by his nephew, Dr. William Powell, dean of St. Asaph, prefixed to his Works.—Biog. Brit.

by Erasmus's "*Moriæ Encômium*," Lond. 1579, 12mo; at the end is his "*Fable of Hermes*." Among some other pieces he Englished many celebrated books written in Latin about the fifteenth century and at the restoration of learning, which was a frequent practice, after it became fashionable to compose in English, and our writers had begun to find the force and use of their own tongue. Among his original pieces are, 1. "A memorial of the charitable almes deedes of William Lambe, gentleman of the chapel under Henry VIII. and citizen of London," Lond. 1580, 8vo. 2. "The Battel between the Virtues and Vices," *ibid.* 1582, 8vo. 3. "The Diamant of Devotion, in six parts," *ibid.* 1586, 12mo. 4. "The Cundyt of Comfort," 1579, &c. Verses by him are prefixed to various works published in his time. Sir William Cordall, the queen's solicitor-general, was his chief patron. He had a brother, Samuel, who assisted in compiling the index to Holinshed, and who wrote an elegant Latin life of queen Mary, never printed. He has also a Latin commendatory poem to Edward Grant's "*Spicilegium of the Greek Tongue*," &c. Lond. 1575, 8vo.<sup>1</sup>

FLEMING (CALEB), a dissenting minister, and zealous Socinian, was born at Nottingham in 1698, where he was educated and brought up to trade, after which he studied at Warrington, with a view to enter into the ministry among the dissenters. His proficiency and talents being known to Dr. Thomas, bishop of Winchester, he offered him a living to enter into the church, but this he declined, as inconsistent with the opinions he had formed, and was chosen preacher of a congregation in Bartholomew-close, London, where he continued until 1752. He then became assistant to Dr. James Foster, at Pinners'-hall, whom he succeeded, and remained sole pastor of that congregation as long as he was able to execute the duties of his office. He died in 1779. Few people, says Dr. Kippis, have written a greater number of pamphlets, some of which being published without his name, were but little noticed by the world; and none of them, we may add, are now in request. There are, says the same author, instances in which he was singular, not to say whimsical, in his positions. His writings might have been more generally ac-

<sup>1</sup> Tanner.—Warton's Hist. of Poetry.—Phillips's Theatrum.—Cens. Lit. vol. V. p. 134.—Bibliographer, vol. II. p. 315.



ceptable and useful, if they had been free from a certain quaintness and obscurity of style. Aiming at originality and strength of expression, he often lost perspicuity, and never attained to elegance. The doctor adds, that he was a determined enemy to civil and ecclesiastical tyranny, and a very zealous Socinian.<sup>1</sup>

FLEMING (PATRICK), an Irish Roman ecclesiastic and writer, the son of capt. Garret Fleming, nearly related to the lords of Slane, was born in the county of Louth, April 17, 1599. Being dedicated by his parents to the church, they sent him at the age of thirteen to Flanders, and placed him under the care of his maternal uncle Christopher Cusack, who was president of the colleges of Doway, Tournay, and other seminaries, founded in those parts for the education of Irish youth in the popish religion. Having studied at Doway for some time, he removed to the college of St. Anthony, at Louvaine, where he became a Franciscan, and changed his baptismal name (Christopher) to Patrick, according to a custom then very frequent. In 1623, after completing his philosophical and theological studies, he removed to Rome, but in his way through Paris, happening to become acquainted with Hugh Ward, he prevailed on the latter to undertake writing the Lives of the Irish Saints, and when he arrived at Rome he made large collections from MSS. for the same purpose, which he sent to Ward. At Rome he continued his studies in the Irish college of St. Isidore, and both there and afterwards at Louvaine, was appointed to lecture on philosophy. From Louvaine, where he continued for some years, he removed to Prague, and was appointed first superior and lecturer of divinity, and here he remained until the city was besieged by the elector of Saxony in 1631, when he was obliged to fly with his companion Matthew Hoar; but they had scarcely escaped the Saxon forces, when they were met by some peasants in arms who murdered them both, Nov. 7. A third companion, Francis Magenis, also a Franciscan, who made his escape on this occasion, wrote an account of Fleming, which is prefixed to his "*Collectanea Sacra*," under the title "*Historia Martyrii venerabilis fratris Patricii Flemingi*," &c.

Fleming's chief work was his "*Collectanea Sacra*," or Lives of Irish and Scotch Saints, with various tracts in

<sup>1</sup> Palmer's Funeral Sermon.—Kippis's Life of Lardner, p. 96.

illustration of their history, with notes, commentaries, &c. the whole comprized in a folio volume, printed at Louvaine in 1667. The works of the three abbots Columban, Aileran, and Cumean, which are extant in the "*Bibl. Patrum*," are acknowledged to be taken from Fleming. He wrote also, "*Vita rev. patris Hugonis Cavelli* (Mac-Caghwel) 1626, and abridged a work entitled "*Chronicon consecrati Petri Ratisbonæ*."<sup>1</sup>

FLEMING (ROBERT), a Scotch presbyterian clergyman, whose works are still much esteemed in that country, was born at Bathens, or Easter, the seat of the earls of Tweeddale, in 1630, where his father, James Fleming, was long a minister of the gospel. He was educated in classics, philosophy, and divinity, at the universities of Edinburgh and St. Andrew's, and at the latter studied divinity under the celebrated Samuel Rutherford. His natural parts, according to his biographer, were excellent; his understanding quick and penetrating, his judgment clear and profound, and his memory strong. These talents, which he employed in the course of his academical studies, and especially in theology and ecclesiastical history, recommended him to ordination, when in his twenty-third year, and when the church of Scotland was purely presbyterian. His pastoral charge was Cambuslang, in Clydsdale, in which he remained highly venerated by his flock until the restoration; but an attempt being then made to establish episcopacy in Scotland, he and such of his brethren as adhered to the presbyterian form of government, were ejected from their livings. After this he resided mostly at Edinburgh, and in Fifeshire until September 1673, when he was apprehended for nonconformity, but was soon liberated, and went to Holland, where he officiated as minister to the Scotch congregation at Rotterdam. He died at this place July 15, 1694, deeply regretted by his flock, as well as by his brethren in Scotland, who considered him in respect of piety and learning, as a great ornament to his profession. He published a few religious tracts of the practical kind, but is best known by his more elaborate work entitled "*The Fulfilling of the Scriptures*," which is in fact, a view of the operations of providence in preserving the church through all the vicissitudes of ecclesiastical history. This was originally published in three parts, sepa-

<sup>1</sup> *Wage's Ireland*, by Harris.—Moreri.

rately, which were printed together in a handsome manner, in 1726, folio, with a life prefixed, from which this article is chiefly taken.<sup>1</sup>

FLEMING (ROBERT), son of the preceding, was born and partly educated in Scotland, but studied afterwards at the universities of Leyden and Utrecht, where he prosecuted all those branches of learning which were deemed necessary to qualify him for the ministerial profession. His first settlement was with the English church at Leyden, whence he afterwards removed to become minister of the Scotch church of Amsterdam. In the course of a few years, he came over to London, and became pastor of a Scotch church in Lothbury, London; urged, as it is said, to make the exchange by king William, who often advised with him on the concerns of his own country, and frequently received him at court. His great learning and talents procured him much respect abroad, and also in this country, where he was esteemed by churchmen and dissenters, as well as by those belonging to the Scotch presbytery. He was on terms of friendship with the archbishop of Canterbury; and was chosen one of the preachers of the lecture, instituted by the merchants of London, at Salter's-hall, every Tuesday. From his early years he was eminently devout; and he was firmly attached to the British monarchy and constitution. He died May 24, 1716. His works were numerous, consisting of various sermons, and tracts; particularly, 1. "The History of Hereditary Right." 2. "The Mirror of Divine Love," in which is a dramatic poem, called the "Monarchical Image, or Nebuchadnezzar's Dream." 3. "Theocracy, or Divine Government of Nations." 4. "A practical discourse on the death of king William." 5. "Christology, or a discourse concerning Christ." 6. "The Rod of the Sword." 7. "Speculum Davidicum Redivivum, or the Divine right of the Revolution evinced and applied," and "Discourses on several subjects, viz. the Rise and Fall of Papacy," &c. published in 1701. In the dedication of this last mentioned work to lord Carmichael, principal secretary of state for Scotland, and chancellor of the college of Glasgow, Mr. Fleming mentions his being related to his lordship, and acknowledges his obligations for the offer of so considerable an office as that of principal of the college of Glasgow;

<sup>1</sup> Life as above.

which very honourable and beneficial situation he declined, being a dissenter from the church of Scotland. This work, some years ago, was very much the subject of public attention, from the remarkable coincidence between Fleming's conjectural interpretation of a prophecy in the Revelations, which he supposed to relate to the humbling of the French monarchy, about 1794, and the calamitous events which, within a year of that very period, befel the unhappy Louis XVI. There being at that time a very numerous party in this and other countries, whose object was the humbling of every monarchy and established government, this lucky conjecture of Mr. Fleming's encouraged the appearance of various prophets (at the head of whom was a lunatic, still in confinement), and their publications for a considerable time agitated the public mind, and produced, in some degree, what was intended, a damp on the spirits of the credulous, and a reluctance to support the war. This, however, like every other popular delusion, was not of long duration, and more recent events have given a happier direction to public sentiment.<sup>1</sup>

FLEMMING, or FLEMMYNGE (RICHARD), an English prelate, and the founder of Lincoln college, Oxford, descended from an ancient family, was born at Crofton in Yorkshire, and educated at University college, Oxford, where his extraordinary proficiency in logic and philosophy procured him higher degrees than were then usually conferred. In 1406 he was presented to the prebend of South Newbold, in the church of York, and next year served the office of proctor in the university. The copy of the statutes belonging to the duties of junior proctor, which he caused to be transcribed, is still preserved among the archives. Soon after taking his master's degree, he professed a zealous attachment to the principles by which Wickliff was endeavouring to oppose the established religion, and argued with so much ability as to make many converts, some of whom were persons of high distinction. By what means he was induced to change his opinion, and display equal or greater zeal against the reformation, is not known. In 1396, when a student in theology, or scholar, we find his name among the other Oxford men who condemned Wickliff's doctrines, and it is certain, that when he speculated on the foundation of a

<sup>1</sup> Life in European Mag. for 1793 —Lysons's Environs, vol. II.

college, it was for the express purpose of educating divines who were to exert their talents against the heresy of that reformer.

In 1415, being then rector of Boston in Lincolnshire, he exchanged his prebend of South Newbold for that of Langford in the cathedral church of York, and on April 28, 1420, was promoted to the see of Lincoln. In 1424 he was sent to the council of Sienna, where, in a dispute about precedency, he vindicated the honour and superiority of his country, against the Spanish, French, and Scotch deputies. This council was called to continue the proceedings of that of Constance against the Hussites, and other continental reformers, and our prelate distinguished himself so much as to become a favourite with Pope Martin V. who would have promoted him to be archbishop of York, had not the king as well as the dean and chapter opposed his election with such firmness as to oblige the pope to yield. Flemming consequently remained in his diocese of Lincoln. In 1428, he executed that decree of the council of Constance which ordered that the bones of Wickliff should be taken up and burned; the harmless remains of a man whom he once honoured with the warmth of his zeal, and supported with the vigour of his talents.

Whatever disappointment he might feel in not succeeding to the archbishopric of York, it does not appear to have interfered with his generous design of founding a college; but his full intentions were frustrated by his death, which took place at Sleford, Jan. 25, 1430-31. He was interred in Lincoln cathedral, where a tomb was erected with a long epitaph in monkish rhyme, some part of which was written by himself. The only information it conveys is, that the pope consecrated him bishop of Lincoln with his own hand. In 1427 he obtained the royal licence to found a college or society of one warden or rector, seven scholars, and two chaplains, in the church of All Saints in Oxford, which was then under his own patronage as bishop of Lincoln; and to unite, annex, and incorporate that church with the churches of St. Mildred and St. Michael, at the north-gate, which were likewise in his gift, and these churches, so united, were to be named the church of All Saints, and erected into a collegiate church or college. A certain chantry in the chapel of St. Anne, within the said church, was to be annexed, under the patronage of the mayors of Oxford, provided that daily mass, &c. was duly

performed in the chapel for the souls of the founder and others. There were also to be two chaplains, elected and removeable at the pleasure of the rector, who were to officiate in the said church with the cure of souls. The college was to be called, the College of the Blessed Virgin Mary and All Saints Lincoln, in the university of Oxford. The rector and scholars were also to be perpetual parsons of the said church, and were empowered to purchase lands, rents, and possessions, to the yearly value of ten pounds. This licence was dated Oct. 12, 1427. The founder then employed John Baysham, Nicholas Wynbush, and William Chamberlayn, clerks (who were intended to be of the number of his scholars), to purchase ground for the erection of buildings. The first purchase they made was a tenement called Deep Hall, situated in St. Mildred's lane, between St. Mildred's church on the west, and a garden on the east; but the founder's death interrupting their progress, the society resided in Deep Hall, as it stood, maintained by the revenues of the churches above-mentioned, and the money left by the founder. They had as yet, however, no fixed statutes for their government, and were kept together merely at the discretion of the rectors, whose judicious conduct, joined to the utility of the institution, induced some benefactors to augment their revenues by gifts of lands and money. Among these were, John Forest, dean of Wells, who about 1437 built the chapel, library, hall, and kitchen, John Southam, archdeacon of Oxford, William Findarne, esq. cardinal Beaufort, and John Buketot; and these were followed by one who has been allowed to share the honours of foundership, Thomas Rotherham, bishop of Lincoln, of whom some account will be given hereafter.<sup>1</sup>

FLEMMING (ROBERT), nephew to the preceding, was educated at Oxford, and probably in Lincoln college, then newly founded by his uncle. On Jan. 21, 1451, he was admitted dean of Lincoln, being much admired for his learning. He afterwards went to Italy, and visited the principal universities; and among other eminent men, he attended the lectures of the celebrated orator and poet Baptista Guarini, professor of the Greek and Latin languages at Ferrara. From this place, he went to Rome, where he remained a year or two, and became acquainted

<sup>1</sup> Biog. Brit.—Chalmers's Hist. of Oxford.—Wood's Colleges and Halls.

with several learned men, particularly Barth. Platina, librarian of the Vatican. He became also known to pope Sixtus IV. in whose praise, during a summer's recess at Tibur, or Tivoli, he composed a Latin poem in two books inscribed to his holiness; who was so pleased with it, that he made the author his protonotary. "Of this poem, entitled "*Lucubrationes Tiburtinæ*," we have only a few verses quoted by Leland, and praised by him for the style. At his return from Italy, he brought over with him several books curiously illuminated, which he bequeathed to Lincoln college library, with some of his own composition, among which Leland, Bale, and Pits mention "*Dictionarium Græco-Latinum*;" "*Carmina diversi generis*," and "*Epistolarum ad diversos, liber unus*." On Sept. 27, 1467, he was installed into the prebend of Leighton-manor, in the cathedral church of Lincoln, which he exchanged, Dec. 3, 1478, for that of Leighton-Bosard; and he founded in this cathedral, a chantry for two chaplains. This learned man died Aug. 12, 1483, and was buried near bishop Flemming, his relation.<sup>1</sup>

FLETCHER (ABRAHAM), a man of some celebrity and talents, was born at Little Broughton, in the parish of Bridkirk, Cumberland, in 1714. His father, who was a tobacco-pipe maker, had a small paternal estate; on which, with his trade, he was barely enabled to live, and bring up his family, without their becoming burthensome to their parish. It is not certain, that his son Abraham ever went to any school, although there is a tradition, that, very early in life, before he was able to do any work, his parents once spared him for three weeks, to attend a school in the village, where youth were taught at the rate of a shilling for the quarter. If this report be well-founded, all the education he ever had that was paid for, cost three-pence. By some means or other however he learned to read: and, before he had arrived at manhood, he had also learned to write. With these humble attainments to set out with, it does him great honour that, at length by dint of industry alone, he became a man of science and a man of learning. He was of a thinking, inquisitive mind; and, having taught himself arithmetic, in preference to any other science, only because he met with a book of arithmetic and no other, for the same reason he applied himself to

<sup>1</sup> Biog. Brit.

mathematical investigations. Whatever he attempted, he attempted with all his might, and pursued with unwearied diligence. In the day-time, he was employed in husbandry, or in making pipes: and, at night, eagerly betook himself to work the theorems (which word he long used to pronounce theorems) on which, during the day, he had been intensely ruminating. Often has he sat up all night, delineating diagrams; to the serious grief of his parents, who considered only the apparent unprofitableness of such pursuits, and the certain loss of the lump or two of cannel-coal, incurred by his lucubrations. Hardly ever, even in the subsequent more prosperous periods of his life, did he aspire to any thing beyond a rush-light. The parents, contented in their ignorance, felt no ambition to have their son pass through life otherwise than they had done, in the midst of hard work and hard fare. And, as his midnight studies, and abstractedness of mind, seemed not to them likely to qualify him either to work more, or to eat less, they thought it their duty, and for his interest, to discountenance and discourage his passion for theorems: his books and his slate were hid; and he was double-tasked with labour. It was this poor man's fate to begin and continue through life his pursuit after knowledge, under almost every possible disadvantage: yet difficulties and discouragements seemed but to increase his ardour. He used to relate, with vast self-complacence and satisfaction, a device he had formed, by which he flattered himself he should be permitted to stick to his studies without interruption, at his few intervals of leisure. He married early; and his wife, adopting the opinions and maxims of his parents, was no friend to studies, which appeared to her little likely to lead to any thing that might help to feed and clothe themselves, or their children.—Over his house of one room, there was a kind of loft, or boarded floor, (in Cumberland called a *bauks*), which, however, had neither door, window, nor stairs. Hither, by means of a single rope, which he always drew up after him, he mounted with his book and his slate; and here he went through Euclid. This anecdote (says his biographer) is but simple, yet it is not insignificant.

At about the age of thirty, even his wife began to be persuaded, that learning, according to the old saw, may sometimes be a substitute for house and land, and consented to his relinquishing his manual labours, and setting



up as a schoolmaster. For several years, he was a teacher of mathematics of considerable reputation; and many respectable young men were his pupils. Still pursuing knowledge wherever knowledge was to be found, Abraham (now Mr.) Fletcher, became a botanist, as well as a mathematician: but he studied the properties, rather than the classification of plants; and made many experiments to ascertain their medical virtues. Few men, it is believed, have lately made a greater proficiency than he did, in this (now perhaps too much neglected) department of science: and he was soon qualified to commence doctor, as well as schoolmaster. It is true, indeed, he practised chiefly, if not solely, with decoctions, or diet-drinks: yet with these, he either performed, or got the reputation of performing, many extraordinary cures; and had no small practice. Doctor Fletcher was particularly famed for his skill and success in hypochondriacal cases; and, had he been as able to describe, as he was to relieve and cure such cases, many things in this way occurred in his practice, to which even the most learned might have attended with advantage. He was also deeply versant in astrological predictions, and is said to have foretold the time of his own death, within a few days. We have more pleasure, however, in adding that Mr. Fletcher, with all his attention to intellectual attainments, never was inattentive to the duties of his relative station. He was both industrious and economical, and was enabled to leave his large family the sum of 4000*l*. three-fourths of which were of his own earning. He died Jan. 1, 1793. In 1762 he published a large mathematical work, in 8*vo*, called "The Universal Measurer," which, as a collection of mathematical knowledge, is said to possess very great merit.<sup>1</sup>

FLETCHER (ANDREW), an eminent Scotch politician, and ranked among the patriots of that country, was the son of sir Robert Fletcher of Saltown, in Scotland, and was born in 1633. Being left fatherless while he was a child, he was placed under the tuition of Dr. Gilbert Burnet, then rector of Saltown, from whom he is supposed to have imbibed some of those political principles which he afterwards carried to a high degree of enthusiasm. He then spent some years of his youth in foreign travel, and first appeared as a public character in the station of a commissioner for East Lothian in the Scotch parliament, but his

<sup>1</sup> Hutchinson's Hist. of Cumberland, vol. II. p. 324.

opposition to the arbitrary measures of the court, rendered it necessary to withdraw to Holland; and upon being cited to appear by a summons from the lords of the council, which it was known he could not obey, he was outlawed, and his estate confiscated. In 1683 he came over to England to assist, with his friend Mr. Baillie of Jerviswood, in the consultations held among the friends of liberty in England and Scotland, to concert measures for their common security; and by his prudence and address he avoided giving any pretext to the ministry for his apprehension. He returned to the continent, and in 1685 engaged in the enterprize of the duke of Monmouth. He landed in the west of England, but was obliged to quit the country again on account of a dispute which he had with a man who insulted him, and whom he shot dead, his temper being at all times most irascible. From England he went to Spain, and afterwards passed into Hungary, where he engaged in the war with the Turks, and distinguished himself by his valour and skill. The interest which he took in the fate of his country soon brought him back to join in the conferences which were held among the Scotch refugees in Holland, for the purpose of effecting a revolution; and upon that event taking place, he returned to Scotland, and resumed the possession of his estate. He was a member of the convention for the settlement of the new government in Scotland, and in all his political conduct he shewed himself the zealous assertor of the liberties of the people, without any regard to party distinction, and free from all views of his own interest. In 1698 he printed "A Discourse of Government with relation to Militias." Also "Two Discourses concerning the Affairs of Scotland." In one of these he suggests a plan for providing for the poor by domestic slavery, a most preposterous plan to be proposed by a friend to liberty. When a bill was brought into the parliament of Scotland for a supply to the crown, in 1703, he moved that, previously to this, or to any other business, the house should consider what acts were necessary to secure their religion and liberties in case of the queen's death, and he proposed various limitations of the prerogative, which were received in the "Act of Security," passed through his exertions into a law, but rendered ineffectual by the subsequent union, to which he was a determined enemy. He died at London in 1716. His publications, and some of his speeches, were collected in one

volume octavo, entitled, "The Political Works of Andrew Fletcher, Esquire," and his Life was lately published by the earl of Buchan, with a very high panegyric on his political virtues. Another very high character of him may be seen in our authority.<sup>1</sup>

FLETCHER (DR. RICHARD), bishop of Bristol, Worcester, and London, is generally said to have been a native of Kent, and as such is placed by Fuller among the Worthies of that county, where that name has been very common; otherwise, as he was one of the first fellows of Bene't college, Cambridge, upon archbishop Parker's foundation, there would have been reason to suppose him a native either of Norwich or Norfolk, the Parker fellowships being appropriated to the natives of those places. He was, however, a scholar of Trinity college in 1563, where (as he proceeded M. A. and removed to Bene't college in 1569) he had probably been admitted the year before. On his removing to Bene't, he entered upon the business of pupils, and other offices of the college; and in 1572 went to Oxford, where he was incorporated A. M. In September of that year, he was instituted to the prebend of Islington in the church of St. Paul, London, upon the presentation of Matthew Parker, gent. son to the archbishop, who probably had the patronage of that turn made over to him by bishop Grindal, in order to carry on his father's scheme of annexing prebends to the fellowships he had founded. Accordingly he held this with his fellowship; and was made president upon Mr. Norgate's promotion to the mastership the year following, but seems to have left the college soon after, with a testimonial of his learning and good behaviour, as well as of his having acquitted himself with credit in the offices of the college, in the public schools, and in the pulpit. In 1581 he proceeded D. D. and became chaplain to the queen, to whom he had been recommended by archbishop Whitgift for the deanry of Windsor, but she chose rather to bestow on him that of Peterborough in 1583. In 1585, the prebend of Sutton-Longa in the church of Lincoln was given to him, and he was likewise parson of Alderkirke in that diocese, and was presented by sir Thomas Cecil to the church of Barnack. Soon after this, he was appointed to attend upon the execution of Mary queen of Scots, at Fotheringhay castle,

<sup>1</sup> Life by Lord Buchan.—Laing's Hist. of Scotland.

in which office some biographers have censured him for his endeavouring to bring that unhappy princess over to the protestant religion. In his speech, however, to her, as preserved by Strype, we see nothing more than an honest zeal, which perhaps men of cautious tempers would have reserved for a more promising opportunity.

In 1589, queen Elizabeth, with whom he was in high favour, promoted him to the bishopric of Bristol, and about the same time made him her almoner. Sir John Harrington says that he took this see on condition to lease out the revenues to courtiers, an accusation to which Browne Willis seems inclined to give credit. He was, however, translated to Worcester in 1592, and about two years after that to London, in consequence of his particular solicitation to the lord treasurer. Soon after he was promoted to the see of London, he gave out twenty-seven articles of inquiry to the churchwardens upon his primary visitation; and by these means, according to Neal, many of the non-conformists, or rather puritans, as they were at this time called, suffered imprisonment. But he was soon interrupted in these proceedings, by marrying, for his second wife, the widow of sir John Baker, of Sisingherst in Kent, a very handsome woman. Queen Elizabeth, who had an extreme aversion to the clergy's marrying, was highly offended at the bishop. She thought it very indecent for an elderly clergyman, a bishop, and one that had already had one wife, to marry a second: and gave such a loose to her indignation, that, not content with forbidding him her presence, she ordered archbishop Whitgift to suspend him from the exercise of his episcopal function, which was accordingly done. He was afterwards restored to his bishopric, and in some measure to the queen's favour: yet the disgrace sat so heavy on his mind, that it is thought to have hastened his end. He died suddenly in his chair, at his house in London, June 15, 1596; being, to all appearance, well, sick, and dead, in a quarter of an hour. He was an immoderate taker of tobacco; the qualities of which being then not well known, and supposed to have something poisonous in them, occasioned Camden to impute his death to it, as he does in his *Annals of Elizabeth's reign*. He was buried in his cathedral, near bishop Aylmer, but without any monument. Of his character it is not easy to form a very favourable judgment, nor does it appear that he is censurable for any great errors, except that

he was perhaps too compliant with some of the caprices of his royal mistress. His appearance and person were stately, which made him be called *Presul splendidus*, but this did not arise from pride, as those who were most intimate with him commended his modesty and humility. There are no works ascribed to his pen, except some regulations for the better government of his diocese, and the reformation of his spiritual courts, which are printed among the records in Collier's "Ecclesiastical History." By his first wife, whose name is not known, he had the more celebrated subject of the following article.<sup>1</sup>

FLETCHER (JOHN), an English dramatic writer, the son of the preceding, is said to have been born in Northamptonshire, in 1576, while his father was dean of Peterborough, but as this does not correspond with his age at the time of his death, it is more probable he was a native of London, a person of that name and place being admitted pensioner of Bene't college, Oct. 15, 1591, when he must have been about fifteen, the usual age of admission in those days. He was made one of the bible clerks in 1593; but his further progress in the university cannot be traced, nor how long he remained in it. On his arrival in London he became acquainted, and wrote plays jointly with Beaumont; and Wood says that he assisted Ben Jonson in a comedy called "The Widow." After Beaumont's death, which happened in 1615, he is said to have consulted Shirley, in forming the plots of several of his plays; but which those were, we have no means of discovering. Beaumont and Fletcher, however, wrote plays in concert, though it is not known what share each bore in forming the plots, writing the scenes, &c.; and the general opinion is, that Beaumont's judgment was usually employed in correcting and retrenching the superfluities of Fletcher's wit. Yet, if Winstanley may be credited, the former had his share likewise in the drama, in forming the plots, and writing the scenes: for that author relates, that these poets meeting once at a tavern, in order to form the rude draught of a tragedy, Fletcher undertook to kill the king; and that his words being overheard by a waiter, they were seized and charged with high treason: till the mistake soon appearing, and that the plot was only against a theatrical

<sup>1</sup> Biog. Brit.—Masters's Hist. of C. C. C. Cambridge.—Strype's Whitgift, p. 322, 399, 418, 428. Harrington's Brief View.—Neal's Puritans.

king, the affair ended in mirth. Some farther, and perhaps preferable, remarks on their respective shares may be seen in our account of Beaumont (vol. IV.) Fletcher survived Beaumont some years, but died of the plague at London in 1625, and was interred in St. Mary Overy's church in Southwark \*. Sir Aston Cockaine among his poems has an epitaph on Fletcher and Massinger, who, he tells us, lie both buried there in one grave; though Wood informs us, from the parish-register there, that Massinger was buried, not in the church, but in one of the four yards belonging to it. For a judgment upon this author, Edward Philips observes, that "he was one of the happy triumvirate of the chief dramatic poets of our nation in the last foregoing age, among whom there might be said to be a symmetry of perfection, while each excelled in his peculiar way: Ben Jonson in his elaborate pains and knowledge of authors; Shakspeare in his pure vein of wit and natural poetic height; and Fletcher in a courtly elegance and genteel familiarity of style, and withal a wit and invention so overflowing, that the luxuriant branches thereof were frequently thought convenient to be lopped off by his almost inseparable companion Francis Beaumont." Dryden tells us, that Beaumont and Fletcher's plays in his time were the most pleasing and frequent entertainments, two of theirs being acted through the year for one of Shakspeare's or Jonson's; and the reason he assigns is, because there is a certain gaiety in their comedies, and a pathos in their most serious plays, which suits generally with all men's humours. The case, however, is now reversed, for Beaumont and Fletcher are not acted above once for fifty times that the plays of Shakspeare are represented. Their merit, however, is undoubted; and though it could not avert the censure of the cynical Rymer, has been acknowledged by our greatest poets. Their dramas are full of fancy and variety, interspersed with beautiful passages of genuine poetry; but there is not the nice discrimination of character, nor the strict adherence to nature, that we justly admire in Shakspeare.

\* Better known by the name of St. Saviour's.—Of his death we have the following memorandum from the Aubrey MSS. "In the great plague, 1625, a knight of Norfolk, or Suffolk, invited him into the country. He staid but to make himself a suit of cloaths,

and while it was making fell sick of the plague and died. This I had from his taylor, who is now a very old man, and Clarke of St. Mary Overy's." *Letters by eminent Persons, &c.* 3 vols. 8vo. 1813.

Some of Beaumont and Fletcher's plays were printed in 4to, during the lives of their authors; and in 1645, twenty years after Fletcher's death, there was published a folio collection of them. The first edition of all their plays, amounting to upwards of fifty, was published in 1679, folio. Another edition was published in 1711, in seven volumes, 8vo. Another in 1751, in ten volumes, 8vo. Another by Colman, also in ten volumes, in 1778.<sup>1</sup>

FLETCHER (GILES), brother to bishop Fletcher, and a native of the same county, was a very ingenious man. He received his education at Eton; and, in 1565, was elected thence to King's-college in Cambridge, where he took a bachelor's of arts degree in 1596, a master's in 1573, and that of LL. D. in 1581. He was, says Wood, an excellent poet, and a very accomplished man; and his abilities recommending him to queen Elizabeth, he was employed by her as a commissioner into Scotland, Germany, and the Low Countries. Of his poetical talent, however, no proofs are known to be extant. In 1588, he was sent ambassador to Russia; not only to conclude a league with the emperor there, but also to re-establish and put into good order the decayed trade of our Russia company. He met, at first, with a cold reception, and even rough usage: for the Dutch, envying the exclusive privilege which the Russia company enjoyed of trading thither, had excited prejudices against them: and a false rumour then spread, of our fleet being totally destroyed by the Spanish armada, had created in the czar a contempt for the English, and a presumption that he might safely injure those who were not in a capacity to take revenge. But the ambassador soon effaced those impressions; and having obtained advantageous conditions, returned to England with safety and honour. Fuller says, that upon his arrival at London, "he sent for an intimate friend, with whom he heartily expressed his thankfulness to God for his safe return from so great a danger. For the poets cannot fancy Ulysses more glad to be come out of the den of Polyphemus, than he was to be rid of the power of such a barbarous prince: who counting himself, by a proud and voluntary mistake, emperor of all nations, cared not for the law of all nations; and who was so habited in blood, that, had

<sup>1</sup> Lives of Beaumont and Fletcher prefixed to the edition of 1778.—Masters's Hist. of C. C. Cambridge.—Cluber's Lives.—Biog. Brit.

he cut off this ambassador's head, he and his friends might have sought their own amends, but the question is, where they would have found it." Shortly after his return, he was made secretary to the city of London, and a master of the Court of Requests: and, in June 1597, treasurer of St. Paul's. This worthy person died in 1610, in the parish of St. Catherine Colman, Fenchurch-street; and was probably buried in that church. From the observations he had made during his embassy into Russia, he drew up a curious account, "Of the Russe Commonwealth: or manner of Government by the Russe Emperor, commonly called the Emperor of Moskovia, with the manners and fashions of the people of that country," 1590, 8vo. This work was quickly suppressed, lest it might give offence to a prince in amity with England: but it was reprinted in 1643, 12mo, and is inserted in Hakluyt's "Navigations, Voyages," &c. vol. I. only a little contracted. Camden, speaking of this book, styles it "libellum in quo plurima observanda." Dr. Fletcher also wrote, "A Discourse concerning the Tartars," the object of which was to prove that they are the Israelites, or ten tribes, which being captivated by Salmanasser, were transplanted into Media. This opinion was afterwards adopted by Whiston, who printed the discourse in the first volume of his curious "Memoirs."

Dr. Fletcher left two sons, GILES and PHINEAS. The eldest, GILES, born, according to Mr. Ellis's conjecture, in 1588, was educated at Trinity college, Cambridge, where he took the degree of bachelor of divinity, and died at his living of Alderton, in Suffolk, in 1623. His widow married afterwards the rev. — Ramsay, minister of Rougham, Norfolk. Winstanley and Jacob, who in this case have robbed one another, instead of better authorities, divide the two brothers into three, and assign Giles's Poem of "Christ's Victory" to two authors.

PHINEAS was educated at Eton, and admitted a scholar of King's-college, Cambridge, in 1600, where, in 1604, he took his bachelor's degree, and his master's in 1608. After going into the church, he was presented, in 1621, to the living of Hilgay, in Norfolk, by sir Henry Willoughby, bart. and according to Blomefield, the historian of Norfolk, he held this living twenty-nine years. Mr. Ellis conjectures that he was born in 1584, and died about 1650.



Besides the poems which are added to the last edition of the "English Poets," he was the author of a dramatic piece, entitled "Sicelides," which was performed at King's college, Cambridge, and printed in 1631. A manuscript copy is in the British Museum. The editor of the *Biographia Dramatica* informs us, that "it was intended originally to be performed before king James the First, on the thirteenth of March, 1614; but his majesty leaving the university sooner, it was not then represented. The serious parts of it are mostly written in rhyme, with choruses between the acts. Some of the incidents are borrowed from Ovid, and some from the *Orlando Furioso*." He published also, at Cambridge, in 1632, some account of the lives of the founders and other learned men of that university, under the title of "*De Literatis antiquæ Britannię, præsertim qui doctrina claruerunt, quique collegia Cantabrigiæ fundarunt.*"

The only production we have of Giles Fletcher is entitled "*Christ's Victory and Triumph in Heaven and Earth over and after Death*," Cambridge, 1610, 4to, in four parts, and written in stanzas of eight lines. It was reprinted in 1632, again in 1640, and in 1783, along with Phineas Fletcher's "*Purple Island*;" but many unwarrantable liberties have been taken in modernizing the language of this last edition. Mr. Headley, who has bestowed more attention than any modern critic on the works of the Fletchers, pronounces the "*Christ's Victory*" to be a rich and picturesque poem, and on a much happier subject than the "*Purple Island*," yet unenlivened by personification. He has also very ingeniously pointed out some resemblances which prove that Milton owed considerable obligations to the Fletchers.

The works of Phineas Fletcher, including the "*Purple Island, or the Isle of Man*;" the "*Piscatory Eclogues*;" and *Miscellanies*, were published at Cambridge in 1633, 4to. The only part that has been correctly reprinted is the "*Piscatory Eclogues*," published at Edinburgh in 1771, by an anonymous editor. There are few of the old poets whom Mr. Headley seems more anxious to revive than Phineas Fletcher, and he has examined his claims to lasting fame with much acuteness, yet, perhaps, not without somewhat of that peculiar prejudice which seems to pervade many of the critical essays of this truly ingenious and amiable young man. Having at a very early period of life

commenced the perusal of the ancient English poets, his enthusiasm carried him back to their times, their habits, and their language. From pardoning their quaintnesses, he proceeded to admire them, and has in some instances placed among the most striking proofs of invention, many of those antitheses and conceits which modern refinement does not easily tolerate. Still, taste and judgment are generally predominant in the following criticism. "Were the celebrated Mr. Pott compelled to read a lecture upon the anatomy of the human frame at large, in a regular set of stanzas, it is much to be questioned whether he could make himself understood by the most apprehensive author, without the advantage of professional knowledge. Fletcher seems to have undertaken a nearly similar task, as the five first cantos of *The Purple Island* are almost entirely taken up with an explanation of the title; in the course of which the reader forgets the poet, and is sickened with the anatomist. Such minute attention to this part of the subject was a material error in judgment; for which, however, ample amends is made in what follows. Nor is Fletcher wholly undeserving of praise for the intelligibility with which he has struggled through his difficulties, for his uncommon command of words, and facility of metre. After describing the body, he proceeds to personify the passions and intellectual faculties. Here fatigued attention is not merely relieved, but fascinated and enraptured; and notwithstanding his figures, in many instances, are too arbitrary and fantastic in their habiliments, often disproportioned and over-done, sometimes lost in a superfluity of glaring colours, and the several characters, in general, by no means sufficiently kept apart; yet, amid such a profusion of images, many are distinguished by a boldness of outline, a majesty of manner, a brilliancy of colouring, a distinctness and propriety of attribute, and an air of life, that we look for in vain in modern productions, and that rival, if not surpass, what we meet with of the kind even in Spenser, from whom our author caught his inspiration. After exerting his creative powers on this department of his subject, the virtues and better qualities of the heart, under their leader Eclecta, or Intellect, are attacked by the vices: a battle ensues, and the latter are vanquished, after a vigorous opposition, through the interference of an angel, who appears at the prayers of Eclecta. The poet here abruptly takes an opportunity of paying a fulsome

and unpardonable compliment to James the First (stanza 55, canto 12), on that account perhaps the most unpardonable passage in the book. From Fletcher's dedication of this his poem, with the Piscatory Eclogues and Miscellanies, to his friend Edmund Benlowes, it seems that they were written very early, as he calls them 'raw essays of my very unripe years, and almost childhood.' It is to his honour that Milton read and imitated him, as every attentive reader of both poets must soon discover. He is eminently entitled to a very high rank among our old English classics.—Quarles, in his verses prefixed to *The Purple Island*, hints that he had a poem on a similar subject in agitation, but was prevented from pursuing it by finding it had got into other hands. In a map to one of his Emblems are these names of places, London, Finchfield, Roxwell, and *Hilgay*: edit. 1669."

That Mr. Headley is not blind to the defects of his favourite will farther appear from his remarks on Orpheus and Eurydice in *The Purple Island*. "These lines of Fletcher are a paraphrase, or rather a translation from Boethius. The whole description is forcible: some of the circumstances perhaps are heightened too much; but it is the fault of this writer to indulge himself in every aggravation that poetry allows, and to stretch his prerogative of 'quidlibet audendi' to the utmost."

In the supplement to his second volume, Mr. Headley has demonstrated at considerable length how much Fletcher owed to Spenser, and Milton to Fletcher. For this he has offered the apology due to the high characters of those poets, and although we have been accustomed to see such researches carried too far, yet it must be owned that there is a certain degree to which they must be carried before the praise of invention can be justly bestowed. How far poets may borrow from one another without injury to their fame, is a question yet undetermined. After, however, every deduction of this kind that can be made, the Fletchers will still remain in possession of a degree of invention, imagination, spirit, and sublimity, which we seldom meet with among the poets of the seventeenth century before we arrive at Milton.<sup>1</sup>

FLEURIEU (CHARLES PETER CLAREL de), an eminent French hydrographer, was born at Lyons in 1758, of a

<sup>1</sup> Biog. Brit.—Headley's Beauties.—Ellis's Specimens.—Johnson and Chalmers's English Poets, 1810.

family distinguished in the profession of the law, but devoted his attention from his infancy to marine studies. He arrived at the rank of a naval captain in the French service, and was employed many years before the revolution in the office of their marine, under the title of director of the ports and arsenals. His countrymen impute to his labours and skill the figure which the French navy was enabled to make in the American war. In 1790 he was appointed minister of the marine, and filled that important situation with great integrity; but dreading the influence of popular opinion, he gave in his resignation in 1791, when the mob were gaining a fatal ascendancy. He had before requested of the king to separate the colonial department of the marine from the other, and make it a distinct office, with which his majesty did not at that time think it necessary to comply. During his administration he published a work to illustrate the history of navigation, entitled "*Decouvertes des François en 1768 et 1769, dans le sud-est de la Nouvelle-Guinée,*" Paris, 1790, 4to; the professed object of which is to restore to the French navigators, and particularly to Bougainville, the merit of those discoveries of which the English have endeavoured to deprive them.

Fleurieu's retirement from public life did not last long, as the king, who had a high opinion not only of his talents, but of his moral character, appointed him, in April 1792, tutor to the dauphin. In 1793, however, he was arrested by the revolutionary party, and imprisoned in the Madeelonettes. By what means he escaped the general murder of all men of talents and worth we are not told. In 1797 he was again appointed to his old post of minister of marine, and was at the same time chosen deputy of the department of the Seine in the council of anciens, to which he was also secretary, but lost both of these offices in September following by a new turn of public arrangements. In 1799 Bonaparte appointed him a member of the council of state, of the section of the marine, intendant-general of his horse, and grand officer of the legion of honour. In July 1805 he resigned the office of intendant, and was made governor of the Thuilleries, having also just before been chosen member of the institute, and of the board of longitude. The improvements which his countrymen say he made in this last research, and the obligations the English owe to him, are detailed in a *Voyage* which he printed in

1774, 2 vols. 8vo, which he performed in 1768 and 1769 by order of the king, in order to prove some time-pieces invented by Berthoud. In 1800 he was the editor of Marchand's "Voyage autour du monde." His latter years were employed in completing a grand "Hydrographic Atlas," which was to have been published in 1811, but this was prevented by his death, Aug. 18, 1810. He had expended above 200,000 franks on this work. His countrymen speak of his talents with profound regard, and his private character appears to have been equally praiseworthy.<sup>1</sup>

FLEURY (ANDRÉ HERCULE DE), the celebrated cardinal of that name, was born in 1653, at Lodève in Languedoc, but was brought to Paris at the age of six, and there educated for the church. He distinguished himself in the progress of his studies; and when he began to mix with the world, appeared there with the natural advantages of a handsome figure, pleasing address, and well-managed wit. His first preferment was that of a canon of Montpellier; he was also a doctor of the Sorbonne. But his friends becoming numerous, much interest was made for him, and in 1698, Louis XIV. named him bishop of Frejus. "I have made you wait a long time," said the king, "but you have so many friends, that I was determined to stay till I could have the sole merit of preferring you." Louis XIV. a little before he died, appointed him preceptor to his grandson, in which office he succeeded Bossuet and Fenelon. In 1726 he was made cardinal, and soon after advanced to the place of prime-minister. He was then turned seventy. Yet the weight of this active post did not alarm him; and, to the age of ninety, he manifested a mind in full vigour, and capable of conducting affairs. From 1726 to 1740, every thing prospered. He commenced and brought to a glorious conclusion for his country, the war for the succession in Spain; and he added Lorraine to the French territory. In the war which commenced in 1740 he was not so fortunate; and in 1743 he died, full of grief for a succession of misfortunes, of which the nation reproached him as the author. A too rigid attention to œconomy had led him to neglect the marine of his country; and the successes of England by sea completed the evil which had been thus begun. He was of a mild and tranquil character, a lover of peace, and

<sup>1</sup> Dict. Hist. Supplement.

not a man to make himself feared. He governed, says Millot, if not like a sublime genius who executes great things, at least like a prudent man, who accommodates his plans to circumstances, prefers essential to specious advantages, and regards tranquillity and order as the foundation of public happiness. He had neither the pride of Richelieu, nor the avarice of Mazarin. No minister could be less costly to the state; his income did not amount to five thousand pounds sterling a year, one half of which was employed in secret acts of benevolence. In the state of disorder to which the profusion of Louis XIV. had reduced the finances of France, it was happy for that country to have such a minister as Fleury, whose pacific turn counterbalanced the impetuosity of Villars, which would continually have plunged the country in new wars.<sup>1</sup>

FLEURY (CLAUDE), a celebrated French ecclesiastical historian, was the son of an advocate, and born at Paris Dec. 6, 1640. He discovered early a strong inclination for letters, but applied himself particularly to the law, in consequence of which he was made advocate for the parliament of Paris in 1658, and attended the bar nine years. He then took orders, for which he was more eagerly disposed, and more highly qualified by virtues as well as learning; and in 1672 was made preceptor to the princes of Conti. In 1680 he had the care of the education of the count de Vermandois, admiral of France. After the death of this prince, which happened in about four years, the king preferred him to the abbey of Loc-Dieu, belonging to the Cistercians, and in the diocese of Rhodéz. In 1689 the king made him sub-preceptor to the dukes of Burgundy, Anjou, and Berri, in which important employment he acted under the celebrated Fenelon. In 1696 he was admitted a member of the French academy. In 1706, when the education of the three princes was finished, the king gave him the rich priory of Argenteuil, belonging to the Benedictines, in the diocese of Paris, upon which promotion he resigned the abbey of Loc-Dieu. If he had possessed ambition to solicit the greatest situations, he would have obtained them, but his disinterestedness was equal to his other virtues. He was a hermit in the midst of the court. In 1716 he was chosen confessor to Louis XV. in

<sup>1</sup> Moreri.—Dict. Hist.—Coxe's Life of Walpole.—Funeral Oration by Neuville, with a criticism, &c. Lond. 1744, 8vo.

which situation it was said of him that his only fault was that of being seventy-five years old; and on July 14, 1723, he died, in his eighty-third year.

Fleury, though a zealous divine of the Romish church, was by no means a bigot. He has the reputation of a philosopher as well as a divine, and a philosopher in practice as well as speculation. He is said to have taken an extreme delight in reading Plato; and, after the example of this great ancient, would often have private conferences with societies of the learned, which chiefly turned on the illustration of the scriptures. He was a great lover of solitude, yet was not reserved, but would speak his mind freely upon the most important and even delicate subjects. Constantly attentive to, and punctual in the discharge of his duty, he took no steps to be rich or great, cherished no principles of ambition, but preferred the glory of doing useful services to his country, to any honours which his uncommon talents and merit might justly have claimed.

His works were numerous, and all excellent in their kinds. He wrote, 1. "*Mœurs des Israelites*," "*Manners of the Israelites*," a masterly picture of the lives of holy men under the first covenant, which has been published in English. This was followed by, 2. "*Mœurs des Chrétiens*," "*Manners of Christians*," since united with the other in a single volume; and as excellent an introduction to ecclesiastical, as the other is to sacred history. 3. "*Ecclésiastical History*," in 13 vols. 4to, or 20 vols. 12mo, containing an account of the Christian church from the earliest times to the council of Constance in 1414, a very elaborate and valuable work, but written in a negligent style, mixed with Greek and Latin idioms. The most valuable part (for the facts may be met with elsewhere) is the preliminary dissertations, which contain the result of profound meditation, on the most important subjects connected with church history. These have been printed separately in one volume, 12mo. 4. "*Institution of Ecclesiastical Law*," 2 vols. 12mo, a work, to which it has been chiefly objected that it is too concise. 5. "*Historical Catechism*," one vol. 12mo, an excellent introduction for children; with a preliminary discourse fit to rank with those in the ecclesiastical history. 6. "*A Treatise on the choice and method of Studies*." 7. "*Duties of Masters and Servants*." 8. "*The Life of La Mere d'Arbouse*," who reformed the convent of Val-de-Grace, 12mo. 9.

"Portrait of the duke of Burgundy," 1714, 12mo. 10.  
 "Treatise on Public Law," a posthumous work, in 2 vols. 12mo, important and excellent in its matter, but not completed by the last touches of the author. An edition of his works, except the ecclesiastical history, was published at Nismes, in 1781, in 5 vols. 8vo. There was another learned Fleury, who published the Delphin edition of Apuleius, in two volumes, quarto, under the name of "Julianus Floridus," his real name being Julian Fleury. He began Ausonius also, but it was not completed. He died Sept. 13, 1725.<sup>1</sup>

FLEXMAN (ROGER, D. D.), a dissenting clergyman of considerable learning and industry, was born Feb. 22, 1707-8, at Great Torrington, in Devonshire, where his father was a manufacturer. He discovered a very early inclination for the ministry, and such was his proficiency in classical learning, that, at the age of fifteen he was admitted into the academy at Tiverton, under the rev. Joann Moore, who, on finishing his studies, solicited his assistance in the conduct of that institution. This, however, he declined, and in pursuance of his original intentions, was ordained in 1730 at Modbury, whence he soon removed to Crediton, and afterwards to Chard, and in 1739 to Bradford, Wilts. In 1747 he arrived in the metropolis, and became the pastor of a congregation at Rotherhithe, in which station he continued until his hearers, by death, or otherwise, declined so much in numbers, that he thought proper to resign in 1783. He continued, however, for time time to preach occasionally at a morning lecture in St. Helen's, Bishopsgate-street, and elsewhere; but in his latter years his health and faculties were so much impaired as to render the performance of his public duties no longer possible. He died June 14, 1795, at the very advanced age of eighty-eight.

Of his mental talents and literary acquirements, those who knew him before the infirmities of age came on, entertained a high opinion. Few persons possessed a more extensive and accurate acquaintance with English history. His memory was so retentive as to supersede recourse to written authorities; and it served him for the recital of dates and minute circumstances, which the most laborious researches can scarcely ascertain. This rendered him

<sup>1</sup> D'Alembert's Eulogies.—Moreri.—Niceron, vols. VIII and X.



capable of communicating important information on various occasions, and he was often consulted by men of the first rank and character. In discussions of a political as well as literary kind, his knowledge was of considerable service; and it gave him access to many members of both houses of parliament, who availed themselves of hints and references with which he supplied them. In 1770 he was appointed one of the compilers of the "General Index to the Journals of the house of commons." The interesting period of parliamentary proceedings from 1660 to 1697, comprehending vol. VIII.—XI. was assigned to him. His plan was submitted to a committee of the house, soon after his appointment: and the execution of this elaborate work, begun in 1776, and completed in 1780, was much approved and liberally rewarded. He was frequently employed on making Indexes to inferior works; and among others that to the *Rambler*. Dr. Johnson, who sometimes founded his dislikes on very slender circumstances, on hearing Dr. Flexman's name mentioned, exclaimed, "Let me hear no more of him, sir. That is the fellow who made the Index to my *Ramblers*, and set down the name of Milton thus;—Milton, *Mr. John*." Dr. Flexman was rather more creditably employed in superintending by far the best edition of Burnet's "*Own Times*," published in 1753, 4 vols. 8vo. His original works consist of a few occasional sermons and tracts. Among the latter are: 1. "The plan of divine worship in the churches of Dissenters justified," 1754. 2. "Critical, historical, and political miscellanies; remarks on various authors, Potter, Secker, Sherlock, &c." 1752—1762. He wrote also the lives of the rev. S. Bourn, and of Dr. Chandler, prefixed to their respective works. In religious opinions he was a strenuous advocate for the pre-existent dignity of Christ, and the personality of the Holy Spirit. He maintained also the essential distinction between the soul and body, and the liberty of the human will, in opposition to Materialists and Necessarians. But whatever ardour he might show in maintaining his opinions, it was united with the most comprehensive charity and good will; nor was his integrity less laudable.<sup>1</sup>

FLINK ((GOVERT, or GODFREY), a German artist, was born in 1616, at Cleves, and by the appointment of his father was to have been bred up as a merchant; but neither

<sup>1</sup> Funeral Sermon, by Dr. Rees.—Boswell's *Life of Johnson*.

the influence of his friends, nor the prospect of making an immense fortune, could prevail with him to abandon the art of painting, to which from his earliest youth he felt an invincible inclination. He was first placed with Lambert Jacobs; under whom he made extraordinary proficiency, by capacity, diligence, and emulation, to excel Bucker, who was then a disciple of Jacobs. When he quitted his master, he went to Amsterdam, and entered himself in the school of Rembrandt, and became so captivated with the excellences of that great artist, that he studied his style of composition, manner of colouring, and penciling, incessantly; and at last shewed himself not only a good imitator of him, but in some respects his equal, and in freedom of hand rather his superior. Such talents being soon noticed, he was almost continually employed in painting the portraits of princes and illustrious personages, although his genius was abundantly more inclined to paint historical subjects; and several of his performances in that style were admired for the goodness of the design, and the beauty of the colouring. He remarkably excelled in imitating the manner of Rembrandt, and many of his paintings are sold at this day for the work of his master. But as the Italian taste began to be more esteemed after the death of Rembrandt, Flink took great pains to alter his first manner. For this purpose he made a large collection of the finest casts that could be procured from Rome; of the best drawings and designs of the artists of Italy; as also of several of their paintings; and those he made his principal studies. When he imagined himself to be competently improved, he finished a noble design for the great hall of the senate-house at Amsterdam, representing Solomon praying for wisdom; in which his disposition and manner of grouping the figures appear excellent, and the tone of the colouring is strong and lively. He likewise painted a grand historical composition for the artillery company at Amsterdam, consisting of portraits of the most distinguished persons of that body. The figures were well disposed, and every part of the picture was painted by Flink, except the faces, which are by Vander Helst. He died in 1660, much regretted, and his collection of prints and drawings were sold for twelve thousand florins.<sup>1</sup>

<sup>1</sup> Pilkington.—Moreri.

**FLODOARD**, or **FRODOARD**, a French historian; was born in the year 894, at Epernai, and afterwards had preferment in the church of Rheims, where he wrote a chronicle, which extends from the year 919 to 966, and a history of the church of Rheims, regularly continued from its foundation to the year 949. The best edition is that of 1617. Flodoard was also a poet. He composed in verse the history of the popes, as far as Leo VII. and the triumphs of Jesus Christ and the saints, in nineteen books. He was once near being promoted to be bishop of Noyon, but was disappointed. He died in the year 966, at the age of seventy-three.<sup>1</sup>

**FLOOD**. See **FLUDD**.

**FLOREZ (HENRY)**, a Spanish Augustine, and one of the most learned Spaniards of the eighteenth century, who died at Madrid about 1772, was the author of a most elaborate collection of ecclesiastical history, in 34 vols. 4to, printed from 1747 to 1784, entitled "*L'Espana sagrada, teatro geographico-historico de la Iglesia de Espana*," which, say the editors of the "*Dict. Historique*," answers to the French collection entitled "*Gallia Christiana*." About 1743 he also published a "*Clave historial*," which answers to their "*Art de verifier les dates*;" and as the latter did not appear until 1750, they do not refuse Florez the merit of the original plan. Another very valuable publication by Florez affords the most complete knowledge we have of the ancient coins of Spain. It is entitled "*Medallas de las Colonias municipios, y pueblos antiguos de Espana*," Madrid, 1757 and 1758, 2 vols. 4to, to which the author added a third, which was published after his death. The merit of this work procured his being elected an associate correspondent of the French academy. He is said also to have been the editor of some Spanish authors; but their names, except that of Ambrosio Moralez, are not given in our authority.<sup>2</sup>

**FLORIAN (JOHN PETER CLARIS DE)**, a very popular French writer, was born in 1755, at the chateau de Florian, in the province of Languedoc. His father, Charles Claris, was a gentleman of small fortune, who, being by no means of an enterprising disposition, died poor. His mother was Gillette de Salgùè, a Castilian Spaniard; and

<sup>1</sup> Moreri —Cave, vol. II.—Fabric. Bibl. Med. Ætat.—Saxii Onomast.

<sup>2</sup> Dict. Hist.

and it may be presumed that in this circumstance originated that high esteem and peculiar affection which Florian has since expressed for that sensible, generous, and high-spirited nation. This affectionate mother dying in childhood, the care of young Florian devolved wholly on his father, who obtained for him the best masters, and spared no expence nor trouble in the superintendence of his education, and the cultivation of his mind. In his earliest days young Florian displayed that love of his fellow-creatures which ever after so strongly marked his character; and he evinced even in infancy that suavity of manners and benevolence of disposition which afterwards rendered him so universally esteemed. Even his childhood was marked by acts of benevolence, and many instances of his sensibility and benevolence have been mentioned by his biographers. His occupations and amusements too were always of a nature much superior to those of other children of the same age. He employed much of his time in the cultivation of flowers, and in learning the art of gardening; and agriculture also engaged his attention, and gave him a taste for rural pleasures, to which his countrymen owe his pastorals.

His father sent him to his near kinsman Voltaire for his education, who afterwards placed him in the rank of page to the duke de Penthièvre. The duke soon distinguished his talents, bestowed many favours on him, and although he at one time gave him a commission in the army, on observing the success of his first publication, the duke determined that he should confine himself to literature, and furnished him with a library. His first production was his "Galathee," which appeared in 1782, and was followed by the first two volumes of his "Theatre," containing "Les deux Billets," "Le bon Menage," "Le bon Pere," "La bonne Mere," and "Le bon Fils." Notwithstanding the success of these, the duke so reproved him for writing on profane subjects, that he chose his next subject "Ruth" from the sacred history, which completely reconciled him to his patron, and was followed by a succession of dramas and novels which placed him in the first rank of popularity as a sentimental writer.

Though Florian was reared in the very bosom of nobility, he never sacrificed to adulation the dignity of a man. Esteemed and patronised by a benevolent and sensible prince, he became the active agent of his bounty; and the

orphan and the poor, especially the unfortunate man of letters; ever found in Florian a zealous advocate and an active protector.

It is mentioned by one of his biographers, as an instance of his weakness, that he had a great desire to obtain a seat in the French academy, and we are told that the force of this ambition imperceptibly undermined his constitution and changed the natural suavity of his temper to a restless fretfulness. It was not a sufficient gratification of this passion, that he was already a member of the academies of Madrid, Lyons, and Florence; nothing short of a seat in the academy of Paris seemed to him capable of satisfying that ambition, which was gratified on the death of cardinal de Luines. He never was present at the admission of a new member into the academy; without experiencing a most singular agitation, and a violent oppression of the heart, which he was unable to conceal from observation. It is added, however, that notwithstanding the violence of this passion, Florian never so far yielded to its influence as to sacrifice to it those principles of honour and liberality which were the constant motives of his actions.

When the revolution took place, Florian retired to Seaux, hoping that in that retreat, as he confined himself entirely to his studies, he would be overlooked in the general proscription of men of talents; but he was known to have been the intimate of a nobleman, and upon the simple mandat of the infamous Robespierre, he was arrested. His judges reproached him with having prefixed to his "Numa" some verses in praise of the queen; and upon this accusation, he was dragged to prison. Here he began the first book of his "Guillaume Tell," a poem, the admirers of which must regret that it was not completed. In this prison also Florian finished his poem entitled "Ebrahim," in four cantos; a work replete with beauties, in which are depicted with the pencil of Fenelon, fraternal affection, patriarchal virtue, noble jealousy, and the passion of love in all its strength and delicacy. This Hebrew poem was among all his productions the favourite work of Florian; and that which, at the same time that it afforded him the most pleasure in composing it, was also written with the greatest facility. At length, however, the overthrow of Robespierre renovated the hopes, and re-animated the courage of his victims. Among the rest, Florian, who had long considered himself devoted to death, was released, and

again retired to the country ; but whether from the agitation of his mind in prison, or from the confinement and unwholesome food, he soon fell into a decline, which proved fatal Sept. 13, 1794. Florian's works consist of short dramas, novels, and pastorals, written with great attention to nature and simplicity, but upon the whole, we think better adapted to afford pleasure to his countrymen, than to those who look for more vigour of genius, and less of the sickly sentimental style. So many of them, however, have been introduced to the knowledge of the English reader by translations, that it is not necessary to enlarge much on their beauties or defects. His pastoral romances, "Estelle," "Galathea," &c. are unquestionably the most favourable specimens of his genius ; but we doubt the perpetuity of their popularity without those peculiar charms which can be conveyed only in their original language. His "Fables" have been much admired in France, and esteemed the best since the days of Fontaine. In all his works he preserves that attention to benevolence and moral feeling which distinguished him in his life.<sup>1</sup>

FLORIO (JOHN), the Resolute, as he used to style himself, was born in London in the reign of Henry VIII. and descended from the Florii of Sienna, in Tuscany. A little before that time his father and mother, who were Waldenses, had fled from the Valtoline into England, from the persecutions of popery ; but when Edward the Sixth died, and the protestant religion became oppressed under Mary, they left England, and went to some other country, where John Florio received his juvenile literature. Upon the re-establishment of protestantism by Elizabeth, they returned ; and Florio for a time lived in Oxford. About 1576, Barnes bishop of Durham, sending his son to Magdalen-college, Florio was appointed to attend him as preceptor in French and Italian ; at which time he was admitted a member of that college, and became a teacher of those languages in the university. After James came to the crown, he was appointed tutor to prince Henry in those languages ; and at length made one of the privy-chamber, and clerk of the closet to queen Anne, to whom he was also tutor. He was a very useful man in his profession, zealous for the protestant religion, and much de-

<sup>1</sup> Life by Rosny, and by Jauffret, prefixed to Hewetson's translation of Florian's "William Tell."

voted to the English nation. Retiring to Fulham in Middlesex, to avoid the plague which was then in London, he was seized and carried off by it in 1625, aged about eighty.

He was the author of several works : 1. "First Fruits, which yield familiar speech, merry proverbs, witty sentences, and golden sayings," 1578, 4to, and 1591, 8vo. 2. "Perfect Introduction to the Italian and English Tongues." Printed with the former, and both dedicated to Robert earl of Leicester. 3. "Second Fruits to be gathered of twelve trees, of divers but delightsome tastes to the tongues of Italian and English men," 1591, 8vo. 4. "Garden of Recreation, yielding six thousand Italian Proverbs;" printed with the former. 5. "Dictionary, Italian and English," 1597, folio. It was afterwards augmented by him, and published in 1611, in folio, by way of compliment to his royal mistress, under this title, "Queen Anna's New World of Words." This was a work of great merit, being at that time by far the most perfect of the kind. The author, however, laboured to make it still more perfect, by collecting many thousand words and phrases, to be added to the next edition; but, not living to complete this, the care of it fell to one Gio. Torriano, an Italian, and professor of the Italian tongue in London; who, after revising, correcting, and supplying many more materials out of the Dictionary of the Academy della Crusca, printed them in 1659, folio, all in their proper places. 6. "The Essays of Montaigne," translated into English, and dedicated to queen Anna, 1603, 1613, 1632, folio. Prefixed to this work we find rather a long copy of verses, addressed to him by Samuel Daniel, the poet and historiographer, whose sister Florio had married. Wood says, that he wrote other things, but he had not seen them.<sup>1</sup>

FLORIS (FRANCIS), a painter of history, was born at Antwerp in 1520, but practised the art of sculpture till he was twenty years of age, when he changed his profession, and studied painting under Lambert Lombard. He afterwards went to Rome, and copied the works of the ancients; but was particularly struck with the works of Michel Angelo Buonaroti, which he imitated with great zeal, particularly his Last Judgment; but, probably from want of a comprehensive genius, attended more to the parts than

<sup>1</sup> Ath. Ox. vol. I.

the whole. Such was his success, however, in his general improved style of painting on his return to his native city, that it acquired for him the honourable appellation of the "Raphael of Flanders," though his style of design is certainly more in imitation of M. Angelo than of Raphael. He painted for the contrafestivity hail of St. Michael, at Aken, a large picture, now at the Louvre, at Paris. The subject is, "The Fall of Lucifer and his Angels." It is highly celebrated for the goodness of the composition and handling, for the variety of attitudes in the fallen angels, and for the strong expression of the muscles in the naked figures. In fact it is a very curious picture, painted with great capacity, and exhibits a powerful, though eccentric, imagination. The fiends in M. Angelo's Last Judgment are not more horrible, or nearly so grotesque. The power of colour also is admirable, and in some parts has been rarely surpassed. He had a strong and bold manner, and, like his great model Buonaroti, marked the muscular parts too full for a just imitation of nature. He invented and composed with ease, but in a dry and gothic manner; and though sometimes his figures have an agreeable air, yet in general they possess a reprehensible degree of the stiffness and formality peculiar to the age and country he lived in. There are some etchings by him, which, though slight, are bold and spirited. He died in 1570; aged 50.<sup>1</sup>

FLORUS (LUCIUS ANNÆUS), an ancient Latin historian of the same family with Seneca and Lucan, flourished in the reigns of Trajan and Adrian, in the beginning of the second century, and wrote an abridgement of the Roman history in four books. It is believed, that the poet Florus, whose verses Spartian quotes in the life of the emperor Adrian, with whom the poet carried on a rhyming contest, is the same with the historian. Florus says,

"Ego nolo Cæsar esse,  
Ambulare per Britannos,  
Scythicas pati pruinas:"

To whom the emperor pleasantly replied,

"Ego nolo Florus esse,  
Ambulare per tabernas,  
Latitare per popinas,  
Culices pati rotundos."

<sup>1</sup> D'Argenville.—Pilkington.—Strutt.



What makes it more reasonable to suppose them the same is, that the phrase of the historian savours strongly of the poet, is full of flowers and exuberance, and not altogether free from the fabulous. Thus in the seventeenth chapter of the second book, where he relates the expedition of Decimus Brutus along the Celtic and Gallic coasts, he affirms, that Brutus never stopped his victorious course, till he beheld the sun fall into the ocean, and with horror heard its fire extinguish in the waters. He is also notoriously incorrect in his chronology.

Florus, however, has given a very concise and elegant history of Rome, from its foundation to its settlement under Augustus; has described it in a very agreeable and picturesque manner; and has scattered throughout his narrative reflections, which shew a force of parts and judgment, and raise him above the common level of writers. Some have doubted, whether Florus in this history did not mean to give an epitome of Livy: but there seems no just ground for such an opinion, the method followed by the historian being very different from that of an epitomizer. Others have accused Florus of contriving the loss of Livy's history, for the sake of enhancing the value of his own abridgment: as if it could have been in the power of any single man, or indeed any body of men whatever, to produce an effect of so extensive a nature.

Others again have made Seneca the author of this history of Florus, upon the authority of Lactantius. This father has ascribed to Seneca, as the inventor, a division of the Roman empire into the four different seasons of Infancy, Youth, Manhood, and Old Age: and, because a division of the same nature is seen in Florus's preface, they concluded Seneca to have been the author, and Florus nothing more than a fictitious name. But Seneca and Florus have differed in this matter sufficiently to prevent their being confounded. Seneca makes the Youth of Rome, as he terms it, reach to the end of the last Punic war; while Florus continues it only to the first. Seneca begins its Old Age when the civil wars broke out between Cæsar and Pompey; whereas Florus only reckons it from the establishment of Augustus in absolute monarchy. It is probable, indeed, that Florus made use of Seneca's thought; but has adapted it to his own judgment. Another circumstance has given room to this conjecture, which is, that Florus and Seneca being both of the family of the Annæi,

their names may have been confounded, and Florus called Seneca, as it is said that he is in some few copies : but this is not thought of any decisive weight. On the other hand, Vossius suspects Florus to have been the author of *Octavia*, a tragedy, printed among those of Seneca. It has been observed, that the very high praises he has frequently given to Spain, which is supposed to have been his country, have led to a suspicion that he has occasionally transgressed the bounds of truth in its favour, particularly when he treats of the warlike exploits of Sertorius.

There have been several editions of this author. Madame Dacier, then M. le Fevre, published him in 4to, for the use of the dauphin, at Paris, in 1674. Grævius gave another edition in 1680, 8vo, which was afterwards republished at Amsterdam, in 1702, with great improvements and ornaments, in 2 vols. 8vo. The best edition is that of Duker, 2 vols. 8vo, printed in 1722, and again in 1744, or perhaps that of Fischer, printed at Leipsic, 1760, 8vo.—To most of the editions of Florus since the Elzevir of 1638, has been added Ampelius's "*Liber Memorialis*." Of this author we have no information. Respecting the first edition of Florus, bibliographers are very much at variance. There are five editions, all without dates, but the majority of bibliographers have determined in favour of the edition in 4to, printed at Paris by Gering, Crantz, and Friburger, between the years 1470 and 1472, which, as well as the other four early editions, being in lord Spencer's library, we can refer the reader with some confidence, to Mr. Dibdin's magnificent "*Bibliotheca Spenceriana*," now in the press, where they are minutely and accurately described.<sup>1</sup>

FLOYD (JOHN), an English Jesuit, who merits some notice from his controversial connections, was born in Cambridgeshire, and going abroad, became a Jesuit in 1593, and returned to England as a missionary. After some years spent in this employment, he was apprehended and banished; but his sufferings and his talents procured him great respect in France, where he was employed by his superiors to teach humanity and divinity at St. Omer's and Louvaine. He was alive at St. Omer's in 1641, but the time of his death is not on record. In his publications,

<sup>1</sup> Chaufepie.—Moreri.—Vossius.—Fabric. Bibl. Lat.—Saxii Onomasticon.

written in controversy with Chillingworth, Antonius de Dominis, Crashaw, sir Edward Hobby, and other learned protestants, he assumed the fictitious names of Daniel a Jesu, Hermannus Loemelius, and Annosus Fidelis Verimontanus. Under these he wrote, 1. "Synopsis Apostasiæ M. A. de Dominis," Antw. 1617, 8vo. 2. "Detectio hypocrisis M. A. de Dominis," *ibid.* 1619, 8vo. 3. "Censura decem Lib. de republica ecclesiast. M. A. de Dominis," Cologne, 1621, 8vo. 4. "Apologia sedis Apostolicæ," &c. Rothomag. 1631, 8vo. 5. "The church conquerant over human wit," against Chillingworth, St. Omer's, 1631, 4to. 6. "The Total Sum," against the same, *ibid.* 1639, 4to. 7. "Answer to William Crashaw," *ibid.* 1612, 4to. 8. "A treatise of Purgatory, in answer to sir Edward Hobby," *ibid.* 1613. 9. "Answer to Francis White's Reply concerning Nine Articles offered by king James I. to F. John Fisher (See FISHER), *ibid.* 1626. 10. "Spongia," against the bishops of France, and the censure of the Sorbonne. 11. "Answer to a book entitled 'Instructions for the Catholics of England'," with several other small treatises relative to the bishop of Chalceldon's case; which attack of his on that bishop, and on the clergy of France, was repelled in various pamphlets by his brethren, who took part with the bishop. Floyd also published a translation of St. Augustine's Meditations, and of some other religious works.<sup>1</sup>

FLOYER (SIR JOHN), an eminent physician, was born at Hinters, in Staffordshire, about 1649, and received his education at the university of Oxford, where the degree of doctor of physic was conferred upon him, on the 8th of July, 1680. He settled himself in the practice of his profession at Litchfield, in his native county; where his indefatigable attention to the sick, and the consequent practical skill which he attained, not only procured for him the confidence of the inhabitants, but gained him a reputation so extensive, that his sovereign honoured him with knight-hood, as a reward for his talents. He was a great friend to the use of cold bathing, and left no means untried, by which he might disseminate the knowledge of its utility and safety, and bring the practice into general vogue: he particularly recommended it in chronic rheumatisms, and in nervous disorders, and he maintained that con-

<sup>1</sup> Alegambe de Script. frat. Jesu — Dodd's Church Hist. vol. III.

sumptions had prevailed extensively in England only since the practice of baptizing children by immersion had been relinquished. This recommended his work in a very particular manner to the attention of the Baptists, whose historian, Crosby, has made some extracts from it in corroboration of the propriety of baptism by immersion. It appears to have been by sir John's advice, that Dr. Johnson, when an infant, was sent up to London to be touched by queen Anne for the evil; a proof that he had not surmounted the prejudices of his age. Sir John died Feb. 1, 1734. The following are the titles of his different publications: 1. "The Touchstone of Medicines," London, 1687, 8vo. 2. "The Preternatural state of the Animal Humours described by their sensible qualities," London, 1696, 8vo, in which he maintained the doctrine of fermentation. 3. "An Enquiry into the right use of Baths," London, 1697, 8vo. This work afterwards appeared under different titles, such as "Ancient Psychrolusy revived," London, 1702; and the subject was more amply treated in another edition; "History of hot and cold Bathing, ancient and modern, with an Appendix by Dr. Baynard," London, 1709, and again in 1715, and 1722. It was also in some measure renewed in his "Essay to restore the dipping of infants in their baptism," 1721. 4. His next work was "A Treatise on the Asthma," first published in 1698, and re-published in 1717 and 1726. He was himself the subject of asthma from the age of puberty, yet lived to be an old man. 5. "The Physicians' Pulse-watch," 1707 and 1710, in 2 vols. 8vo. Sir John Floyer was one of the first to count the pulsations of the arteries; for although the pulse had been the subject of observation from ancient times, the number of beats in a given time had not been attended to. 6. "Medicina Geronomica; of preserving old men's health; with an appendix concerning the use of oil and unction, and a letter on the regimen of younger years," Lond. 1724. Several of these treatises were translated into the continental languages.<sup>1</sup>

FLUDD (ROBERT), or DE FLUCTIBUS, an English philosopher, was the son of sir Thomas Fludd, knight, sometime treasurer of war to queen Elizabeth in France and the Low Countries; and was born at Milgate, in the parish of Bearsted, in Kent, in 1574. He was admitted of St.

<sup>1</sup> Rees's Cyclopædia.—Boswell's Life of Johnson.—Ath. Ox. vol. II.—Crosby's Hist. of Baptists.

John's-college, Oxford, in 1591; and having taken both the degrees in arts, applied himself to physic. He then spent six years in travelling through France, Spain, Italy, and Germany: in most of which countries he not only became acquainted with several of the nobility, but read lectures to them. After his return, being in high repute for his chemical knowledge, he accumulated the degrees of bachelor and doctor of physic. This was in 1605; about which time he practised in London, and became fellow of the college of physicians. He did not begin to publish till 1616, but afterwards became a voluminous writer, being the author of about twenty works, mostly written in Latin, and as dark and mysterious in their language, as in their matter. Some of his productions were aimed against Kepler and Mersennus; and he had the honour of replies from both those philosophers. He wrote two books against Mersennus; the first entitled "*Sophiæ cum Moria certamen, in quo lapis Lydius, a falso structore Patre Marino Mersenno Monacho reprobatus, celeberrima voluminis sui Babylonici in Genesim figmenta accuratè examinat.*" Franc. 1629, folio. The second, "*Summum Bonorum, quod est verum Magiæ, Cabalæ, Alchymiæ, Fratrum Rosæ Crucis Verorum, subjectum: in dictarum scientiarum laudem, in insignis calumniatoris Fr. Mar. Mersenni dedecus publicatum, per Joachim. Frizium,*" 1629, folio. Mersennus desiring Gassendus to give his judgment on these two books of Fludd against him, that great man drew up an answer divided into three parts: the first of which sifts the principles of Fludd's whimsical philosophy, as they lie scattered throughout his works; the second is against "*Sophiæ cum Moria certamen*;" and the third against "*Summum Bonorum*," &c. This answer, called "*Examen Fluddanæ Philosophiæ*," is dated Feb. 4, 1629, and is printed in the third volume of Gassendus's works in folio. In the dedication to Mersennus, this antagonist fairly allows Fludd the merit of extensive learning. His other works were: 1. "*Utriusque Cosmi, majoris et minoris, Technica Historia*," Oppenheim, 1617, in two volumes folio. 2. "*Tractatus Apologeticus integritatem societatis de Rosæ cruce defendens*," Leyden, 1617. 3. "*Monochordon mundi symphonicum, seu Replicatio ad Apologiam Joannis Kepleri*," Francfort, 1620. 4. "*Anatomix Theatrum triplici effigie designatum*," ibid. 1623. 5. "*Philosophia Sacra et verè Christiana, seu Meteorologia Cosmica*," ibid. 1626. 6. "*Me-*

*dicinâ Catholica, seu, Mysticum artis Medicandi Sacramentum,*" *ibid.* 1626. 7. "*Integrum Morborum Mysterium,*" *ibid.* 1631. 8. "*De Morborum Signis,*" *ibid.* 1631. These two treatises are a part of the *Medicina Catholica*. 9. "*Clavis Philosophiæ et Alchymiæ Fluddanæ,*" *ibid.* 1633. 10. "*Philosophia Mosaïca,*" Goudæ, 1638. 11. "*Pathologia Dæmoniaca,*" *ibid.* 1640.

So peculiar was this philosopher's turn of mind, that there was nothing which ancient or modern times could afford, under the notion of occult wisdom, which he did not eagerly gather into his magazine of science. All the mysterious and incomprehensible dreams of the Cabbalists and Paracelsians, he compounded into a new mass of absurdity. In hopes of improving the medical and chemical arts, he devised a new system of physics, loaded with wonderful hypothesis, and mystical fictions. He supposed two universal principles, the northern or condensing power, and the southern, or rarefying power. Over these he placed innumerable intelligences and geniuses, and called together whole troops of spirits from the four winds, to whom he committed the charge of diseases. He applied his thermometer to discover the harmony between the macrocosm and the microcosm, or the world of nature and of man; he introduced many marvellous fictions into natural philosophy and medicine; he attempted to explain the Mosaic cosmogony, in a work entitled "*Philosophia Mosaïca,*" wherein he speaks of three first principles, darkness, as the first matter; water, as the second matter; and the divine light, as the most central essence, creating, informing, vivifying all things; of secondary principles, two active, cold and heat; and two passive, moisture and dryness; and describes the whole mystery of production and corruption, of regeneration and resurrection, with such vague conceptions and obscure language, as leaves the subject involved in impenetrable darkness. Some of his ideas, such as they were, appear to have been borrowed from the Cabbalists and Alexandrian Platonists. The reader will easily judge, what kind of light may be expected from the writings of Robert Fludd, when he is informed that he ascribes the magnetic virtue to the irradiation of angels. Fludd died at his house in Coleman-street, London, in 1637, and was sent to Bearsted for interment.<sup>1</sup>

<sup>1</sup> Ath. Ox. vol. I.—Brucker.—Fuller's Worthies.

FOESIUS (ANUTIUS), a celebrated physician, was born at Mentz, in 1528, and educated at Paris, where he acquired a taste for the works of the Greek physicians, under his preceptors Houllier and Goupile, who facilitated his progress in that course of study, by procuring books and MSS. for his perusal; and under whose direction he copied some very ancient manuscripts of Hippocrates from the library of Fontainbleau and the Vatican, but his narrow circumstances obliged him to return for practice to Mentz about 1556 or 7, where his reputation became so great, even in distant provinces, that several princes endeavoured by promises of great honour and emolument, to draw him from his native place; but his attachment to it was immoveable. During his practice, he found leisure to peruse the works of Hippocrates, in which he thought he discovered the most important observations relative to diseases, and the most correct delineation of their nature and progress. This produced his first work, printed at Basil in 1650, entitled "*Hippocratis Coi Liber secundus de morbis vulgaribus, difficillimus et pulcherrimus: olim à Galeno Commentariis illustratus qui temporis injuriâ interciderunt; nunc vero pene in integrum restitutus Commentariis sex, et Latinitate donatus,*" 8vo. In the following year he published a "*Pharmacopeia medicamentorum omnium, quæ hodie ad publica medentium munia in officinis extant, tractationem et usum ex antiquorum Medicorum præscripto continens,*" Basileæ, 1561, 8vo. His constant meditations on the works of Hippocrates again produced "*Œconomia Hippocratis alphabeti serie distincta, in qua dictionum apud Hippocratem omnium, præsertim obscuriorum, usus explicatur, et velut ex amplissimo penu depromitur: ita ut Lexicon Hippocraticum merito dici possit,*" Francofurti, 1588, folio; Genève, 1662, folio. Afterwards, at the request of his learned contemporaries, he published a complete and correct edition of the whole works of Hippocrates, entitled "*Magni Hippocratis, Medicorum omnium facile Principis, Opera omnia quæ extant, in octo sectiones ex Erotiani mente distributa: nunc recens Latina interpretatione et annotationibus illustrata,*" folio, Francofurti, 1593, &c.; Genève, 1657. Foësius did not long survive this laborious undertaking: he died in 1595, and his talents were inherited by his son and grandson, who successively filled his station as physician at Metz.<sup>1</sup>

<sup>1</sup> Moreri.—Rees's Cyclopædia.

FOGGINI (PETER FRANCIS), a learned Italian ecclesiastic, was born at Florence in 1713, and went through his principal courses of study in that city, and evinced so much fitness for the office, that his superiors appointed him their librarian. This society, of which he became a member in 1737, was composed of the theologians of Florence, and he made his first public display in some historical and polemical theses respecting what were called the four articles of the clergy of France, agreed upon in 1682; but his subsequent writings have consigned these to oblivion. In 1741 he published a dissertation "*de primis Florentinorum apostolis*," a work much praised by Manni and Lami. The same year appeared another "against the reveries of certain Protestants;" but what procured him more reputation, was his edition of "*Virgil*," published at Florence, 1741, 4to. This is a fac-simile of the Codex Mediceus, on which Heinsius had written a learned dissertation, inserted by Burman in the first volume of his own edition of Virgil. The original manuscript is conceived to be more ancient than the Vatican one. It appears to have formerly belonged to Rodolphus Pius, a cardinal in the time of pope Paul III. who bequeathed it to the Vatican, from which it is supposed to have been fraudulently conveyed to the Medicean.

In 1742, Foggini refused the professorship of ecclesiastical history at Pisa, which was then vacant; but accepted an invitation from Bottari, second librarian of the Vatican, to come to Rome; where his merit being known to pope Benedict XIV. he gave him a place in the pontifical academy of history.\* Instead, however, of employing himself on the history of the popes, he devoted his time to a careful examination of the most valuable MSS. and had thus an opportunity of furnishing the editors of classics with much important assistance. The same researches enabled him to publish a Latin translation of a book of St. Epiphanius, addressed to Diodorus, which was printed in 1743, with a preface and notes; the subject is the twelve precious stones on the breast-plate of the high-priest of the Hebrews. About this time the pope appointed him coadjutor to Bottari; and in 1750 he drew up the form of prayers and instructions for the Jubilee. The same year he printed his Latin translation of St. Epiphanius's commentary on the Canticles. In 1752 he published a collection of passages from the Fathers, occasioned by a homily of



the archbishop of Fermo, on the saying of Jesus Christ, respecting the small number of the elect. The following year he published the opinions of St. Charles Borromeo, and others on the theatre. In 1754 he published the first of eight volumes of writings of the fathers on the subject of grace; and in 1758 "The Works of St. Prosper," 8vo, and separately, a poem by that saint, on ingratitude, with notes. These were followed by his "Treatise on the clergy of St. John de Lateran," and in 1760, by an edition of the works of St. Fulgentius. The same year pope Ganganelli made him chamberlain of honour. He afterwards published some ecclesiastical pieces, and some on antiquities, among which was, "*Fastorum Anni Romani Verrio Flacco ordinatorum reliquæ*," &c. Rome, 1780, fol. Verrius Flaccus composed a series of the Roman *fasti*, which was engraved on tables of marble, and exposed to the view of the public at Præneste. To recover these marbles, cardinal Stoppani, bishop of Præneste, at the request of Foggini, ordered several excavations to be made, by which the fragments of four tables were discovered in 1774, and of these Foggini has given a description in this work. The last work by Foggini, noticed in our authority, is an appendix to the Byzantine history, published in 1777. When Pius VI. became pope, he promoted him to the charge of the secret chamber, and in 1775 he succeeded Bottari, as first librarian, but on account of his age, he was excused from the duties of the place, while he enjoyed the title and emoluments. He died May 31, 1783, regretted as a scholar of great accomplishments, and an amiable man.<sup>1</sup>

FOGLIETA or FOLIETA (HUBERT), a learned Genoese, was born in that city in 1518, and descended from a noble family. Some writers have styled him a priest, but we do not find him in any of his writings assuming any other title than that of a Genoese noble. The troubles which agitated his country induced him to write a work by which they might be quieted, the subject of which was the distinction between noble and plebeian families; but he took so many liberties with the characters of the nobles, that they procured his banishment, a treatment which suggested to him as his future device, a lighted flambeau with the inscription "*Officio mihi officio*." Mo-

<sup>1</sup> Dict. Hist.—Saxii Onomast.—Dibdin's Classics.

rerì says that he took an active part in the troubles at Genoa, which was the cause of his banishment, but this does not appear to have been the case. He submitted, however, to his sentence, like a philosopher, and applied his leisure to the cultivation of his mind. He chose Rome as the place of his retirement, and there acquired the patronage of Hippolyto cardinal d'Este, who received him into his house, where he died in 1581. His works were numerous, of which the following are the chief: 1. "*Historia Genuensium*, lib. 12." 1585, folio; diffuse, but faithful and elegant; translated into Italian by Francesco Sardonati. 2. "*De ratione scribendæ Historiæ*." 3. "*Conjuratio Johannis Ludovici Flisci*," Neapoli, 1571, 4to, a very rare edition. 4. "*Elogia clarorum Ligurum*," 1574, 4to. 5. "*De Linguae Latinæ usu et præstantia*," Romæ, 1574, republished by Mosheim, 1723, with a life of the author. 6. "*De causis magnitudinis Turcarum imperii*." 7. "*Della Repubblica di Genoa*," 8vo. 8. "*Opuscula nonnulla*," 1574, 4to. Most of these works are scarce. His Latin style was peculiar, elegant, and pure, and his judgment at once accurate and sound.<sup>1</sup>

FOHI, the first king of China, is said to have founded this empire about two hundred years after the deluge. He was originally of the province of Xen Si, whence he removed the seat of empire to Chin Cheu. He was the first who taught the Chinese the advantages of civil society. He invented instruments of music, and established laws and ordinances. He regulated the commerce between male and female, which before was promiscuous, and suffered none of the same name and family to intermarry, which custom is observed to this day. He instituted religious services and sacrifices, some of which were dedicated to the sovereign spirit, who governs heaven and earth, others to inferior spirits, whom he supposed to preside over mountains, rivers, and particular countries. This prince is said to have reigned no less than a hundred and fifteen years. The Chinese impute to him the invention of several things, which at this day are much revered among them: but there is probably much fable in the history of this prince. An ancient book, called "*Yekin*," which is still preserved in China, is ascribed to Fohi; written in hieroglyphics, of which no one has been able to give a satisfactory explanation. The most probable conjecture is

<sup>1</sup> Nicéron, vol. XXI.—Moreri.—Tiraboschi.—Clement Bibl. Curieuse.

that of Leibnitz, that it was intended to teach the art of numeration. Fohi was succeeded by several emperors, who carried forward the work of civilization, particularly by means of moral allegories, fables, and poems. Mr. Bryant supposes Fohi to have been Adam, and his successors Sim Noo, or Sin Num, and Hoam Ti, to have been Noah and Ham.<sup>1</sup>

FOLARD (CHARLES), an eminent French officer and author, famous for his skill and knowledge in the military art, was born at Avignon, in 1669, of a noble but not a rich family. He discovered early a happy turn for the sciences, and a strong passion for arms; which last was so inflamed by reading Cæsar's Commentaries, that he actually enlisted at sixteen years of age, and although his father obtained his discharge, and shut him up in a monastery, he made his escape in about two years after, and entered himself a second time in quality of cadet. His inclination for military affairs, and the great pains he took to accomplish himself in every branch of the art, recommended him to notice; and he was admitted into the friendship of the first-rate officers. M. de Vendome, who commanded in Italy in 1720, made him his aid-de-camp, having conceived the highest regard for him; and soon after sent him with part of his forces into Lombardy. He was entirely trusted by the commander of that army; and no measures were concerted, or steps taken, without consulting him. By pursuing his plans, many places were taken, and advantages gained; and his services were remunerated by a pension of four hundred livres, and the cross of St. Lewis. He distinguished himself greatly, Aug. 15, 1705, at the battle of Cassano; where he received such a wound upon his left hand, as entirely deprived him of the use of it. M. de Vendome, to make him some amends, tried to have him made a colonel, but did not succeed. It was at this battle, that Folard conceived the first idea of that system of columns, which he afterwards prefixed to his Commentaries upon Polybius.

The duke of Orleans sending de Vendome again into Italy in 1706, Folard had orders to throw himself into Modena, to defend it against prince Eugene; where he acquitted himself with his usual skill, but was very near being assassinated. The description which he has given of the con-

<sup>1</sup> Du Halde's Hist. of China.—Brucker.—Bryant's Ancient Mythology.

duct and character of the governor of this town, may be found in his "Treatise of the Defence of Places," and deserves to be read. He received a dangerous wound on the thigh at the battle of Blenheim, or Malplaquet, and was some time after made prisoner by prince Eugene. Being exchanged in 1711, he was made governor of Bourbourg. In 1714, he went to Malta, to assist in defending that island against the Turks. Upon his return to France, he embarked for Sweden, having a passionate desire to see Charles XII. He acquired the esteem and confidence of that celebrated monarch, who sent him to France to negotiate the re-establishment of James II. upon the throne of England; but, that project being dropped, he returned to Sweden, followed Charles XII. in his expedition to Norway, and served under him at the siege of Frederickshall, where that prince was killed, Dec. 11, 1718. Folard then returned to France, and made his last campaign in 1719, under the duke of Berwick, in quality of colonel. From that time he applied himself intensely to the study of the art military, as far as it could be studied at home; and built his theories upon the foundation of his experience and observations. He contracted an intimacy with count Saxe, who, he then declared, would one day prove a very great general. He was chosen a fellow of the royal society at London, in 1749; and in 1751, made a journey to Avignon, where he died in 1752, aged eighty-three years. He was the author of several works, the principal of which are, 1. "Commentaries upon Polybius," in 6 vols. 4to. 2. "A Book of new Discoveries in War." 3. "A Treatise concerning the Defence of Places, &c." in French. Those who would know more of this eminent soldier, may consult a French work entitled, "*Memoires pour servir à l'Histoire de M. de Chevalier de Folard*. Ratisbone, 1753," 12mo. As a man of letters, he drew his knowledge from ancient authors, which as a military man he explains with great clearness. The form of his writings is not so pleasing as the matter. The abundance of his ideas led him into too great a profusion of words. His style is negligent, his reflections detached, and his digressions either useless, or too long; but he was undoubtedly a man of genius.<sup>1</sup>

FOLENGIO, or FOLENGIUS (JOHN BAPTIST), was born at Mantua in 1490, and at the age of sixteen he

<sup>1</sup> Moreri.—Dict. Hist.—Memoires as above.

entered into a Benedictine monastery in his native city, where his talents and industry obtained for him a high reputation for proficiency in literature and sacred criticism, while the excellence of his disposition rendered him an object of general esteem. He was selected to fill the most important and distinguished stations in his order, and he was afterwards chosen by pope Paul IV. as visitor of the Benedictine foundations in Spain. When he had performed this task, he had returned to his native country, and devoted himself almost wholly to theological studies, in the course of which he conceived the hopeless project of uniting Catholics and Protestants in one communion. After a life spent in the service of his fellow creatures, he died in 1559, in his seventieth year. He left behind him many theological works, of which the principal were "Commentaries upon the Epistles of St. James, St. Peter, and the first Epistle of St. John," published in 1555, in 8vo; also a "Commentary upon the Psalms." These works must have had more than common merit in respect to liberality of sentiment, as they were prohibited by his church. His "Commentary on the Psalms" indeed was reprinted in 1585, but revised and curtailed. Dupin says that he "writes purely and nobly;" and Thuanus had reason to say, "that no man will ever repent the reading of his Commentaries."<sup>1</sup>

FOLENGO (THEOPHILUS), more known by his assumed name of Merlin Coccaio, was born Nov. 8, 1491, of a noble family at Mantua; studied the languages under Virago Coccaio; and then went to Bologna, where he cultivated philosophy under Peter Pomponatius. His preceptor, Coccaio, accompanied him there, but his taste and vivacity of genius led him to poetry, and defeated the endeavours of his master to fix him to serious studies. His first work was a poem, entitled, "Orlandino," in which he took the name of Limerno Pittoco. It displays considerable vigour of imagination, and may be read with pleasure. He afterwards was obliged, as well as his master, to quit Bologna precipitately, to avoid being apprehended, but what was the subject of the proceeding against him is not known. His father not receiving him kindly, he entered into the army, but grew tired of it, and became a Benedictine in the monastery of St. Euphemia, where he

<sup>1</sup> Moreri.—Dict. Hist.—Landi Hist. Lit. D'Italie, vol. IV.

already had a brother. Folengo here indulged his vein for satire and burlesque, by which he attracted the enmity of his brethren, who would have made him feel their resentment had he not been very powerfully protected. He died in 1544, aged fifty-one, at his priory, della Santa Croce, near Bassano. The most known among his works is, 1. the "*Opus Macaronicum*," printed at Venice in 1651, &c. written in that kind of mock Latin, made up of vernacular words and expressions, which has since been called from this original, macaronic. It is, however, an easy species of wit, and in a man of any abilities requires only that he should condescend to attempt it to ensure the greatest degree of success. He named it macaronic, from *Maccherone*, a gross feeder, or buffoon; a violent eater of macaroni. His poem was received with abundant applause, in an age much addicted to pedantic buffoonery. It must be confessed, that he sometimes rises a little above his burlesque style, to intersperse moral and characteristic reflections. A few more of his productions are also known. 2. "*Caos del Tri per uno*;" a poem on the three ages of man, and including much of his own history, but in a style more extravagant than his "*Orlandino*, 1527. 3. "*La Humanita del Figlio di Dio, in ottava rima*," Vinegia, 1533. This was written as some atonement for the licentiousness of his former writings, but probably had fewer readers. Many other works by him are mentioned by his biographers, which are now confined to the libraries of the curious.<sup>1</sup>

FOLIGNO (FEDERIGO FREZZI DA), an Italian prelate and poet, was born at Foligno, in the fourteenth century, but the year is not known. He became a Dominican, and after some inferior preferments, was in 1403 appointed bishop of Foligno. He was afterwards called, both as a theologian and a bishop, to the council of Pisa, and was also made one of the fathers of the grand council of Constance, where he died in 1416. No other work of his is known but his great poem entitled "*Quadriregio*," in which he describes the four reigns of Love, Satan, the Vices and the Virtues. The morality of this poem was probably its greatest recommendation; but the author, who was an admirer of Dante, has endeavoured to imitate him,

<sup>1</sup> Tiraboschi.—Moreri.—Clement Bibl. Curieuse.—Ginguene Hist. Lit. D' Italie, vol. V.—Roscoe's Leo X.

and in some respects, not unsuccessfully. The first edition of the "Quadriregio" was published at Perugia, in 1481, fol. and the second at Bologna, in 1494; but the best is that published by the academicians of Foligno, 2 vols. 4to, 1725.<sup>1</sup>

FOLKES (MARTIN), an eminent English scholar and antiquary, was the eldest son of Martin Folkes, esq. counsellor at law, and one of the benchers of Gray's Inn, and was born in Queen-street, Lincoln's-inn-fields, Oct. 29, 1690. From the age of nine to that of sixteen, he was under the tuition of the learned Mr. Cappel, son and successor to Mr. Lewis Cappel, Hebrew professor at Saumur, in France, which he quitted when that university was suppressed in 1695. After making great proficiency in the Greek and Roman classics under this master, Mr. Folkes was in 1707 entered of Clare-hall, Cambridge, where his progress in all branches of learning, and particularly in mathematics and philosophy, was such, that when he was scarcely more than twenty-three years of age, he was in 1714 admitted a fellow of the royal society, and two years afterwards had so distinguished himself as to be chosen one of the council. About this time he made his first communication to the society, relative to the eclipse of a fixed star in Gemini by the body of Jupiter. This was followed at various times by other papers, for which it may be sufficient to refer to the Philosophical Transactions. In Oct. 1717 he had the degree of M. A. conferred on him by the university of Cambridge, when that learned body had the honour of a visit from king George I. He was chosen a second time of the council of the royal society, December 14, 1718, and continued to be re-chosen every year till 1727; and in Jan. 1723, had the farther distinction of being appointed by their illustrious president, sir Isaac Newton, one of his vice-presidents: nor were these honours unjustly bestowed; for Mr. Folkes was not only indefatigable himself in observing the secret operations and astonishing objects of nature, but also studious to excite the same vigilance in others. In February 1720, he was elected a fellow of the society of antiquaries.

At the first anniversary election of the royal society after the death of sir Isaac Newton, in 1727, Mr. Folkes was competitor with sir Hans Sloane for the office of president,

<sup>1</sup> Ginguene.—Niceron, vol. VII.

and his interest was supported by a great number of members, though the choice was determined in favour of sir Hans. He was, however, again chosen of the council in 1729, and continued in it till he was advanced to the president's chair twelve years after. In the mean time he was, in 1733, appointed one of the vice-presidents by sir Hans Sloane. In this year he set out with his whole family on a tour to Italy, and after residing a considerable time both at Rome and Florence, returned to England in September 1735. The opportunities which he had of consulting the best-furnished cabinets of Italy, enabled him to compose there an excellent "Dissertation on the weights and values of ancient coins." This was read in the society of antiquaries, who requested that a copy of it might be registered in their books, which he promised to give, after he had revised and enlarged it; but, for whatever reason, this was never done. In the same year, however, 1736, his "Observations on the Trajan and Antonine Pillars at Rome" were read in this society, and afterwards printed in the first vol. of their "Archæologia," where is another paper by him on the brass equestrian statue at Rome, occasioned by a small brass model of it being found near London. In April he also communicated to them "A Table of English Gold Coins, from the 18th of Edward III. when gold was first coined in England, to the present time, with their weights and intrinsic values," which, at their desire, he printed the same year in 4to, and afterwards with additions in 1745, but far more complete, by the society, in 1763, 2 vols.

His ingenious friend, Dr. Robert Smith, then Plumian professor of mathematics in Cambridge, and afterwards master of Trinity college there, being engaged in composing "A complete system of Optics," Mr. Folkes furnished him with several curious remarks, for which he received the acknowledgments of the professor in the preface to that work, published in 1738, 4to. As he had not seen France in his travels to Italy, he made a tour to Paris in May 1739, chiefly with a view of seeing the academies there, and conversing with the learned men who do honour to that city and the republic of letters, and by whom he was received with all the testimonies of reciprocal regard. Sir Hans Sloane having, on account of his advanced age and growing infirmities, resigned the office of president of the royal society, at the annual election in 1741, Mr.



Folkes was unanimously chosen to fill that honourable post, which he did with the highest reputation to the society and himself, and soon after his election he presented the society with 100*l*. The following year he was chosen to succeed Dr. Halley, as a member of the royal academy of sciences at Paris. The university of Oxford also, being desirous of having a gentleman of his eminence in the learned world a member of their body, conferred on him in the year 1746, the degree of LL. D. upon receiving which he returned them a compliment in a Latin speech, admired for its propriety and elegance. He was afterwards admitted to the same degree at Cambridge.

On the death of Algernon, duke of Somerset, president of the society of antiquaries, in Feb. 1750, Mr. Folkes, then one of the vice-presidents, was immediately chosen to succeed his grace in that office, in which he was continued by the charter of incorporation of that society, Nov. 2, 1751. But he was soon disabled from presiding in person, either in that or the royal society, being seized on Sept. 26th of the same year, with a palsy, which deprived him of the use of his left side. In this unhappy situation he languished nearly three years, till a second stroke put an end to his life, June 28, 1754, and was buried near his father and mother at Hillington church, under a black marble slab, with no inscription but his name and the date, pursuant to the express direction of his last will. By his wife, Lucretia Bradshaw, an actress on the stage before he married her, he left issue two daughters.

Mr. Folkes was a man of great modesty, affability, and integrity; a friend to merit, and an ornament to literature: among others whom he zealously patronized, were Edwards the ornithologist, and Norden the Danish traveller. His library was large and well-chosen, and his cabinet enriched with a collection of English coins, of great extent and value. The manuscripts of his composition, which were not a few, and upon points of great curiosity and importance, not having received from him that revision and completion which he was capable of giving them, were expressly directed by him to be suppressed, an injunction which the public has probably great reason to regret. His knowledge was very extensive, his judgment exact and accurate, and the precision of his ideas appeared from the perspicuity and conciseness of his style on abstruse and difficult topics, and especially in his speeches at the an-

niversary elections of the royal society on the delivery of the prize medals, in which he always traced out the rise and progress of the several inventions for which they were assigned as a reward. He had turned his thoughts to the study of antiquity and the polite arts with a philosophical spirit, which he had contracted by the cultivation of the mathematical sciences in his youth. His talents appeared to greatest advantage upon the subjects of coins, weights, and measures, which had been extremely perplexed by other writers, for want of a moderate share of arithmetic; in the prosecution of which he produced many arguments and proofs, which were the results of his own experiments and observations on common things, not sufficiently attended to, or seen with less distinguishing and penetrating eyes by others. He had a striking resemblance to Peiresk, particularly in some parts of his character represented by the elegant writer of that great man's life. The generosity of his temper was no less remarkable than the politeness and vivacity of his conversation. His love of a studious and contemplative life, amidst a circle of friends of the same disposition, disinclined him in a very high degree to the business and hurry of a public one; and his only ambition was to distinguish himself by his zeal and activity for the promotion of science and literature. The sale of his library, prints, coins, &c. in 1756, lasted fifty-six days, and produced the sum of 3090*l.* 5*s.* A fine monument was erected (in 1792) to his memory in Westminster Abbey, in a window on the south side of the choir, opposite to Thynne's monument.<sup>1</sup>

FONSECA (ANTHONY DE), a learned Dominican of Lisbon, who studied at Paris, was admitted doctor of the Sorbonne in 1542. Returning to Portugal, he was appointed professor of divinity at Coimbra, and preacher to the king. He left "Remarks on cardinal Cajetan's Commentaries on the Bible," Paris, 1539, fol.; "de Epidemia Febrili," 4to, and other works. We find no account of the time of his death.<sup>2</sup>

FONSECA (PETER DE), a celebrated Portuguese Jesuit, was born about 1528, at Cortisada. He taught philosophy at Coimbra, and theology at Evora, where he took a doctor's degree, 1570, held several important offices in his

<sup>1</sup> Nichols's Bowyer, from materials originally drawn up by Dr. Birch.

<sup>2</sup> Moreri.

order, and laboured zealously for a reformation of manners in Portugal. He died November 4, 1599, at Lisbon, aged seventy-one, or, as others say, in 1619. He left various philosophical works; and his "*Metaphysics*," 4 tom. fol. claims the glory of having first invented the opinion of the Middle Science, which being afterwards adopted by Molina, excited a violent controversy between his followers and the Dominicans and Jansenists, who maintained the doctrine of St. Augustine relative to the divine prescience.<sup>1</sup>

FONTAINE (JOHN DE LA), a celebrated French poet, was born at Chateau-Thierry, July 8, 1621, a year after the birth of Moliere. He was liberally educated, and at nineteen admitted among the fathers of the oratory, but left them in a little time. His father, who was supervisor of the water-courses and forests in this dutchy, put his son into the place as soon as he appeared capable of managing it: but Fontaine had no taste for business, his talents being formed altogether for poetry. It is very remarkable, however, that he did not make this discovery in himself till he had commenced his 22d year; when, hearing accidentally the famous ode of Malherbe, on the assassination of Henry IV. he found himself affected with surprise and transport; and the poetic fire, which had lain concealed in him, was kindled into a blaze. He immediately applied to the study of this poet, and at length imitated him. The first fruits of his pen he usually communicated to a near relation, who encouraged him, and frequently read with him the best Latin poets and critics, as Horace, Virgil, Terence, Quintilian, &c. He passed from thence to such French and Italian writers as excelled in the manner and style to which his genius led him; particularly Rabelais, Marot, Ariosto, Boccace, &c. Rabelais was uniformly his favourite and idol. He had recourse also to the Greek authors, and especially to Plato and Plutarch; from whom he drew those fine moral maxims with which he has enriched his fables.

Though his disposition was exceedingly averse to confinement, or restraint of any kind, yet, to oblige his parents, he consented to marry; and, though the most unfeeling and insensible of mortals, was yet so far captivated by the wit and beauty of his wife, that he entertained a high opinion of her judgment, and never undertook any

<sup>1</sup> Moreri.—Saxii Onomast.

considerable work without consulting her. The dutchess of Bouillon, however, niece to cardinal Mazarine, being banished to Château-Thierry, Fontaine was presented to her, and had the happiness to please her; and this, added to a desire of conversing with the wits, tempted him to follow her when she was recalled to Paris. Here the intendant Fouquet soon procured him a pension, which he enjoyed in great comfort without troubling himself at all about his wife, or, perhaps, even reflecting that he had one. Upon the disgrace of this minister, he was admitted as gentleman to Henrietta of England; but the death of this princess put an end to all his court hopes, if, indeed, he was susceptible of hope. After this, among other favours from the most illustrious persons in the kingdom, the generous and witty madam de la Sabliere furnished him with an apartment and all necessaries in her house; who, one day, having hastily turned away all her servants, declared that she had kept but three animals in her house, which were her dog, her cat, and La Fontaine. In this situation he continued twenty years, during which time he became perfectly acquainted with all the wits of his time, with Moliere, Racine, Boileau, Chapelle, &c.

The delights of Paris, and the conversation of these friends, did not hinder him from paying a visit to his wife every September; but that these visits might be of some use, he never failed to sell a house, or piece of land, so that, with his wife's expences and his own, a handsome family estate was nearly consumed. His Parisian friends urged him frequently to go and live with his wife, saying, that it was a shame to separate himself from a woman of her merit and accomplishments: and, accordingly, he set out with a purpose of reconciling himself to her; and, arriving at the town, inquired at his house for her. The servant, not knowing him, said, "She was gone to church;" upon which he immediately returned to Paris; and, when his friends inquired about his reconciliation, answered, that "he had been to see his wife, but was told she was at church." Upon the death of madam de la Sabliere, he was invited to England by the dutchess of Mazarine, and the celebrated St. Evremont, who promised him all the comforts and sweets of life: but the difficulty of learning the English language, together with the liberality of some great persons at home, made him lay aside all thoughts of this journey.

In 1692 he was seized with a dangerous illness: and when the priest came to talk to him about religion, concerning which he had lived in an extreme carelessness, though without being actually an infidel or a libertine, Fontaine told him that "he had lately bestowed some hours in reading the New Testament, which he thought a very good book." Being brought to a clearer knowledge of religious truths, the priest represented to him, that he had intelligence of a certain dramatic piece of his, which was soon to be acted; but that he could not be admitted to the sacraments of the church unless he suppressed it. This appeared too rigid, and Fontaine appealed to the Sorbonne; who confirming what the priest had said, Fontaine threw the piece into the fire, without keeping even a copy. The priest then laid before him the evil tendency of his *Tales*, which are written in a loose and wanton manner; told him, that while the French language subsisted, they would be a most dangerous seducement to vice; and further added, that he could not administer the sacraments to him unless he would promise to make a public acknowledgment of his fault at the time of receiving, a public acknowledgment before the academy, of which he was a member, in case he recovered, and to suppress the book to the utmost of his power. Fontaine thought these terms very hard, but at length yielded to them all. On these accounts some have compared him to Peter Aretin, who, though the most libertine of all writers, became at last a very saint, and wrote nothing but books of piety. But it is certain that Fontaine did not resemble Aretin in writing pious books; and many, among whom is Baillet in particular, doubt the truth of those stories which are related concerning his repentance. He affected, indeed, some degree of repentance, and vowed to renounce his libertine manner in a dedication to his patroness, madam de la Sabliere; but, notwithstanding this, he relapsed again, writing tales with his usual gaiety; and the excuse he makes for this inconstancy, when he calls himself "The Butterfly of Parnassus," savours more of the poet than the Christian. He did not die till April 13, 1695; when, if we believe some, he was found with that implement of superstitious mortification, an hair-shirt on.

Beside "*Tales*," he was the author of "*Fables*;" and in both he has merited the title of an original writer, who is, and probably will ever be, single in his kind. In his

subjects indeed, he has made great use of the Greek, and Latin, and French, and Italian authors; but he is truly original in his manner, which is so easy, so natural, so simple, so delicate, that it does not seem possible to exceed it. His compositions have much nature, entirely devoid of affectation: his wit seems unstudied, and so much pleasantry is hardly to be met with. He never grows languid or heavy, but is always new and surprising. His Tales are said to have been a great while the cause of his exclusion from the French academy; but at last, upon his writing a letter to a prelate of that society, wherein he declared his dissatisfaction for the liberties he had taken, and his resolution that his pen should never relapse, he was received into that body with marks of esteem. His first Fables are more valued than his last: he seems to have thrown the best of his fire and force into them; and both the one and the other have more sobriety and correctness than his Tales.

His life had as little of affectation in it as his writings: he was all nature, approaching to the extreme of simplicity or even stupidity, without a grain of art. He had a son, whom, after keeping a short time at home, he recommended to the patronage of the president Harlay. Fontaine, being one day at a house where this son was come, did not know him again, but observed to the company, that he thought him a boy of parts and spirit. Being told that this promising youth was no other than his own son, he answered very unconcernedly, "Ha! truly I am glad on't." This apathy, which so many philosophers have vainly affected, was perfectly natural to Fontaine; it ran through every part of his behaviour, and seemed to render him insensible to every thing without. As he had a wonderful facility in composing, so he had no particular apartment for that purpose, but went to work wherever the humour came upon him. One morning, madam de Bouillon going to Versailles, spied him deep in thought under a tree; and, when she returned in the evening, there was Fontaine in the same place and attitude, though the day had been cold, and much rain fallen. Whether from the same simplicity, or rather, we think, absolute stupidity, we are told that he did not perceive the evil tendency of his writings, not even of his Tales; for being once exhorted by his confessor in a severe illness to prayer and almsgiving, he replied, "I can give no alms, for I have

nothing to give: but there is a new edition of my Tales in the press, of which the bookseller is to let me have a hundred copies; I will give them to you, that you may sell them for the benefit of the poor."—Another time having written a Tale, in which he made a very profane application of these words of the gospel: "Lord, thou deliveredst unto me five talents:" he addressed it to the celebrated M. Arnauld, in a very ingenious prologue, "wishing," he said, "to show posterity his great esteem for this learned doctor;" nor did he perceive the indecency of the application of scripture, or of his dedication, till Boileau and Racine made him sensible of it. Notwithstanding their advice, the same is said to have been his design again, with respect to another Tale, which he was going to dedicate to M. Harlai, archbishop of Paris.

It has been observed, that the finest writers, and the deepest thinkers, have frequently been but indifferent companions. This was Fontaine's case: for, having once been invited to dine at the house of a person of distinction, for the more elegant entertainment of the guests, though he ate very heartily, yet not a word could be got from him; and when, rising soon after from the table, on pretence of going to the Academy, he was told he would be too soon, "Oh then," said he, "I'll take the longest way." Racine once carried him to the Tenebræ, which is a service in the church of Rome, in representation of our Saviour's agony in the garden; and, perceiving it too long for him, put a Bible into his hands. Fontaine, happening to open it at the prayer of the Jews in Baruch, read it over and over with such admiration, that he could not forbear whispering to Racine, "This Baruch is a fine writer: do you know any thing of him?" and for some days after, if he chanced to meet with any person of letters, when the usual compliments were over, his question was, "Have you ever read Baruch? there's a first-rate genius:" and this so loud, that every body might hear him. This is of a piece with another anecdote. Being one day with Boileau, Racine, and other eminent men, among whom were some ecclesiastics, St. Austin was talked of for a long time, and with the highest commendations. Fontaine listened with his natural air; and at last, after a profound silence, asked one of the ecclesiastics with the most unaffected seriousness, "Whether he thought St. Austin had more wit than Rabelais?" The doctor, eyeing Fontaine

from head to foot, answered only by observing, that "he had put on one of his stockings the wrong side outward;" which happened to be the case.

The nurse who attended him in his illness, observing the fervor of the priest in his exhortations, said to him, "Ah, good sir, don't disturb him so; he is rather stupid than wicked." These, and many other stories are told of him, which either are, or might have been true. One thing, however, must be mentioned as an honour shewn to him; his widow being molested about the payment of some public money, the intendant gave orders, that no tax or impost should be levied upon his family; nor was this distinguishing favour ever revoked by any succeeding intendants while any of the family remained.

His principal works are, 1. "Tales," Amsterdam, 1685, 2 vols. 8vo, with plates by Romain de Hooze. To distinguish the original of this edition from the counterfeits, it is necessary to observe that the word Kalverstraat on the title page is put with a little s; in the other the S is a capital; but this edition has been eclipsed by one with engravings from Eisen's designs, and vignettes by Choffort, 1762, 2 vols. 8vo. This also has been counterfeited in Holland, in 1764, but the plates are so much inferior, that the genuine edition may be easily distinguished. In the copies which have the best proofs of the plates, the criterion is, there should be no drapery on the woman's thigh who is speaking to the devil of Papefiguiere; nor any branch of a tree on the young man in the "Cas de Conscience." 2. "Fables," of which a very elegant edition was published, 1757, with short notes by M. Coste; there are editions with plates in 5 and in 2 vols. 12mo; but nothing equals the magnificent one of 1755, 4 vols. fol. It is a masterpiece of typography, and the borders are in a new style of engraving in wood. A moderate edition has since appeared, the whole of it engraved, the subject and the figures, 6 vols. 8vo. 3. "Œuvres diverses," reprinted at Paris, 1758, 4 vols. 12mo. All La Fontaine's works were collected, 1726, 3 vols. 4to; an elegant edition, bordered. The principal of them, besides the Fables and Tales, are, "Les Amours de Pysché et de Cupidon," in verse and in prose; "L'Eunuque," a comedy; the poem "Du Quinquina," and other poetical pieces.<sup>1</sup>

<sup>1</sup> Moreri.—Chaufepie.—Niceron, vol. XVIII.—Perrault's *Hommes Illustres*.—Dict. Hist.



FONTAINE (NICHOLAS), a voluminous French writer, the son of a scrivener at Paris, was born in 1625, and received at the age of twenty into the society of the celebrated solitaries of Port Royal, in a subordinate office, but in the course of time obtained the chief superintendence of the young men who were sent there for education. He employed his leisure hours in severe literary labours, such as transcribing the works of several of these solitaries. He followed Nicole and Arnauld, to whom he had been a kind of secretary, into their different places of retreat; in 1664 he was shut up in the Bastille with Sacy, and came out of it with him in 1668. After the death of Sacy, in 1684, he frequently changed his retreat, but established himself finally at Melun, where he died in 1709, at the age of eighty-four. His works are principally, 1. "Lives of the Saints of the Old Testament," 4 tom. 8vo. 2. "Lives of the Saints" in general, the same number of volumes, or 1 in folio. 3. "Les figures de Bible," or a history of the Bible, in short chapters, which has often been printed under the title of "Bible de Royaumont," and there is an English edition in 4to, with above 300 prints. 4. "Memoirs of the Solitaries of Port Royal," 2 vols. 12mo. 5. "Translation of St. Chrysostom's Homilies on St. Paul's Epistles," 7 vols. 8vo. His versions are written with fidelity, but not always with vigour. He was far inferior to Arnauld and Nicole, whom he admired; but his piety was worthy of Port Royal. He was distinguished for innocence of manners, laborious, edifying simplicity of life, sincere modesty, unparalleled disinterestedness, and a steadiness of faith superior to all trials. A man of so many virtues deserves to be recorded, though not among the first class of authors. It remains to be added that his translation of Chrysostom involved him in trouble. Father Daniel, a Jesuit, accused him of Nestorianism, and denounced him in a letter to the Sorbonne. Fontaine made a very humble and respectful retraction, and substituted several new pages in those parts which had been found reprehensible; but, as this did not prevent M. de Harlai from condemning his translation, he undertook its defence in a work where he asserts, that he has faithfully translated St. Chrysostom, and not fallen into heresies.<sup>1</sup>

<sup>1</sup> Moreri.—Dict. Hist.

**FONTAINES** (PETER FRANCIS GUYOT DES), a French critic, was born of a good family at Rouen, in 1685. At fifteen, he entered into the society of the Jesuits; and, at thirty, quitted it for the sake of returning to the world. He was a priest, and had a cure in Normandy; but left it, and resided for some time in the character of a man of wit and letters, with the cardinal d'Auvergne. Having obtained some reputation at Paris by certain critical productions, the abbé Bignon, in 1724, committed to him the editorship of the "*Journal des Sçavans*." He acquitted himself well in this department, and was peaceably enjoying the applauses of the public, when in 1725 the enemies whom by critical strictures in his *Journal* he had created, formed an accusation against him of a most abominable crime, and procured him to be imprisoned. By the credit of powerful friends, he was set at liberty in fifteen days; the magistrate of the police took himself the trouble of justifying him in a letter to the abbé Bignon; and this letter having been read amidst his fellow-labourers in the *Journal*, he was unanimously re-established in his former credit. But with whatever reputation he might acquit himself in his *Journal*, his frequent quarrels interrupted his labours, which, however, he employed on some new periodical works, from which he derived his greatest fame. In 1731, he began one under the title of "*Nouvelliste du Parnasse, ou Reflexions sur les ouvrages nouveaux*," but proceeded only to two volumes; the work having been suppressed by authority, from the incessant complaints of authors who were there ridiculed. About three years after, in 1735, he obtained a new privilege for a periodical production, entitled "*Observations sur les Ecrits Modernes*;" which, after being continued to thirty-three volumes, was suppressed also in 1743. Yet the year following, 1744, he published another weekly paper, called "*Jugemens sur les ouvrages nouveaux*," and proceeded to eleven volumes; the two last being done by other hands. Fontaines could go no farther: for, in 1745, he was attacked with a disorder in the breast, which ended in a dropsy, and this in five weeks' time carried him off. "He was," says M. Freron; "born a sentimental person; a philosopher in conduct as well as in principle; exempt from ambition; and of a noble firm spirit, which would not submit to sue for preferments or titles. In common conversation he appeared only an ordinary man, but when subjects of lite-

rature or any thing out of the common way were agitated, he discovered great force of imagination and wit."

Besides the periodical works mentioned above, he was the author of many others; many of them critical, some historical, and some translations from English writers, chiefly from Pope, Swift, &c. The abbé de la Porte published in 1757, "*L'Esprit de l'Abbé des Fontaines*," 4 vols. 12mo; at the head of which is the life of Fontaines, a catalogue of his works, amounting to forty-seven articles, and another catalogue of writings against him, amounting to thirty-three. He translated Virgil also, and some other classics.<sup>1</sup>

FONTANA (DOMENICK), an eminent Italian architect, but perhaps more justly celebrated for his knowledge of mechanics, was born at Mili, on the lake of Lugano, in 1543, and came to Rome in his twentieth year, to study architecture. Sixtus V. to whom his merits were known when he was cardinal Montalti, was no sooner raised to the tiara, than he made him his architect. Among other great designs for ornamenting the city of Rome, this pontiff had conceived the project of digging out and re-erecting the famous obelisk, formed of one entire piece of granite, originally from Egypt, which had formerly decorated the circus of Nero, but was now partly buried near the wall of the sacristy of St. Peter's. For this purpose he called together the ablest artists, engineers, and mathematicians, to consider of the means by which this vast relic of Roman grandeur, which was thirty-six feet high, and weighed above a million of pounds, could be removed, and placed on its pedestal in the front of the piazza of St. Peter's. The machinery employed by the Egyptians in preparing this obelisk, or of conveying it to Rome, were so forgotten, that even tradition preserved no probable conjecture; but the ingenuity of Fontana was completely successful. He first produced before the pope a model of the machinery to be employed, and demonstrated the practicability of the operation; and having made all the necessary erections, the obelisk was raised and safely transported to the piazza, about 150 yards distance, and placed on its pedestal amidst the acclamations of the astonished populace of Rome, on Sept. 10, 1586, the same day that the duke of Luxembourg, ambassador from Henry IV. made his entry into

<sup>1</sup> Moreri.—Dict. Hist.

the city. It is said that Fontana undertook this work with the alternative of losing his head if it did not succeed, and that he had provided horses at every gate at Rome, to aid his escape, in case of any accident. Be this as it may, the pope rewarded him munificently. He created him a knight of the golden spur, gave him titles of nobility, and caused medals to be struck to his honour. To all this he added a pension of 2000 crowns, with reversion to his heirs; 3000 crowns as a gift, and all the materials employed on the undertaking, the value of which was computed at 20,000 crowns. Besides the erection of this obelisk, on which Fontana's fame chiefly rests, he constructed three others, and built for the pope a superb palace near St. John of Lateran, and the library of the Vatican, and repaired some of the ancient monuments of art in Rome. His forte, indeed, was rather in mechanics than in original architecture, in which last he is said to have committed many mistakes; and either this, or the envy which his great enterprize created, is supposed to have raised him enemies, who at length persuaded pope Clement VIII. to dismiss him from his office of pontifical architect. In 1592, however, he was invited to Naples by the viceroy, the count Miranda, who made him royal architect and chief engineer. In that city he built the royal palace and some other considerable edifices, and died there in 1607. He published an account of the removal of the obelisk, entitled "*Della transportatione dell' Obelisco Vaticano e delle fabbriche Sixto V.*" Rome, 1590, fol. reprinted at Naples in 1603. He had a brother, John, who assisted him in his works at Rome, but who excelled chiefly in hydraulic machinery. He died at Rome in the year 1614.<sup>1</sup>

FONTANINI (JUSTE or GIUSTO), a learned archbishop of Ancyra, was born in 1666, in the duchy of Friouli; and died at Rome in 1736. He was a man greatly distinguished, and held a correspondence with all the learned. There are many works of his; the principal of which are, 1. "*Biblioteca della Eloquenza Italiana*," often printed; but the best edition is that of Venice, 1753, in 2 vols. 4to, with the remarks of Apostolo Zeno. 2. "*A Literary History of Aquileia, in Latin*," Rome, 1742, 4to, a posthumous work, but full of good criticism and of learning,

<sup>1</sup> Dict. Hist.

sacred and profane, &c. 3. "A collection of Bulls of Canonization from John XV. to Benedict XIII."<sup>1</sup>

FORTE-MODERATA, is the assumed name of a celebrated Venetian lady, whose real name was Modesta Pozzo, and who was born at Venice in 1555, and lost her father and mother the first year of her life. In her younger days, she was put into the monastery of the nuns of Martha of Venice; but afterwards quitted it, and was married. She lived twenty years with her husband in great union, and then died in childbed in 1592. She learned poetry and the Latin tongue with the utmost ease; and is said to have had so prodigious a memory, that, having heard a sermon but once, she could repeat it word for word. She was the author of a poem entitled "Il Floridoro," and of another on the "Passion and Resurrection of Jesus Christ." Besides these and other poems, she published a prose work "Dei Meriti delle Donne," in which she maintains, that the female sex is not inferior in understanding and merit to the male. This was printed immediately after her death. Father Ribera has made an eulogium of this learned heroine, in his "Theatre of Learned Women;" and Doglioni wrote her life in Italian, in 1593.<sup>2</sup>

FONTENAY (PETER CLAUDE), a French Jesuit, was born at Paris in 1683, and entered on his noviciate in the order when he was fifteen years of age. Having completed his initiatory studies, he was employed some time to furnish extracts and remarks on books relating to religion and ecclesiastical history in the "Journal de Trevoux." He was engaged for some years in collecting materials for writing a history of the popes, in which, however, he made but small progress; and what he left was too imperfect for publication. Having a turn for polite literature, he published various small poems in the collections of the day. His talents and learning pointed him out as a fit person for rector of the Jesuits' college at Orleans, where he continued till 1735, when he was recalled to Paris, and appointed to continue Longueval's "History of the Gallican church," of which he wrote the 9th, 10th, and part of the 11th volumes. He was then interrupted by a paralytic stroke, and died at the college La Flèche, in 1742, in the fifty-sixth year of his age.<sup>3</sup>

<sup>1</sup> Fabr. *Vitæ Italarum*, vol. XIII.—Moreri?—Dict. Hist.

<sup>2</sup> Gen. Dict.—Moreri.

<sup>3</sup> Moreri.—Dict. Hist.

FONTENELLE (BERNARD LE BOVIER DE), the son of François le Bovier de Fontenelle, advocate in the parliament of Rouen, and of Martha Corneille, sister to the great dramatic poet Corneille, was born at Rouen Feb. 11, 1657, and lived to the age of an hundred, though so weak at his birth, that his life was not expected. Voltaire declares him to have been the most universal genius the age of Louis the Fourteenth produced; and compares him to lands situated in so happy a climate as to produce all sorts of fruits. Before he was twenty, he had written a great part of *Bellerophon*," a tragic opera; and some time after his opera of "*Thetis and Peleus*" appeared, in which he had closely imitated Quinault, and met with great success. That of "*Æneas and Lavinia*" did not succeed so well. He tried his genius in writing tragedy; and assisted mademoiselle Bernard in some of her dramatic pieces. Two he wrote himself, one of which was acted in 1680, but never printed. He was too long and too unjustly censured on account of this piece; for he had the merit to discover, that though his genius was unconfined, yet he did not possess those talents which so greatly distinguished his uncle, Peter Corneille, in the tragic drama. He wrote several smaller compositions, in which that delicacy of wit and profoundness of thought, which promise greater efforts, might already be discovered. In his poetical performances, and "*Dialogues of the Dead*," the spirit of *Voiture* was displayed, though more extended and more philosophical. His "*Plurality of Worlds*" is a work singular in its kind; his design in it was to present that part of philosophy to view in a gay and pleasing dress; for which purpose he has introduced a lady, and drawn up the whole in a most agreeable as well as instructing dialogue. In the same manner he made an entertaining book from "*Van Dale's Oracles*." The controversial matters treated of in this work (for he went upon Van Dale's scheme of exploding the Oracles as human impostures) raised him secret enemies, whose malice he had the good fortune to disappoint. He found, says Voltaire, how dangerous it is for a man, though in the right, to differ in opinion from those whose judgment receives a sanction from authority.

He now applied himself to geometry and natural philosophy; nor was he less successful in the study of these sciences, than he had been in that of polite literature. Having been appointed perpetual secretary to the academy

of sciences, he discharged that trust for more than forty years, so as to meet with universal applause. His "History of the Academy of Sciences" often throws great light upon their memoirs, where they are obscure. He was the first that introduced elegance into the sciences. If he should sometimes be thought to have interwoven more beauties than the nature of the subject would properly admit, we must regard his composition as on a plentiful crop, where flowers grow naturally among the corn. His "History of the Academy" would be no less useful, than it is well performed, had it given us an account of truths discovered : but he was obliged to explain opinions raised to overthrow one another, most of which are now thought erroneous.

The "Eloges," which he spoke on the deceased members of the academy, have this peculiar merit, that they excite a respect for the sciences, as well as for the author. In vain did Des Fontaines, and other censorious writers, endeavour to blemish his reputation. In his more advanced years he published "Comedies," which, though they shewed the elegance of Fontenelle, were little fit for the stage ; and "An Apology for Des Cartes's Vortices." Voltaire says, we must excuse his comedies, in consideration of his great age ; and his Cartesian opinions, as they were those of his youth, which were at that time almost universally received in Europe. Upon the whole, he was regarded as the great master of a new art ; that of treating abstruse sciences in a manner which made the study of them at once easy and agreeable ; nor are any of his works of other kinds void of merit. His natural talents were assisted by a knowledge of the languages and history ; and he certainly surpasses all men of learning who have not had the gift of invention. This account of Fontenelle, which is critical as well as historical, is taken chiefly from Voltaire's "Age of Louis XIV."

This great author died in January 1757, without ever having had any violent disorder, or felt any of the maladies of age till he was turned of ninety, after which he was a little deaf, and his eyes in some degree failed. The tranquil ease of his temper is thought to have contributed to extend his life to this unusual period. A fuller account of his works will doubtless be required, which we shall give in chronological order. 1. Letters of "the Chev. d'Her—," 1685 ; a work of wit and fancy. 2. "Discourses

on the Plurality of Worlds," 1686; the character of this performance has been already sketched, as well as that of his, 3. "History of Oracles," 1687. 4. "Pastoral Poems, with a Discourse on the Eclogue, and a digression on the ancients and moderns," 1688. It seems to be agreed, that if these are not good eclogues, they are at least elegant poems. It was in the dissertation annexed to these that he made his first attempt to depreciate the ancients, whose merit compared with that of the moderns, was then the subject of a well-known controversy. Among his papers after his death, was found a discourse on the Greek tragedians, which was given to Diderot for insertion in the *Encyclopedie*, but he said he could not possibly insert in that work, a treatise tending to prove that *Æschylus* was a madman. 5. Several volumes of "Memoirs of the Academy of Sciences," to which society he was secretary forty-two years, from 1699. The general preface to this work is highly excellent; it contains also his "Eloges," or Eulogies on the academicians, which have been published separately. 6. "History of the French Theatre, to Corneille," with the life of that great dramatist. 7. "Reflections on theatrical poetry, particularly Tragedy:" this is reckoned one of the most profound and judicious works of Fontenelle. 8. "Elements of the Geometry of Infinites," 1727; not much esteemed by mathematicians. 9. "A Tragedy," in prose, and "Six Comedies," none of them calculated for theatrical effect. Warburton, it appears by his letters to bishop Hurd, entertained a high opinion of these comedies, and of Fontenelle's preface to them. 10. "Theory of the Cartesian Vortices." He remained unfortunately attached to the system of Descartes to the end of his life, having imbibed it very early. 11. "Endymion," and some other pastoral lyric dramas. 12. "Moral Discourses," and fugitive pieces. All these, except those on geometry and natural history, were collected in 11 vols. 12mo, under the title "*Œuvres Diverses*." Other editions have since been published in folio and quarto. The style of this author is in general elegant and clear, but not altogether free from defects. It is often too negligent and familiar. He betrays at some times an affectation of giving great matters in a small compass; at others he descends to puerile details unworthy of a philosopher. He displays occasionally too much refinement in his ideas; and, at times, is too elaborate in his ornaments. These



defects are less offensive in the writings of Fontenelle, than they would be in any others; not only because they are overpowered by many striking beauties of various kinds, but because it is easy to perceive that they are truly natural to the author.

Perhaps no other man of letters ever enjoyed so universal an esteem as Fontenelle, which advantage he owed not only to his works; but to the prudence of his conduct, and the sweetness of his manners. His conversation was lively though placid, and his politeness was equal to his wit. Though he was superior to most other men, he did not make them feel it; but bore with their defects, and conversed as an equal. "Men," he said, "are foolish and wicked; but such as they are, I must live among them; and this I settled with myself very early in life." He was accused of want of feeling: and certainly he had not all the warmth which some require in a friend; but his friendship had more constancy and equality than that has in general which is more tender or more lively. He rendered services without the smallest ostentation. When the duke of Orleans proposed to him to be made perpetual president of the academy of sciences, his reply was, "Take not from me, my lord, the delight of living with my equals." He was ready always to listen as well as to talk; but when he had delivered his opinion, he studiously avoided dispute, pretending that his lungs were not equal to it. Though poor originally, he became rich for a literary man, by the royal bounty, and by an œconomy free from all tincture of avarice. He was sparing only to himself; to others he was ready at all times to give or lend, and frequently to persons unknown to him. One of his maxims was, "that a man should be sparing in superfluities to himself, that he may supply necessaries to others;" a sublime and truly Christian saying, which with the rest of his excellent character, may discharge us from the necessity of entering into the dispute concerning his religious faith; which, probably, has been by some estimated too low, because he was superior to many of the superstitious opinions thought essential to it in his time.<sup>1</sup>

FONTIUS (BARTHOLOMÆUS), of Florence, son of John Peter Fontius, born in 1445, was a historian, an orator,

<sup>1</sup>Voltaire's *Siècle de Louis XIV.*—Moreri.—Dict. Hist.—Eloge par D'Alembert.—Watson's *Essay on Pope.*—Warburton's *Letters*, p. 67, 70, 4to edit.—Hutton's Dict.

and a grammarian, and in high esteem with Picus Mirandula, Marsilius Ficinus, Jerome Donatus, and all the literati of his age and country. He had the care of collecting books for the library of Matthew Corvinus, king of Hungary at Buda. He wrote a commentary on Persius, printed at Venice in 1491, and some orations, which were republished together at Frankfort, in 1621, 8vo; and died in 1513.<sup>1</sup>

FOOTE (SAMUEL), esq. called the English Aristophanes, a distinguished writer and actor in comedy, was of a good family, and born at Truro, in Cornwall, about 1720. His father, John Foote, esq. enjoyed the offices of commissioner of the prize-office and fine contract, and was finally member of parliament for Tiverton, in Devonshire. His mother, by an unhappy quarrel between her two brothers, sir John Dinely Goodere, bart. and sir Samuel Goodere, captain of the Ruby man of war, became heiress of the Goodere family. The quarrel alluded to, after subsisting for some years, ended in the murder of sir John by his brother, and the subsequent execution of the latter, in 1741. Foote received his education at Worcester-college, Oxford; and was thence removed to the Temple, as designed for the law. The dryness and gravity of this study, however, not suiting the vivacity and volatility of Foote's spirit, and his fortune, whatever it was, being soon dissipated, he left the law, and had recourse to the stage. He appeared first in Othello; but whether he discovered that his forte did not lie in tragedy, or that the language of other writers would not serve sufficiently to display his humour, he soon struck out into a new and untrodden-path, by taking upon himself the double character of author and performer. In this double capacity, in 1747, he opened the little theatre in the Haymarket with a sort of drama of his own, called "The Diversions of the Morning." This piece was nothing more than the introduction of well-known characters in real life; whose manner of conversing and expressing themselves he had a most amazing talent at imitating, copying not only the manner and voice, but in some degree, even the persons of those he ridiculed.

This performance at first met with some little opposition from the Westminster justices; but the author being warmly patronized, their opposition was over-ruled, and,

<sup>1</sup> Gen. Dict.—Moreri.—Saxii Onomast.

by only altering the title of his piece to "Mr. Foote's giving Tea to his Friends," he proceeded without farther molestation, and represented it for upwards of forty mornings to crowded and splendid audiences. The ensuing season he produced another piece of the same kind, called, "An Auction of Pictures;" in which he introduced several new characters; all, however, popular, and extremely well known: particularly sir Thomas de Veil; then the leading justice of peace for Westminster; Mr. Cook, the celebrated auctioneer; and the no less celebrated orator Henley. This piece had also a very great run, nor were any pains spared to procure this success, for it is to be noted, that he himself represented all the principal characters of each piece, where his great mimic powers were necessary, shifting from one to another with all the dexterity of a Proteus.

From 1752 to 1761, he continued to perform at one of the theatres every season, as fancy or interest directed his choice, generally for a stated number of nights; and, on these engagements, he usually brought out a new piece. He proceeded thus, till a very pressing embarrassment in his affairs compelled him to perform "The Minor," at the Hay-market, in the summer of 1760, with such a company as he could hastily collect. Henceforward he pursued the scheme of occupying that theatre, when the others were shut up; and from 1762, to the season before his death, he regularly performed there. Feb. 1766, when at lord Mexborough's in the country, he broke his leg by a fall from his horse, the duke of York being also there: and it is generally supposed, that this accident facilitated his application for a patent, which he obtained in July the same year.

Foote was now in much prosperity: he acquired a great deal of money; and he seems to have set mankind at defiance: for he cared not whom he offended, and seldom considered whether they were subjects proper for ridicule. In 1776, he drew a character for the late duchess of Kingston, who was at that time the subject of much conversation; whose influence, however, prevailed so far as to prevent the representation of his play. In the course of this conflict, certain imputations were thrown out against him, which ripened at length into a legal charge. He was accused of unnatural practices, and though the accusation was supposed to have originated from malice, and he was

acquitted, agreeably to the sentiments of the judge who tried him, yet the shock he received from this disgracing situation is believed to have had a fatal effect upon him. A few months afterwards he was struck, while on the stage, with a paralytic fit; from which he recovered sufficiently to spend the summer at Brighthelmstone. On the approach of winter, he was advised to remove to France; and arrived at Dover, Oct. 20, 1777, intending immediately to proceed to Calais; but, being seized with a shivering fit the next morning, he died in a few hours, and was buried in Westminster-abbey.

The wit and humour of Foote in private conversation, were equal to his comic powers on the stage, of which the following account, given by Mr. Boswell in the *Life of Johnson*, affords a striking instance. Dr. Johnson is said to have related it himself: "The first time I was in company with Foote was at Fitzherbert's. Having no good opinion of the fellow, I was resolved not to be pleased; and it is very difficult to please a man against his will. I went on eating my dinner pretty sullenly, affecting not to mind him; but the dog was so very comical, that I was obliged to lay down my knife and fork, throw myself back in my chair, and fairly laugh it out. Sir, he was irresistible." Innumerable other stories are circulated; all proving the lively and ready wit of this eccentric genius, as well as the general tinge of licentiousness which was visible in his conduct as well as conversation. His "*Memoirs*," indeed, lately published by Mr. Cooke, prove that his mind "was not overcharged with the impressions of religious or moral duties." It has, however, been reported on the testimony of some who knew him intimately, that he was a man of competent classical learning, and much various reading, and no less a rational and instructive companion in a serious hour with a single friend, than an entertaining one in mixed society.

His published dramas are twenty in number, and were written in the following order: 1. "*Taste, a comedy*," 1752. 2. "*The Englishman in Paris*," 1753. 3. "*The Knights*," 1754. 4. "*The Englishman returned from Paris*," 1756. 5. "*The Author*," 1757. 6. "*The Minor*," 1760. 7. "*The Lyar*," 1761; not printed till 1764. 8. "*The Orators*," 1762. 9. "*The Mayor of Garra*," 1763. 10. "*The Patron*," 1764. 11. "*The Commissary*," 12. "*Prelude on opening the Theatre*," 1767.

13. "The Devil upon Two Sticks," 1768, printed in 1778. 14. "The Lame Lover," 1770. 15. "The Maid of Bath," 1771, printed 1778. 16. "The Nabob," 1772, printed 1778. 17. "The Bankrupt," 1772. 18. "The Cozeners," 1774, printed 1778. 19. "A Trip to Calais," 1776, printed 1778. 20. "The Capuchin." The latter of these was altered from the former, which was prohibited. A trifling piece called "Piety in Pattens," and "The Diversions of the Morning," altered from Taste, were never published. The anonymous mock Tragedy of "The Tailors," is usually printed with Foote's works, and is very generally thought to be his. It was acted in 1767, printed in 1778. Most of these are formed upon temporary topics, and full of personalities, the objects of which are still generally recollected, and therefore do not require to be specified; but they are replete with vivacity and humour, and though composed with little care, or attention to plot, are very entertaining even in the closet. Foote borrowed liberally from Moliere and others; but made what he took his own by an originality in his manner of employing it; and his personal humour was so peculiar, that it has been hardly possible for any other player to give equal effect to the parts he acted himself.<sup>1</sup>

FOPPENS (JOHN FRANCIS), an eminent historian and biographer, was professor of divinity at Louvaine, and canon and archdeacon of Mechlin, where he died July 16, 1761, highly respected as a man of learning and virtue, but of his private history we have no further particulars. His first publication appears to have been "*Batavia Sacra, sive res gestæ Apostolicorum virorum*," fol. 1714. He then published, 2. "*Historia Episcopatus Antverpiensis*," Brussels, 1717, 4to. 3. "*Historia Episcopatus Sylvæduccensis*," *ibid.* 1721. 4. A new edition of "*Auberti Miræi Opera Diplomatica et Historica*," with large additions, *ibid.* 1723, 2 vols. fol. 5. "*Diplomatum Belgicorum nova collectio*," being a supplement to the former, 1734 and 1748, 2 vols. fol. 6. "*Chronologia sacra Episcoporum Belgii, ab anno 1561 ad annum 1761*," 12mo, a work in verse, with prose notes. He also published a new edition of the "*Basilica Bruckellensis*" of J. B. Christian, at Mechlin in 1748, 2 vols. 8vo, but is best known by his "*Bibliotheca Belgica*," or lives of the Belgic authors, 1789, 2 vols. 4to,

<sup>1</sup> Life by William Cooke, esq. 3 vols. 12mo.—Boswell's Life of Johnson.—Davies's Life of Garrick, and almost every work that treats of the modern English stage.

being a continuation of Miræus, Sweert, and Valerius Andreas, ornamented with near 150 portraits, not half of which are to be found in the most complete copies. We lie under too many obligations to this work to examine it with the rigour which Marchand has employed, and for which we refer to his "Dictionnaire Historique." The inaccuracies, as far as we have examined the work, are few, and for an occasional want of liberality, we must seek an apology in his religion. He has, however, taken some credit to himself, for not omitting those epitaphs on protestant writers in which their principles are commended, and of this merit he ought not to be deprived.<sup>1</sup>

FORBES (DUNCAN), a very eminent Scottish lawyer, was born at Culloden, in the county of Inverness, in 1685, and educated in the university of Edinburgh, whence he removed to Utrecht, and afterwards to Paris, where he studied the civil law. He returned, in 1710, to Scotland, and was called to the bar in the court of session. His abilities as an advocate were soon noticed, and he obtained great practice. In 1717, he was appointed solicitor-general of Scotland. In 1722, he was returned member for the county of Inverness; and in 1725, was promoted to the dignity of lord-advocate. He was further advanced in 1742, to be lord-president of the court of session, in which high station he acted with such integrity, that he was esteemed and honoured by his country. During the rebellion in 1745 and 6, he used the utmost of his power to oppose the pretender, and mortgaged his estate to support the government. With great reason he applied to the ministry for a repayment of those expences which he had incurred by his loyalty, and their refusal, undoubtedly a stain on the history of the times, is said to have operated so strongly upon his mind, as to produce a fever, of which he died in 1747, at the age of 62. His writings were chiefly on theological subjects, without any reference to his profession; they are, 1. "Thoughts on Religion." 2. "A Letter to a Bishop." 3. "Reflections on Incredulity," 1750, in 2 vols. 12mo. Father Houbigant translated the two former of these works into French, but they were not greatly admired in that country; the solidity of the Scottish lawyer could not be expected to suit with the vivacity of French reasoners.

<sup>1</sup> Dict. Hist.—Marchand.—Saxii Onomast.

Duncan Forbes of Culloden, says a recent biographer, was in all respects one of the most eminent men of his time. His learning was extensive and profound, reaching even to the oriental languages; and he had that acuteness and subtlety of parts, which is peculiarly fitted for the nice discriminations of the law; but which was always regulated in him by the prevailing principles of his nature, probity, candour, and a strong sense of the beauty of virtue and moral excellence. In the eloquence of the bar, he outshone all his contemporaries; for he united to great knowledge of jurisprudence, a quickness of comprehension that discovered to him at once the strong ground of argument which he was to press, or the weakness of the doctrine he wished to assail. When raised to the presidency of the court, the vigour of his intellect, his patience in the hearing of causes, his promptitude in the dispatch of business, the dignity of his deportment, and above all, the known probity and integrity of his mind, gave the highest weight to the decisions of that tribunal over which he presided.

Of his religious sentiments this biographer, the late lord Woodhouselee, speaks with less approbation. He allows that his piety was fervent and habitual, but seems to refer it to warmth of heart, and feelings naturally ardent, and that all this co-operating with a lively imagination, led him to become an admirer and disciple of the Hutchinsonian scheme of theology; and he adds that he had not enough of physical science to detect the absurdities with which the scheme of his favourite author abounds. It does not appear, however, that he adopted the whole scheme of Hutchinson, or that he was more absurd in what he did adopt than bishop Horne, Parkhurst, and some other men of equal talents and celebrity.—Warburton in one of his "Letters" lately published, after recommending the lord president's "Reflections on Incredulity," which was a posthumous work, adds, "It is a little jewel. I knew and venerated the man; one of the greatest that ever Scotland bred, both as a judge, a patriot, and a Christian."

FORBES (PATRICK), an eminent Scotsman, was born in 1564, when the affairs of the church of Scotland were in great confusion. He was distinguished by his family, as well as by his uncommon merit, being himself lord of

<sup>1</sup> Preceding edition of this Dict.—Woodhouselee's Life of Kamea."

Corse, and baron of O'Neil, in the shire of Aberdeen. He was liberally educated both at Aberdeen and St. Andrews; and having a plentiful estate, a noble alliance, and great credit in his country, he contributed much towards restoring order, by encouraging pious and peaceable ministers, and by instructing the people in set conferences, as well as occasional discourses; especially the papists, who would hear nothing from the pulpit. In this laudable manner he acted as a layman; and his abilities became so conspicuous, that he was often solicited to enter into the ministry by eminent persons both in church and state. He at length submitted to their judgment, and was ordained a presbyter at the age of 28. He was admitted minister of Keith, where he continued with the highest applause till 1613; and then, at the earnest desire of the clergy and laity of the diocese of Aberdeen, as well as at the express command of the king, was promoted to the bishopric of Aberdeen, which he had held about seventeen years. "It was," says Burnet, "with great difficulty, that king James made him accept that dignity; and for several months he refused it, having proposed to himself to live in a less conspicuous state. It was soon seen, how much he deserved to be a bishop; and that his refusal was not counterfeited, but the real effect of his humility. In all his behaviour he has displayed the character of a truly apostolic man. He visited his diocese without pomp and noise, attended only by one servant, that he might more easily be informed of what belonged to his care, &c."

This excellent man died in 1635, aged seventy-one, after having two days before sent for all the clergy in Aberdeen to receive the sacrament with him. His "Commentary upon the Revelations," was printed at London in 1613. He was a great promoter and guardian of learning as well as of religion. "He took so much care of the two colleges he had in his diocese, that," as Burnet says, "they soon distinguished themselves, and became famous all over Scotland." As he was chancellor of the university of Aberdeen, he improved that seat of learning, by repairing the fabric, augmenting the library, reviving the professions of divinity, canon-law, and physic, and procuring another professorship in divinity to be added.<sup>1</sup>

<sup>1</sup> Biog. Brit.—Gen. Dict.—Life by Garden, prefixed to his son's works.—Burnet's Life of Bedell, preface, p. 13, 18.



**FORBES (JOHN)**, of Corse, second son to the preceding, was born May 2, 1593, and after his school education, was sent to the university of King's college, Aberdeen, in 1607. After a course of philosophy and theology here, he went to Heidelberg, where he attended the lectures of Paræus, and afterwards spent some time at the other universities of Germany. With theology he applied vigorously to the study of the Hebrew language, and according to Pictet, maintained, in 1608, a public dispute against the archbishop and the Lutherans of Upsal. If there be no mistake in this date, he could now have been only fifteen or sixteen years of age. He pursued his studies, however, abroad until 1619, when returning to Aberdeen, he gave such proofs of extensive knowledge and talents, that he was immediately appointed professor of divinity and ecclesiastical history in King's college. How well he was qualified for the office appears from his "*Historico-theological Institutions*," a work universally admired, even by those who differed from him with regard to matters of church-government. Having, however, subscribed the Perth articles, as they were called, proposed by the synod of Perth, as an introduction to episcopacy in Scotland, the favourite measure of James I. which Dr. Forbes ably defended, and having refused to subscribe to the national league and covenant, he was ejected from his professorial chair in 1640. He had before this made an ineffectual attempt to compose the religious dissensions in Scotland, by publishing a work written with great moderation of sentiment, entitled "*Irenicum*," dedicated to the lovers of truth and peace. This was printed at Aberdeen in 1629, 4to. In 1642 he went to Holland, where he remained a few years, and revising the lectures he had delivered when professor, he compiled from them the excellent work abovementioned, which he published at Amsterdam in 1645, fol. under the title of "*Institutiones historico-theologicæ*." This was so much admired, and considered indeed as one of the best works of the kind that had ever appeared, as to pass through three editions in a very short time. In 1646 he published, at the same place, his father's "*Commentary on the Apocalypse*," 4to, translated into Latin. Returning then to Scotland, he spent the short remainder of his life in retirement on his estate of Corse, where he died April 29, 1648. Those who had ejected him from his professorship added two instances of persecution which are

peculiarly disgraceful. While professor, he had purchased a house at Old Aberdeen, where King's college is situated, and made it over for the use of his successors; but having forgot to secure his life-rent in it, the prevailing party actually turned him out of it; and now, when dead, they would not allow him to be buried beside his father, though earnestly requested by many of his friends. The body was afterwards carried to the church-yard of Leuchil, where it lies without any monument. In 1703, a very elegant edition of all his works, in 2 vols. fol. was printed by the Wetsteins at Amsterdam, under the care partly of Mr. George Garden of Aberdeen, but principally of professor Gurtler of Deventer. The whole indicates great learning, and his "*Exercitia Spiritualia*," a kind of Diary, shows no less piety.<sup>1</sup>

FORBES (WILLIAM), bishop of Edinburgh, was born in 1585, at Aberdeen, where he went through the courses of classical learning and philosophy. He was admitted master of arts at sixteen, and immediately afterwards made professor of logic: he applied himself to support Aristotle's logic against the Ramists. Afterwards he went to travel, and made a great progress in divinity and the Hebrew language, in the universities of Germany, during the four years he passed in that country. He then visited the university of Leyden, where he was greatly esteemed. His ill state of health not permitting him to undertake a journey into France and Italy, as he would willingly have done, he went over to England. The fame of his learning soon proclaimed him there, so that the university of Oxford offered him a professorship of Hebrew; which, however, he did not accept, because the physicians advised him to return to his native country. The magistrates of Aberdeen expressed a particular esteem for him. He recovered his health, and accepted at first a private cure; but afterwards, being strongly solicited by the inhabitants, went to be preacher in his native city. He was admitted doctor of divinity, when king James, among other regulations, had settled it with the deputies of the clergy, that the academical degrees and dignities should be restored to their ancient course. The labour of preaching hurting his health, they gave him a less painful employment, making him principal of Marischal-college. He was afterwards

<sup>1</sup> Life prefixed to Works.

dean of the faculty of divinity, and then rector of the university; a post immediately under the chancellor. Then he became pastor at Edinburgh, and was received there with every mark of friendship; but people's dispositions being changed, from their warm attachment to the anti-episcopal discipline of Geneva, he withdrew himself, and retired to his own country. He was sent for some years after by Charles I. who had caused himself to be crowned at Edinburgh in 1633; and he preached before the monarch with great eloquence and learning. That prince, having founded an episcopal church at Edinburgh, knew of none more worthy to fill the new see than Dr. Forbes. He was consecrated with the usual ceremonies, and applied himself wholly to the functions of his dignity: but fell sick soon after, and died in 1634, after having enjoyed his bishopric only three months.

Though able and learned, he had published nothing, and composed very little. He wrote a treatise tending to pacify controversies, which was printed at London in 1658, with this title, "*Considerationes modestæ et pacificæ controversiarum de justificatione, purgatorio, invocatione Sanctorum, Christo Mediatore, Eucharistia.*" "This posthumous work," says the author of his life, "is a signal specimen and proof of a pacific temper, and a moderate mind: wherein, like a second Cassander, and catholic moderator, he endeavours to compose, or at least to mitigate, the rigid and austere opinions, in certain points of religious controversy, both of the reformed and of the popish party. How greatly he regarded moderation, appears from that usual saying of his, that, if there had been more Cassanders and Wiceliuses, there would have been no occasion for a Luther, or a Calvin." He had another saying concerning letters, as good as this concerning religion: it was, "*Lege plura, et scribe pauciora,*" "Read more, and write less." It was a piece of advice he gave to one, who used a great deal of paper; and the result of a resolution, which he himself had made, not to write much.

FORBIN. (CLAUDE, Chevalier de), a French naval officer of great repute, was born in 1656, and bred to the sea-service under a relation, who was a sea-captain, named Forbin-Gardane. In 1686, he was left by his commander the chevalier de Chaumont, in the service of the king of

Siam, to whom he was some time chief admiral. He afterwards distinguished himself on the coast of Spain, where, in 1703, he displayed his generosity no less than he had before proved his valour, by giving up to the owner a French prize, which the governor of Barcelona had ceded to him. In 1708 he was intrusted with conveying the pretender to Scotland, but was so closely watched by admiral Byng, that he was happy in returning his charge to Dunkirk. Louis XIV. admired and esteemed his greatness of soul, and frequently discoursed with him on the subject of his engagements, the recital of which he heard with great satisfaction. Once, when the king had given him some recompence for his services, at the time of going to court to return thanks, his zeal for a brother seaman of great merit, named John Bart, whom he considered as neglected, burst forth in remonstrances for him. The king was pleased with this generous disinterestedness, and remarked to his minister Louvois, that he saw few such examples at his court. But though Forbin was favoured by the king, he was not equally in the good graces of the ministers; and, after he had distinguished himself highly in many engagements against various enemies, his infirmities and his discontent caused him to retire from the service in 1710. He died in 1733, at the age of 77.

Some maxims were found in his Memoirs published in 1749, by Reboulet, in two volumes, which ought to have made him more acceptable to ministers: unless, perhaps, as is highly probable, his experience of the bad effects of the contrary conduct, with the cause of committing them to paper. They are directed to persons who desire to rise in the sea service; and are to this effect: 1. "Never to interfere in any thing which did not strictly belong to their employment." 2. "To pay a blind obedience to the orders they received, however repugnant to their private opinions; trusting that ministers have more extended views, than individuals in the service can develope."<sup>1</sup>

FORBISHER. See FROBISHER.

FORBONNOIS, or FORBONNAIS (FRANCIS VERON DE), an eminent political and financial writer of France, was born at Mans, Oct. 2, 1722. His father, Francis Louis Veron Duverger, was a merchant of that city. Having finished his education at the college of Beauvais, in

<sup>1</sup> Moreri.—Dict. Hist.

Paris, he left it in the sixteenth year of his age, to follow the tannery-trade, which had long been carried on by his family; his great-grandfather having established at Mans a manufactory of tanneries, which, from that circumstance, in Spain were called Verones. In 1741 he was sent by his father to Spain and Italy, whence he returned to Mans in 1743. His grandfather by the mother's side, having soon after retired from business, he was thereby enabled to trade on his own account; but declining, from motives of delicacy, to carry on at Mans the same trade as his father, he went to Nantes, where his uncle was established as a ship-owner, to obtain a knowledge of the mercantile concerns and transactions of that city. Having spent several years at Nantes, and collected much valuable information on maritime and colonial trade, he entered in 1752 upon a speculation, which induced him to go to Paris. Confined to a small circle of friends and acquaintance, he lived there in great privacy, yet presented to government several memoirs, which experiencing a very cool reception, he resolved to write in future, not for administration, but the public. He published accordingly in 1753, his "*Théorie et pratique du Commerce et de la Marine*," a free translation from the Spanish of Dr. Geron. de Votari, which was soon followed by the "*Considerations sur les Finances d'Espagne relativement à celles de France*," a work in which he displayed such intimate acquaintance with the Spanish system of finance, that the Spanish ambassador at the court of Versailles proposed him to marshal de Noailles, as consul-general of Spain; but the former being soon after recalled by his court, the appointment did not take place. About the same time he published, in 1754, his "*Essai sur la partie politique du commerce de terre et de mer, de l'agriculture et des finances*," which within three weeks passed through two editions; the third edition was published in 1766, and the fourth in 1796, considerably improved and enlarged. From his profound knowledge in matters relative to money and coinage, he was appointed in 1755, to examine into the enormous abuses which had crept into the administration of the French mint. He immediately proposed a new coinage, but his plan was not carried into execution until 1771; he was, however, in the meanwhile, appointed inspector-general of the mint, a new office expressly established for him.

Having obtained free admittance to the library of the family of Noailles, rich in manuscripts relative to the administration of the finances of France, he conceived the idea of composing his "*Recherches et considérations sur les finances de France depuis 1595 jusqu'à 1721*," printed at Basle, 1753, in 2 vols. 4to, and reprinted the same year at Liege, in 6 vols. 8vo. This valuable work experienced the most distinguished reception both in France and other countries, and supplied Thomas with matter for his observations on the true principles of financial administration in his eulogy of Sully. The duke de Choiseuil being appointed prime minister, he endeavoured to place Forbonnois in the department for foreign affairs; but the latter declining the appointment, Choiseuil requested he would apply himself to lay down a general system of trade, and to comment on all commercial treaties concluded by France, in order that certain and uniform principles might be introduced into that important department of political economy. While he was making the necessary preparations for executing that commission, the abandoned state of the French finances in 1759, occasioned the appointment of the noted Sithouette to the office of comptroller-general or minister of finances. Without being in the least connected with that minister, Forbonnois received an offer of the place of principal clerk of the department of finance, which being declined, the minister requested he would at least privately lend him his assistance in projecting the first financial operations necessary for opening the war both by sea and land, at a time when 1,500,000 livres only were left in the treasury. Eight days after, Forbonnois brought him all the plans and draughts of edicts for the first operations. They were approved by the minister, and laid before Louis XV. who in consequence thereof appointed Forbonnois inspector of the depôt of the general financial comptrol, a title which he himself suggested, in order to avoid the éclat of a more brilliant appointment. However, Forbonnois' acknowledged superiority as a financier, which proved exceedingly offensive to the minister's lady, soon brought on a coolness between her husband and him, which induced Forbonnois to retire into the country until Sithouette's disgrace and dismissal. He might have succeeded him as comptroller-general, had he been willing to consent to sacrifices which he could not reconcile with his honesty and candour.

While he held the place of inspector of the dépôt of the general financial comptrol, he published his "Lettre d'un Banquier à son correspondant de province;" chiefly intended to give a favourable account of the minister's operation. In 1760 he pointed out to the Duke de Choiseuil the perilous situation of France, and suggested the plan of a treaty of peace, calculated to tempt the ambition of Great Britain, and at the same time to save resources for France. This plan met with so much applause, that Don de Fuentes, at that time Spanish ambassador at Paris, who was admitted to the conferences, offered an armed neutrality on the part of his court to facilitate its execution. Forbonnois was charged to draw up the necessary acts and plans, and to elucidate a great variety of points respecting the fisheries, the means of enlarging them, the sacrifices to be made to England, &c. nay, he was offered the appointment of plenipotentiary to conclude the treaty; but having executed his charge, and demanded a conference, he received no answer. Being entrusted with the secrets of the state, he began to entertain strong apprehensions for his personal safety, and took refuge in a glass-manufactory in the mountains of Burgundy, in which he was concerned. He returned, however, afterwards to Paris, and in order to render both the minister and the financiers perfectly easy on his account, he purchased the place of a counsellor or member of the parliament of Metz.

In 1767 and 1768, he published his "Principes et observations économiques," and "Supplement au journal d'Août 1768, ou examen du livre intitulé, Principes sur la liberté du commerce des grains." At the abolition of the parliament of Metz, in 1770, he resolved to retire to his estate, which he did; but Terray's appointment to the place of comptroller-general brought him once more to Paris. He privately assisted that minister in the execution of the memorable financial operations which distinguished his administration, but declined to accept any place under government, resigned the office of inspector-general of the mint, obtained a pension suitable to the station he had filled, and retired again to his estate, where he continued until 1790. In this year we find him at Mans, among the electors assembled in that city.

In 1787 he married miss Leray de Charmont, an accomplished and highly amiable lady, who by the mildness of her character brightened the evening of his meritorious

life, and in some measure indemnified him for the disappointments he had experienced in what is called "le grand monde." The leisure he enjoyed in his peaceful retreat was employed in agricultural and literary pursuits. To the journal edited by Dupont of Nemours, he contributed several interesting memoirs signed—The Old Man of the Sarthe. He also published, in 1789, "*Prospectus sur les Finances, dédié aux bons François*," and some time after his "*Observations succinctes sur l'émission de deux milliards d'assignats*." At the beginning of the revolution he performed the functions of president of the district of Mamers, and also obtained the distinction of his name being inserted in the list of candidates for the office of tutor to the prince royal, son of Louis XVI.

In April 1799, the disturbances which prevailed in the department of the Sarthe, and several anonymous threatening letters he received, induced him at his advanced age to leave his country seat, and take refuge in Paris. Finding in the metropolis but few of his former acquaintance, he formed new connections, and became a frequent visitor of the national institute, of which he was a member. One of his last works is his "*Analyse des principes sur la circulation des Denrées, et l'influence du numéraire sur cette circulation*." At the time he composed this valuable publication, he was already afflicted with a chronic disease, which put a period to his existence on the 25th of September, 1800. In 1801 M. E. de L'Isle de Salle published a very curious literary life of Forbonnois, who left a great many unpublished treatises, among which are eight on legislation, ten on diplomacy, seven on the marine and the colonies, eleven on finances, &c. Some of these were probably the collections he made previous to the publication of some of his works.<sup>1</sup>

FORCELLINI (ÆGIDIO, or GILES), an eminent lexicographer, was born in a small village of Treviso in the Venetian territories, August 16, 1688. His family was obscure, and scarcely wealthy enough to afford him a literary education. He went through his studies in the seminary of Padua, where his principal instructor was the celebrated philologist Facciolati, then professor in that place, and only six years older than himself. Evincing an early predilection for the church, he was at a proper age or-

<sup>1</sup> Baldwin's Literary Journal.—Dict. Hist.



dained a priest, soon after which he was appointed spiritual director to the seminary in which he had been educated. After having filled that station for nine years, he removed, in 1724, to Ceneda, in the same capacity; but in 1731 he was recalled to Padua, and remained there till 1765, when he retired to his native place, with the design of passing his last years in the bosom of his family.

He was at first employed by Facciolati in the corrections and additions to the famous dictionary of Calepini, which the latter published at Padua, in 1718, and which, owing to its superior merit, justly superseded all the preceding works of the same kind in Italy. He was likewise employed by Facciolati in the compilation of the famous dictionary entitled "*Ortografia Italiana*," which has already gone through many editions, and which is absolutely necessary to all who wish to write Italian with orthographical accuracy. So great was Forcellini's modesty, that the public would not have been informed of the assistance he rendered in these two excellent works, had not Facciolati himself declared, in his preface to the last, "that he had the satisfaction of bringing up a pupil of singular abilities, the abbé Forcellini, who was afterwards his assistant in the improved edition of Calepini, and in the compilation of the *Ortografia*."

It was greatly advantageous to the cause of letters that Mr. Forcellini, being introduced to the notice of cardinal Cornaro, bishop of Padua, received from that prelate an order to compile a new Latin Dictionary, in which all the deficiencies of the preceding edition of Calepini's performance, for the Latin department, should be supplied. Perhaps no person was better qualified for such an undertaking, or was possessed of more steadiness, patience, and perseverance; an almost incredible proof of which is, that he employed in it nearly forty years of his life! He ransacked not only all the Latin writers of the several ages of Roman literature, but all the ancient grammarians, and every collection of inscriptions which had been published to his time. To each of the Latin words inserted in this new Dictionary he affixed the corresponding Italian and Greek, and, to render the work still more complete, he subjoined to it a copious list of barbarous words, and a numerous catalogue of the writers whose works he had investigated. The performance was soon considered classical and unrivalled.

Besides the intimate friendship of Facciolati, his preceptor and benefactor, the abbé Forcellini was highly esteemed by Morgagni, Pontedera, Valsecchi, and other eminent professors in the university of Padua. His learning and his merit would have advanced him to high literary honours, had he been less modest and unassuming. He was regular in his domestic life, candid, disinterested, and exemplary; and as a literary character, he was satisfied that his memory would be dear to and respected by posterity. He died April 4, 1768.

His great dictionary is entitled "*Totius Latinitatis Lexicon, consilio et cura Jacobi Facciolati, opera et studio Ægidii Forcellini, alumni seminarii Patavini, lucubratum*;" and the edition of it which we have seen was published at Padua in 1771, 4 vols. in folio.<sup>1</sup>

FORD (SIR JOHN), an ingenious gentleman of the seventeenth century, was the son of sir John Ford, knt. and was born at Up-park in the parish of Harting in Sussex, in 1605. He became a gentleman commoner of Trinity college, Oxford, in 1621, but left it without taking a degree, after which Wood has not been able to trace his history, until he served the office of high sheriff for Sussex, and demonstrated his loyalty to Charles I. who conferred on him the honour of knighthood at Oxford, Oct. 4, 1643. About that time he bore a colonel's commission in the army, or, according to Clarendon, had a regiment of horse in lord Hopton's troops, and was afterwards a considerable sufferer for his adherence to the royal cause. In 1647, he and Dr. Stephen Goffe were imprisoned on suspicion of being accessory to his majesty's escape from Hampton court. How or when he was released we are not told, but as he had married general Ireton's sister, he might owe his release to the influence of his brother-in-law with the parliamentary party. In 1656 we find him employed in certain mechanical inventions of considerable importance. With Cromwell's encouragement, and at the request of the citizens of London, he contrived machinery for raising the Thames water into all the higher streets of the city, a height of ninety-three feet. This he is said to have accomplished in a year's time, and at his own expence; and the same machinery was afterwards employed in other parts of the kingdom for draining mines and lands.

<sup>1</sup> Fabroni Vitæ Itatorum.—Baldwin's Literary Journal.

which it performed better and cheaper than any former contrivance. He also constructed the great water engine at Somerset-house, for supplying the Strand, &c. but this obstructing the prospect from the windows, queen Catherine, the consort of Charles II. caused it to be pulled down. After the restoration he invented a mode of coining copper money (Wood says, farthings) which could not possibly be counterfeited, as each piece was made to differ from another in some minute circumstance. He failed in procuring a patent for these for England, but obtained one for Ireland. He went over accordingly to carry his design into execution there, but died before he could accomplish it, on Sept. 3, 1670, and his body being brought over, was interred in the family burial place at Harting. Wood speaks of him as a man who might have done great things if he had met with proper encouragement. He published, 1. "A Design for bringing a River from Rickmansworth in Hertfordshire to St. Giles's in the Fields, near London; the benefits of it declared, and the objections against it answered," Lond. 1641, 4to. 2. "Experimental Proposals how the king may have money to pay and maintain his fleets, with ease to the people; London may be re-built, and all proprietors satisfied; money may be lent at six *per cent.* on pawns; and the fishing trade set up, and all without straining or thwarting any of our laws or customs," *ibid.* 1666, 4to. To this last was added a "Defence of Bill Credit." About 1663 he had printed a proposal for the raising of money by bills of exchange, which should pass current instead of money, to prevent robbery.<sup>1</sup>

FORD (JOHN), an early English dramatic author, the second son of Thomas Ford, esq. a gentleman in the commission of the peace, was a native of Ilington in Devonshire, where he was born in 1586, probably in the beginning of April, as he was baptised on the 17th of that month at Ilington. It does not appear where he was educated, but on Nov. 16, 1602, he entered as a member of the Middle Temple, for the purpose of studying law. While there he published, in 1606, "Fame's Memorall, on the earle of Devonshire deceased; with his honourable life, peaceful end, and solemne funerall," a small quarto of twenty-eight leaves. This poem, considered as the production of a youth, is creditable to the talents of Ford, as

<sup>1</sup> Ath. Ox. vol. II.—Clarendon's Hist.

it exhibits a freedom of thought and command of language, of which there are few contemporaneous examples. At this time Ford was in his twenty-first year, and deeply engaged, but unfortunate, in an affair of the heart; and being disappointed also by the death of lord Mountjoy, the liberal friend of the poet Daniel, to whom he was about to look up as a patron, he determined to seek relief in travel. Whether he actually went abroad, or finding a nymph less cruel, and an avenue to fame without individual patronage, remained in England, is matter of conjecture: but we next hear of him on the stage. With a forbearance, however, unusual with those who have once adventured before the public, Ford abstained from the press from 1606 to 1629, when he printed his tragic-comedy of the "Lover's Melancholy." But this was not his first attempt on the stage, as his play entitled "A bad beginning makes a good ending," was acted at court as early as 1613. He wrote at least eleven dramas, and such as were printed appeared from 1629 to 1639. The greater part of those were entirely of his own composition, but in some he wrote conjointly, probably with Decker, Drayton, Hatherewaye, or some of the numerous retainers of the stage. It has been asserted that Jonson was jealous of Ford, and that Ford was frequently pitted against Jonson, as the champion of his antagonists. But Mr. Gilchrist, in "A Letter to William Gifford, esq." 1811, has most satisfactorily proved that there is no foundation for either of these assertions. The date of Ford's death is unknown; he wrote nothing for the stage after 1639, and it is probable that he did not long survive that period. A writer in the "Censura Literaria," has attributed to him an excellent little manual, entitled "A Line of Life, pointing at the immortalitie of a vertuous name," 1620, 12mo.

As a dramatic writer, his merit has been thus appreciated by one admirably qualified for the task. Reversing the observation of Dryden on Shakspeare, it may be said of Ford, that "he wrote laboriously, not luckily;" always elegant, often elevated, never sublime, he accomplished by patient and careful industry what Shakspeare and Fletcher produced by the spontaneous exuberance of native genius. He seems to have acquired early in life, and to have retained to the last, a softness of versification peculiar to himself. Without the majestic march of verse which distinguishes the poetry of Massinger, and with

none of that playful gaiety which characterizes the dialogue of Fletcher, he is still easy and harmonious. There is, however, a monotony in his poetry, which those who have perused his scenes long together must have inevitably perceived. His dialogue is declamatory and formal, and wants that quick chace of replication and rejoinder so necessary to effect in representation. His genius was mostly inclined to tragedy. In his plots he is far from judicious; they are for the most part too full of the horrible, and he seems to have had recourse to an accumulation of terrific incidents to obtain that effect which he despairs of producing by pathos of language. Another defect in Ford's poetry, proceeding from the same source, is the alloy of pedantry which pervades his scenes, at one time exhibited in the composition of uncouth phrases, at another in perplexity of language; and he frequently labours with a remote idea, which, rather than throw it away, he obtrudes upon his reader involved in inextricable obscurity. For this opinion of Ford's merits, as well as for the particulars of his life, we are indebted to an elaborate and comprehensive article in the "Quarterly Review," occasioned by an edition of "The Dramatic Works of John Ford; with an introduction and explanatory notes, by Henry Weber, esq." 1811, 2 vols. 8vo. In this article the reader will also find a masterly delineation of the principal plays of Ford.<sup>1</sup>

FORD (SIMON), a man of learning, and an elegant Latin poet, was the son of Richard Ford, of East Ogwell, a small parish near Newton-Bushell, in that part of Devonshire called the South-Hams, and was born there in 1619. By the Worths, his mother's family, he was descended from the founder of Wadham college, Oxford. He was some time at the high-school at Exeter, but finished his education at the free-school of Dorchester, in Dorsetshire, under Gabriel Reeve, fellow of New College. He was admitted of Magdalen Hall, Oxford, in 1636, and in the next year was candidate for a scholarship at Wadham college, probably as a founder's kinsman, but was unsuccessful. In 1641, being then B. A. he retired to London, and during the rebellion joined the disaffected party. At the close of the war he returned to the university; and took his master's-degree in 1648; in which year, by the favour of Dr. Edward Reynolds, dean of Christ Church,

<sup>1</sup> Quarterly Review, No. XII.—Censura Lit. vol. VI. p. 5.

one of the visitors of the university appointed by parliament, he became a student of that house, and distinguished himself as a tutor. He was created B. D. Feb. 16, 1649, by dispensation of the delegates, who had before decreed, that, having been "expelled the university with great injury, he should be restored with all academical honour imaginable." He then became a frequent preacher at the university; but, for preaching at St. Mary's against the oath of the Independents called the *engagement*, as he himself informed Anthony Wood, he was expelled from his studentship.

About this time, he became lecturer of Newington-green, and in 1651, vicar of St. Lawrence's, Reading, where he was considered as an eminent preacher. In 1653 he married Mrs. Anne Thackham. In July 1659 he was chosen by the corporation of Northampton, the patrons, vicar of All Saints; and, in 1665, he took the degree of D. D. and was appointed chaplain to his majesty. In 1670 he removed to London, became minister of Bridewell chapel, and rector of St. Mary Aldermanbury; but finding his health impaired by the air of London, he accepted, in 1677, the rectory of Old Swinford, near Sturbridge, in Worcestershire, on the presentation of Thomas Foley, of Kidderminster. Here he died April 7, 1699, and was buried in the church near his (we presume *second*) wife, Martha Stampe, who died in 1684. He was accounted an able scholar, an elegant Latin poet, and a preacher of great eminence.

His works are, 1. "*Ambitio sacra. Conciones duæ Latine habitæ ad academicos*," Oxon. 1650, 4to. 2. Several Latin poems, published separately in 1666, and the following years, and afterwards collected into one volume, entitled "*Poemata Londinensia, &c.*" 3. "*Carmen funebre, ex occasione Northamptonæ conflagratæ*," Lond. 1676, 4to. This was translated, or rather imitated by F. A. (Fernando Archer) 4to. 4. "*A Panegyric on Charles I.*" 5. "*Christ's Innocency pleaded against the cry of the chief priests*," Lond. 1656, 4to. 6. "*The Spirit of Bondage and Adoption largely and practically handled*," *ibid.* 1655, 8vo, with a sermon and tract added. 7. "*A new version of the Psalms of David*," 1668, 8vo. 8. "*Two Dialogues concerning the practical use of Infant Baptism*," Lond. 1654 and 1656, 8vo. 9. "*A short Catechism*," *ibid.* 1657, 8vo. 10. "*A plain and profitable exposition of*,

and enlargement upon, the Church Catechism," *ibid.* 1684, 1686; 8vo. 11. "A Discourse concerning God's Judgments," prefixed to "A just Narrative, or account of a man whose hands and legs rotted off, in the parish of King's Swinford, in Staffordshire, where he died June 21, 1677," *ibid.* 1678, 8vo. The narrative itself was written by James Illingworth, B. D. Dr. Ford published also several occasional sermons, and was one of the translators of "Plutarch's Morals," published in 1684.

FORDUN (JOHN DE), was a Scottish historian, whose time and place of birth are uncertain. It is most generally agreed that he was a priest in the church of Fordun in 1377, because he dedicated his history of Scotland to cardinal Wardlaw, who at that time was bishop of Glasgow. The time of his death is equally obscure, but may with probability be conjectured to have been soon after he finished his "Scoti-chronicon." In this history there are some traditions that seem not sufficiently authenticated, and many legendary tales, too gross for belief, yet some curious and valuable particulars are also contained in it; among which may be reckoned the oration of a highland bard, delivered at the coronation of Alexander III. in 1249, a piece peculiar in its kind. Every convent in Scotland, and some in England, transcribed copies of this history; and two editions of it have been printed; one by Hearne at Oxford, 1722, in 5 vols. 8vo; the other by Mr. Goodall at Edinburgh, in a single volume, folio. MS copies are to be found in great plenty in the Bodleian library, in the British Museum, and at Edinburgh.<sup>1</sup>

FORDYCE (DAVID), professor of philosophy in the Marischal college, Aberdeen, and author of several valuable works, was born in that city, in 1711, probably in March, as we find he was baptized on April 1. His father was an eminent merchant, who had a family of twenty children by his wife, a sister to Dr. Thomas Blackwell, of whom we have already given an account. This, their second son, after being educated at the grammar school of his native city, was entered of Marischal college in 1724, where he went through a course of philosophy under professor Daniel Garden, and of mathematics under Mr. John

<sup>1</sup> Ath. Ox. vol. II.—Coates's Hist. of Reading.—Whiston's Life.—Nash's Worcester'shire.

<sup>2</sup> Mackenzie's Scotch Writers.—Nicolson's Scottish Hist. Library.—Hearne's preface to his edition.

Stewart. He took his degree of M. A. in 1728, when he was but little more than seventeen years old. Being intended for the church, his next application was to the study of divinity, under the professor of that branch, Mr. James Chalmers, a man of great learning and piety, whom the editor of this Dictionary is proud to record as his grandfather. Mr. Fordyce studied divinity with great ardour, the utmost of his ambition being ordination in a church that affords her sons but a moderate emolument. Circumstances with which we are unacquainted, appear to have prevented his full intention, as he never became a settled minister in the establishment of his native country. He was admitted, however, to what may be termed the first degree of orders in the church of Scotland, that is, he was licensed to preach, and continued to preach occasionally for some time. He is said, indeed, to have been once domestic chaplain to John Hopkins, esq. of Bretons, near Rumford, in Essex, who had a regular service every Sunday in the chapel of the house; but there is reason to think he did not continue long in this situation, and that he returned home, as in Sept. 1742 he was appointed one of the professors of philosophy in the Marischal college. The duties of the philosophic professorship at that time included natural history, chronology, Greek and Roman antiquities, mechanics, optics, and astronomy, which were taught during three sessions, or years, to the same pupils. This system is now altered, but that Mr. Fordyce was well qualified for the above-mentioned laborious task was universally acknowledged.

When Dodsley formed the design of that useful book "The Preceptor," Mr. Fordyce was one of the ingenious men of whose assistance he availed himself, and who wrote the ninth division of the work, on moral philosophy, which attracted so much attention, that a separate publication was soon called for, and appeared in 1754 under the title of "The Elements of Moral Philosophy," and has gone through various editions. It is undoubtedly one of the best compendiums of ethics that had then appeared, being both elegant and entertaining, as well as instructive. Previously to this, however, Mr. Fordyce had attracted some notice as an author, though without his name, in "Dialogues concerning Education," the first volume of which was published in 1745, and the second in 1748. It is a work of very considerable merit, but somewhat tinged with



the fopperies of the school of Shaftesbury, although entirely free from its more injurious notions. He was engaged in other literary designs, and afforded the promise of rising to great eminence in the world, when he was cut off by a premature death. In 1750 he made a tour through France, Italy, and other countries, with a particular view to visit Rome, and was returning home in 1751, when he unhappily lost his life, in the forty-first year of his age, by a storm on the coast of Holland.

Early in 1752 was published, from a finished manuscript of our author, "Theodorus: a Dialogue concerning the art of Preaching," 12mo, which is a work of considerable utility to young divines, and has been repeatedly printed along with his brother Dr. James Fordyce's sermon on "The Eloquence of the Pulpit." Mr. David Fordyce's last production was left by him in an unfinished state, but not so incomplete as to be unworthy of publication. It was entitled "The Temple of Virtue, a Dream," and was given to the world in 1757, by his brother James, who added to the descriptive part of the temple twelve characters that had a claim to a place in it, in the drawing of which several living characters were intended, particularly the late earl of Chatham. Mr. Fordyce left several other brothers, of whom the youngest, Alexander, attained an unhappy celebrity by his ruinous speculations as a banker, but James and William deserve some notice on a better account.<sup>1</sup>

FORDYCE (JAMES), D. D. a dissenting clergyman of considerable eminence, was born about 1720, in the city of Aberdeen, and was brother to the preceding David Fordyce. Having acquired the foundation of classical knowledge at the grammar school of his native place, and completed the usual course of study in philosophy and divinity at the Marischal college, Mr. Fordyce was licensed, when very young, according to the forms of the church of Scotland, and was settled soon after as one of the ministers of Brechin, in the county of Angus. He was removed from this, after some years, to the parish of Alloa near Stirling, where at first he had many prejudices to encounter; but the amiableness of his manners, his affectionate temper, and the assiduous discharge of his parochial duties, not only by preaching, but by visiting, catechizing, &c.

<sup>1</sup> Biog. Brit. Vol. VI, Part I. unpublished.

his parishioners, as is the custom in Scotland, soon enabled him to overcome their dislike, and their attachment became so unbounded, that, when he afterwards left them to settle in London, his departure occasioned universal regret. During his residence at Alloa, he printed three occasional sermons, which attracted much notice ; and he still farther increased his fame by publishing, in 1760, a sermon preached before the general assembly of the church of Scotland, "On the folly, infamy, and misery of Unlawful Pleasures." The delivery of this sermon entitled him to rank among the most popular orators of his country, and the style and sentiments, when it came to be examined in the closet, claimed the admiration not only of general readers, but of the best judges. It struck also with all the force of novelty, for nothing of that kind had hitherto been heard from the pulpits of Scotland.

About this time he received the degree of D. D. from the university of Glasgow, and was invited by the society of protestant dissenters in Monkwell-street, London, to be co-pastor with Dr. Lawrence, then aged and infirm. This invitation he accepted, and upon Dr. Lawrence's death, which happened soon after, he became sole pastor, and continued to discharge the duties of that office till 1782, when his health, which had long been declining, rendered it necessary to discontinue his public services. But during his ministry in this place he acquired a higher degree of popularity than probably ever was, or will be attained by the same means. It was the strong force of his eloquence, which drew men of all ranks and all persuasions to hear him. His action and elocution were original, and peculiarly striking, and not a little assisted by his figure, which was tall beyond the common standard, and by a set of features which in preaching displayed great variety of expression and animation. Besides his regular attendants who subscribed to his support, his meeting was frequented by men curious in eloquence ; and it is said that the celebrated David Garrick was more than once a hearer, and spoke of Dr. Fordyce's skill in oratory with great approbation. With respect to his theological sentiments, he appears to have possessed that general liberality which is *civil* to all systems, without being attached to any. From his printed works, it would be easier to prove that he belonged to no sect, than that he held the principles of any. As to the matter, morality appears to have been his

chief object; and as to the manner, he evidently studied a polish and a spirit which is seldom met with in English pulpits, although it has not been unusual in those of France. In private life his piety was so conspicuous as to be universally acknowledged, and there was a fervour in his language and expression when he conversed on religious subjects of the general kind, which procured him the highest respect. During the prosperity of his brother, the banker, whose failure has made the name memorable in the annals of bankruptcy, he had probably access to much company of the upper ranks; and it is certain, that from this, or from a disposition naturally graceful, his manners were peculiarly elegant and courtly.

After he had been some years at Monkwell-street he had an assistant, Mr. Toller, but an unhappy dispute, aggravated by contradiction, and perhaps obstinacy on both sides, separated them, and very much thinned Dr. Fordyce's congregation. Towards his latter years, his sermons were poorly attended, and the public appeared to have been fully gratified with the past displays of his oratory; so uncertain is the popularity that depends principally on curiosity and fashion. After resigning the pastoral care of the society in Monkwell-street, he lived the greater part of his remaining years at a retirement in Hampshire, in the neighbourhood of lord Bute, with whom he lived in great intimacy, and to whose valuable library he had free access. Soon after the death of his brother, sir William Fordyce, M. D. he removed to Bath, where, after suffering much from an asthmatic complaint, to which he had been subject many years, he departed this life Oct. 1, 1796, in his 76th year.

His printed works were, besides the occasional sermons already mentioned, "Sermons to Young Women," 1765, 2 vols. 12mo. "Addresses to Young Men," 1777, 2 vols. 12mo. "Addresses to the Deity," 1785, 12mo. A volume of "Poems," 1786; and some sermons, the most valuable of which is "A charge at the ordination of the rev. James Lindsay," his successor in Monkwell-street, to whose eloquent and affectionate discourse on his funeral, we are indebted for the principal part of this account. He printed also when at Bath, "A Discourse on Pain," 1791, remarkable for a certain cure for the cramp, which we dare not transcribe, but of which the original thought seems to be borrowed from Beaumont and Fletcher's Knight of the

burning Pestle, Act 3. Of these works his "Sermons to young Women" were once in high esteem. The novelty of the title, and of the subjects, as coming from the pulpit, made them universally read; but neither in them, nor in the greater part of his other works, do we discover talents that are more than superficial. He was perhaps the first of sentimental preachers, but we question whether that pre-eminence be enviable. He drew largely on his imagination, and by striking allusions, and graceful turns of expression, produced all that eloquence can produce when it is not addressed to the judgment, a temporary persuasion. But he made no additions to our stock of theological knowledge, and, although he appealed in a general way, to the fundamental articles of the Christian belief, he illustrated none of its doctrines. His chief aim in truth seems to have been to refine and polish the language of devotion, and in this it must be confessed he has eminently succeeded.<sup>1</sup>

FORDYCE (SIR WILLIAM), another brother of the preceding, was born in 1724, and educated in the Marischal college, Aberdeen, of which he died *rector magnificus*, or lord rector, an office of great dignity in the Scotch universities, and to which he bequeathed a legacy of 1000*l*. At the age of eighteen, he had completed the usual course of academical studies, and had distinguished himself for his proficiency in Greek and mathematics. He had also studied physic and surgery under an able practitioner, and then joined the army as a volunteer, and afterwards served as surgeon to the brigade of guards on the coast of France, and in all the wars of Germany, and some part of that time, if we mistake not, under sir John Pringle. The warm support of his military friends, and of some persons of high rank to whom he had been serviceable, concurred with his own merit and address in recommending him to very extensive practice in London. His publications, likewise, added considerably to his fame: and he was sent for to greater distances, and received larger sums, than almost any physician of his time. By these means he might have acquired an immense fortune, had he not been a very great sufferer by the bankruptcy of his brother Alexander, and had he not proved himself a man of most unbounded

<sup>1</sup> Funeral Sermon, by the rev. James Lindsay, D. D.—Beaumont and Fletcher's Works, vol. VI. p. 421, edit. 1773.

liberality to his family and friends, and a generous patron to many of his young countrymen, who were, from time to time, recommended to his good offices. His address had much of the courtly manner of past times, and his conversation, while unassuming, was replete with elegant anecdote and solid information. His practice lay much among persons of rank, whose manners became familiar to him. Few men died more generally lamented by a very extensive circle of friends. Although originally of a delicate constitution, by temperance and exercise he preserved his health for many years, but suffered at last a long and severe illness, which ended in his death, Dec. 4, 1792, at his house in Brook-street, Grosvenor-square. His first publication was "A Treatise on the Venereal Disease," which was followed, some years after, by another on "Fevers," and a third on "The ulcerated Sore Throat." In all these, except perhaps the first, he gave the result of long practice and judicious observation. Just before his death he published "The great importance and proper method of cultivating and curing Rhubarb in Britain, for medicinal uses," 1792, 8vo. For his successful attempts to cultivate this valuable medicine, the importation of which at that time cost the nation annually 200,000*l.* the society for the encouragement of arts unanimously voted him a gold medal. Sir William was a fellow of the royal society, and received the honour of knighthood from his majesty about 1787.<sup>1</sup>

FORDYCE (GEORGE), another eminent physician, nephew to the preceding, was born in Aberdeen, November 18, 1736, and was the only and posthumous child of Mr. George Fordyce, the proprietor of a small landed estate, called Broadford, in the neighbourhood of that city. His mother, not long after, marrying again, he was taken from her when about two years old, and sent to Fovran, at which place he received his school-education. He was removed thence to the university of Aberdeen, where, it is said, he was made M. A. when only fourteen years of age, but this we much doubt. In his childhood he had taken great delight in looking at phials of coloured liquors, which were placed at the windows of an apothecary's shop. To this circumstance, and to his acquaintance with the late learned Alexander Garden, M. D. F. R. S. many years a physician in South Carolina, and in this city, but then apprentice to

<sup>1</sup> Gent. Mag. 1792.

a surgeon and apothecary in Aberdeen, he used to attribute the resolution he very early formed to study medicine. He was in consequence sent, when about fifteen years old, to his uncle, Dr. John Fordyce, who at that time practised medicine at Uppingham, in Northamptonshire. With him he remained several years, and then went to the university of Edinburgh, where, after a residence of about three years, he received the degree of M. D. in October 1758. His inaugural dissertation was upon catarrh. While at Edinburgh, Dr. Cullen was so much pleased with his diligence and ingenuity, that, besides shewing him many other marks of regard, he used frequently to give him private assistance in his studies. The pupil was ever after grateful for this kindness, and was accustomed to speak of his preceptor in terms of the highest respect, calling him often "his learned and revered master." About the end of 1758 he came to London, but went shortly after to Leyden, for the purpose, chiefly, of studying anatomy under Albinus. He returned in 1759 to London, where he soon determined to fix himself as a teacher and practitioner of medicine. When he made known this intention to his relations, they highly disapproved of it, as the whole of his patrimony had been expended upon his education. Inspired, however, with that confidence which frequently attends the conscious possession of great talents, he persisted in his purpose, and, before the end of 1759, commenced a course of lectures upon chemistry. This was attended by nine pupils. In 1764 he began to lecture also upon materia medica and the practice of physic. These three subjects he continued to teach nearly thirty years, giving, for the most part, three courses of lectures on each of them every year. A course lasted nearly four months; and, during it, a lecture of nearly an hour was delivered six times in the week. His time of teaching commenced about 7 o'clock in the morning, and ended at 10; his lectures upon the three above-mentioned subjects being given one immediately after the other. In 1765 he was admitted a licentiate of the college of physicians. In 1770 he was chosen physician to St. Thomas's hospital, after a considerable contest; the number of votes in his favour being 109, in that of his antagonist, Dr. Watson, 106. In 1774 he became a member of Dr. Johnson's, or the literary club; and in 1776 was elected a fellow of the royal society. In 1787 he was admitted a fellow of the college of physicians. No circumstance can demonstrate

more strongly the high opinion entertained of his abilities by the rest of his profession in London, than his reception into that body. He had been particularly active in the dispute, which had existed about twenty years before, between the fellows and licentiates, and had, for this reason, it was thought, forfeited all title to be admitted into the fellowship through favour. But the college, in 1787, were preparing a new edition of their *Pharmacopœia*; and knowing his talents in the branch of pharmaceutical chemistry, suppressed their resentment of his former conduct, and, by admitting him into their body, secured his assistance in the work. In 1793 he assisted in forming a small society of physicians and surgeons, which has since published two volumes, under the title of "*Medical and Chirurgical Transactions*;" and continued to attend its meetings most punctually till within a month or two of his death. — Having thus mentioned some of the principal events of his literary life, we shall next give a list of his various medical and philosophical works; and first of those which were published by himself, 1. "*Elements of Agriculture and Vegetation*." He had given a course of lectures on these subjects to some young men of rank; soon after the close of which, one of his hearers, the late Mr. Stuart Mackenzie, presented him with a copy of them, from notes he had taken while they were delivered. Dr. Fordyce corrected the copy, and afterwards published it under the above-mentioned title. 2. "*Elements of the Practice of Physick*." This was used by him as a text-book for a part of his course of lectures on that subject. 3. "*A Treatise on the Digestion of Food*." It was originally read before the college of physicians, as the *Gulstonian* lecture. 4. "*Four Dissertations on Fever*." A fifth, which completes the subject, was left by him in manuscript, and has since been published. His other works appeared in the *Philosophical Transactions*, and the *Medical and Chirurgical Transactions*. In the former are eight papers by him, with the following titles: 1. Of the light produced by inflammation. 2. Examination of various ores in the museum of Dr. W. Hunter. 3. A new method of assaying copper ores. 4. An account of some experiments on the loss of weight in bodies on being melted or heated. 5. An account of an experiment on heat. 6. The *Cronian* lecture on muscular motion. 7. On the cause of the additional weight which metals acquire on being calcined. 8.

Account of a new pendulum, being the Bakerian lecture. His papers in the Medical and Chirurgical Transactions are, 1. Observations on the small-pox, and causes of fever. 2. An attempt to improve the evidence of medicine. 3. Some observations upon the composition of medicines. He was, besides, the inventor of the experiments in heated rooms, an account of which was given to the royal society by the present sir Charles Blagden; and was the author of many improvements in various arts connected with chemistry, on which he used frequently to be consulted by manufacturers. Though he had projected various literary works in addition to those which have been mentioned, nothing has been left by him in manuscript, except the dissertation on fever already spoken of; and two introductory lectures, one to his course of materia medica, the other to that of the practice of physic. This will not appear extraordinary to those who knew what confidence he had in the accuracy of his memory. He gave all his lectures without notes, and perhaps never possessed any; he took no memorandum in writing of the engagements he formed, whether of business or pleasure, and was always most punctual in observing them; and when he composed his works for the publick, even such as describe successions of events found together, as far as we can perceive, by no necessary tie, his materials, such at least as were his own, were altogether drawn from stores in his memory, which had often been laid up there many years before. In consequence of this retentiveness of memory, and of great reading and a most inventive mind, he was, perhaps, more generally skilled in the sciences, which are either directly subservient to medicine, or remotely connected with it, than any other person of his time. One fault, however, in his character as an author, probably arose, either wholly or in part, from the very excellence which has been mentioned. This was his deficiency in the art of literary composition; the knowledge of which he might have insensibly acquired to a much greater degree than was possessed by him, had he felt the necessity in his youth of frequently committing his thoughts to writing, for the purpose of preserving them. But, whether this be just or not, it must be confessed, that notwithstanding his great learning, which embraced many subjects no way allied to medicine, he seldom wrote elegantly, often obscurely and inaccurately; and that he frequently erred with respect



even to orthography. His language, however, in conversation, which confirms the preceding conjecture, was not less correct than that of most other persons of good education. As a lecturer, his delivery was slow and hesitating, and frequently interrupted by pauses not required by his subject. Sometimes, indeed, these continued so long, that persons unaccustomed to his manner, were apt to fear that he was embarrassed. But these disadvantages did not prevent his having a considerable number of pupils, actuated by the expectation of receiving from him more full and accurate instruction than they could elsewhere obtain. His person is said to have been handsome in his youth; but his countenance, from its fulness, must have been always inexpressive of the great powers of his mind. His manners too, were less refined, and his dress in general less studied, than is usually regarded as becoming the physician in this country. From these causes, and from his spending a short time with his patients, although sufficient to enable him to form a just opinion of their disorders, he had for many years but little private employment in his profession; and never, even in the latter part of his life, when his reputation was at its height, enjoyed nearly so much as many of his contemporaries. This may have partly resulted too, from his fondness for the pleasures of society, to which he often sacrificed the hours that should have been dedicated to sleep; he has frequently indeed, been known in his younger days, to lecture for three hours in a morning, without having undressed himself the preceding night. The vigour of his constitution enabled him to sustain for a considerable time, without apparent injury, this debilitating mode of life; but at length he was attacked with the gout, which afterwards became irregular, and for many years frequently affected him with excruciating pains in his stomach and bowels; in the latter part of his life, also, his feet and ankles were almost constantly swollen, and a little time before his death he had symptoms of water in the chest. To the first mentioned disease (gout), he uniformly attributed his situation, which, for several weeks previous to his dissolution, he knew to be hopeless. This event took place at his house in Essex-street, May 25, 1802.<sup>1</sup>

<sup>1</sup> Gent. Mag. 1802.—Rees's Cyclopædia.

**FOREIRO**, or **FORERIUS** (**FRANCIS**), a learned Portuguese ecclesiastic, was born at Lisbon in 1523, and entered among the Dominicans in February 1539. Having acquired a critical knowledge of the Latin, Greek, and Hebrew languages, king John III. sent him to study theology in the university of Paris, where he became distinguished for his proficiency. On his return to Lisbon the king appointed him his preacher, and prince Louis at the same time entrusted to him the education of his son. Of all the divines sent by king Sebastian to the council of Trent in 1561, he held the first place in respect of talents. It is said that one day when he was about to ascend the pulpit, he asked the fathers of the council, who were his auditors, in what language they would wish to hear him preach, such facility he had in all the modern languages. In consideration of his uncommon merit these fathers appointed him a member of that celebrated council of Feb. 26, 1562. He was also appointed secretary to the committee for examining and condemning such publications as they thought unfit to be disseminated, and this office was ever after given to a monk of his order. The fathers of the council afterwards sent him on an important mission to pope Pius IV. who discovering his talents, and knowing his integrity, conferred upon him the place of confessor to his nephew, the cardinal St. Charles Borromeo. At Rome he was also employed to reform the Breviary and the Roman Missal, and to compose the Roman catechism. This detained him at Rome for some time; but having at length returned to Portugal, he was chosen prior of the Dominican convent at Lisbon in 1568. His other offices were those of confessor to king John III. and the princess Mary, daughter of king Emanuel, qualificator of the inquisition, and deputy of the tribunal of conscience, and of the military orders. From the profits of these places he built the convent of St. Paul in the village of Almada, opposite Lisbon, and there he died, Feb. 10, 1581. He published an oration at the council of Trent, and the catechism and breviary mentioned above; but his principal work was a commentary of Isaiah, "*Isaiæ prophetæ vetus et nova ex Hebraico versio, cum commentario, &c.*" Venice, 1563, fol. This is a very rare edition; but the work was afterwards added to the London edition of the "*Critici Sacri.*"<sup>1</sup>

<sup>1</sup> Moreri.—Clement Bibl. Curieuse.

**FORESTI**, or **FORESTA** (**JAMES, PHILIP OF**), perhaps better known by the name of Philip of Bergamo, was born at Soldio, an estate belonging to his family near Bergamo, in 1434. He was of the order of Augustines, and was famous in his time as an historian, which he did not much deserve. He published a chronicle from Adam to 1503, which, except in those events that fell under his own knowledge, is a tasteless compilation from the most credulous authors. It was first published by him in 1482, and a fourth edition in 1505. He died June 15, 1520. There is also extant by him a "Confessional, or Interrogatorium," printed at Venice, in 1487, folio, and "A Treatise of illustrious Women," in Latin, published at Ferrara, in 1497, folio.<sup>1</sup>

**FORESTUS** (**PETRUS**), or **PETER VAN FOREEST**, an eminent physician, was born at Alcmaer in 1522. He was sent by his father to Louvain, in order to study with a view to the profession of the law; but, preferring that of medicine, cultivated it in the universities of Bologna, Padua, and Rome; at the former of which he graduated, and afterwards proceeded to complete his studies at Paris. He settled, at the request of his friends, in his native town; but at the end of twelve years removed to Delft, in consequence of a petition from the inhabitants of that place, which was at that time ravaged by a fatal contagious epidemic. Forestus in obeying the call of humanity, not only preserved his own health, but was so successful in his administration of remedies to others, that the town of Delft retained him in the capacity of physician, with a considerable pension, for nearly thirty years; after which he was invited to Leyden, to give the first lectures on medicine at the opening of the university in 1575. He afterwards returned to Delft, and resided there about ten years more, when his attachment to his native city impelled him to visit Alcmaer, where he terminated his life in 1597, in the seventy-fifth year of his age.

Forestus (for by his Latin name he is best known), was one of the most expert physicians of his time: he was extremely industrious, and his principal views were directed to the observation of diseases, in which he manifested, in numerous instances, a considerable degree of penetration and judgment. Haller, indeed, has thrown out some sus-

<sup>1</sup> Moreri.—Bayle in Gen. Dict. in Bergamo.—Clement Bibl. Curieuse in the same.—Saxii Onomast.

pitions against the histories of disease which he has detailed; and apprehends that he was occasionally more anxious to prove the justness of his prognostics, and the felicity of his cures, than to relate a true account of the symptoms: but Boerhaave has praised him highly for the care and attention which he has evinced in the collection of so large a number of histories of disease. The following are the titles of his works: 1. "*Observationum et Curationum Medicinalium sive Medicinæ Theoricæ et Practicæ, libri 28,*" Francofurti, 1602, 2 vols. folio. 2. A third volume of the same work in 1604; and 3. A fourth volume, consisting of the 30th, 31st, and 32d books in 1607. 4. In 1610 a fifth volume was printed under the title of "*Observationum et Curationum Chirurgicarum, libri quinque. Accesserunt de incerto ac fallaci Urinarum judicio adversus Uromentas et Uroscopos, libri tres;*" in which the fallacy and absurdity of the pretensions of the uroscopists are clearly pointed out. 5. A sixth and last volume of these treatises was published at Francfort in 1611, with the title of "*Observationum et Curationum Chirurgicarum, libri quatuor posterius,*" folio. All these books of observations were printed separately at Leyden, between 1589 and 1610, in 8vo. The three books relative to the urine, in 1583. Complete collections of the works of Forestus have been subsequently published at various times and places.<sup>1</sup>

FORMEY (JOHN HENRY SAMUEL), a Prussian writer of various talents, originally of a French refugee family, was born at Berlin in 1711. He was educated at the royal French college for the church, and being ordained in his twentieth year, he was chosen one of the officiating ministers of the French congregation in Berlin. In 1737 he was appointed professor of eloquence in the French college, and in 1739 succeeded to the philosophical chair of the same college. On the restoration of the royal academy of sciences and belles lettres at Berlin in 1744, M. Formey was made secretary to the philosophical class, and four years afterwards sole and perpetual secretary of the academy. His talents and fame procured him admission into many foreign learned bodies, as those of London, Petersburg, Haarlem, Mantua, Bologna, and many others in Germany, and he was personally acquainted with seve-

<sup>1</sup> Rees's Cyclopædia.—Moreri.—Manger and Haller.

ral of the most eminent and illustrious characters throughout Europe. Besides his academical employments, he was agent or secretary to the dowager princess of Wirtemberg: he filled several offices in the French colony at Berlin, and at length became a privy counsellor in its superior directory. He was twice married, and by his second wife had many children, seven of whom survived him. He died in the month of March 1797, at the great age of eighty-five years and eight months. In Thiebault's "Anecdotes of Frederic II." there are some of Formey, by which it would appear that he was apt to be very unguarded, and almost licentious in conversation, but often procured his pardon by the ingenuity of his excuses. His publications were extremely numerous, but we have nowhere seen a complete list. The following, however, probably includes the principal: 1. "Articles des Pacte Conventa, dresses et conclus entre les etats de Pologne et le roi Frederic-Auguste," 1733, 4to, translated from the Latin. About this time he was concerned in the publication of several political pieces on the affairs of Poland. 2. "Le fidèle fortifié par la grace," a sermon, Berlin, 1736. 3. "Ducationa, ou remarques de feu M. le Duchat, &c." Amst. 2 vols. 8vo. 4. "Bibliotheque Germanique;" in this journal he wrote from vol. XXVII. The lives of Duchat, Beausobre, Baratie, &c. are from his pen. 5. "Mercure et Minerve, ou choix de nouvelles, &c." another periodical work, begun in Dec. 1737, and concluded in March 1738. 6. "Amusemens litteraires, moraux, et politiques," a continuation of the preceding, as far as July of the last mentioned year. 7. "Correspondence entre deux amis sur la succession de Juliers et de Bergues," Hague, 1738. 8. "Sermons sur le mystere de la naissance de Jesus Christ," from the German of Reinbeck, Berlin, 1738. 9. "Sermons sur divers textes de l'ecriture sainte," *ibid.* 1739, 8vo. 10. "Remarques historiques sur les medailles et monnoies," *ibid.* 1740, 4to, from the German of Koehler. 11. "Journal de Berlin," 1740, of which he edited the last six months of that year. 12. "La Belle Wolfienne," 1741, 8vo. Formey had adopted the philosophy of Leibnitz, as explained by Wolf, and in this publication endeavoured, but without success, to render their principles familiar to the ladies. 13. "Memoires pour servir a l'histoire de Pologne," Hague, 1741, 8vo, from the Latin of Lengnich. 14. "La vie de Jean-Philippe Baratie," Berlin, 1741, 8vo. 15. "Le triomphe de l'evidence, ou refuta-

tion du Pyrrhonisme ancien et moderne," 2 vols. 8vo, an abridgment from Crousáz. 16. "Traité sur la reformation de la justice en Prusse," to which is added a treatise on dreams. 17. "Eloges des academiciens de Berlin et de divers autres savans," Berlin, 1757, 2 vols. 12mo. 18. "Principes du droit naturel et des gens," Amst. 3 vols. 12mo, from Wolff's Latin work. 19. "Conseils pour former une bibliotheque," Francfort, 1746, of which the sixth edition appeared in 1775, 8vo. 20. "Le systeme du vrai bonheur," 1751. 21. "Melanges philosophiques," Leyden, 1754, 2 vols. 12mo, translated afterwards into English. 22. "La comtesse Suedoise," Berlin, 1754, 8vo, from the German of Gellert. 23. "Examen philosophique de la liaison réelle entre les sciences et les mœurs," 1755, 8vo. 24. "L'Abeille du Parnasse," 1750—1754, 10 vols. 8vo. 25. "Le Philosophe Païen, ou pensees de Pline, avec un commentaire literal et moral," Leyden, 3 vols. 12mo. 26. "Principes elementaires des Belles Lettres," Berlin, 1759. 27. "Diversités historiques," 1764, 8vo, from Ælian, with notes. 28. "Abrégé de toutes les sciences à l'usage des adolescents," Berlin, 1764—1778, 8 vols. 12mo. 29. "Introduction generale aux sciences, avec des conseils pour former un bibliotheque choisie," Amst. 1764. 30. "Discours de Gellert sur la morale," Berlin, 1766. 31. "Traduction Française de l'Histoire des Protestans," by Hansen, Halle, 1767. Some of these have been published in English, particularly his small work on the belles lettres, and another not noticed above, "Histoire abrégée de la Philosophie," which we can remember a very popular book in this country. Formey, indeed, if not one of the most profound, was one of the most pleasing of writers, and all his works were calculated by clearness and precision of style for popular reading. He deserves credit also as one of the defenders of revelation against Diderot and Rousseau; and for this reason Voltaire endeavoured to prejudice the king of Prussia against him. Besides the extensive labours we have enumerated, and the list is by no means complete, Formey wrote many articles in the French Encyclopædia, and in that of Yverdun. His correspondence with literary men was most extensive, and almost all the booksellers on the continent occasionally engaged his services as an editor. <sup>1</sup>

<sup>1</sup> Mereri.—Dict. Hist.—Eloge by Merian, in the Memoirs of the Academy of Berlin for 1797.

FORMAN (SIMON), a celebrated astrologer, was born at Quidham, near Wilton, in Wiltshire, Dec. 30, 1552, of a good family, being the grandson of sir Thomas Forman, of Leeds, and great grandson of another sir Thomas Forman. As an introduction to his astrological history, we are told that, at six years old and after, he was much troubled "with strong dreams and visions." His education at Salisbury was of a very humble kind, his master being only able to teach him English, and something of the accidence. From him he was sent to the free school at Salisbury, where he continued two years. His next preceptor was one Minterne, a prebendary of the cathedral, of whom we are only informed that he used to carry his wood from place to place in winter to warm himself, and made Simon do the same, "so gaining heat without fire." In 1563 Ford's father died, a very unfortunate event, for his mother not caring for him, made him keep sheep, and plow, and pick up sticks. At the age of fourteen, however, he became apprentice to a dealer in grocery and drugs at Salisbury, and acquired some knowlege of the latter, which he endeavoured to improve by books, but his master would not let him read. Yet such was his avidity to learn, that his master having a young boarder in the house who went to school at Salisbury, Ford learned of him what he had been taught in school, although that was but little. At length, in consequence of a quarrel with his master's wife, he obtained leave to quit his service, and went again to school for about eight weeks, applying very diligently to his books until his "illnatured and clownish mother" refused to maintain him. At length, when in his eighteenth year, he became schoolmaster at the priory of St. Giles's, and by teaching thirty boys for half a year, scraped together forty shillings. With this, accompanied by an old schoolfellow, he travelled on foot to Oxford, and became a poor scholar of Magdalen college, being partly maintained by a bachelor of arts; but this person employed him in so many menial employments during his college frolics, that he left the university after two years' residence.

Hitherto we have seen only the laudable efforts of a young man to overcome the difficulties of adverse fortune. In what follows he is less entitled to respect. He now applied himself to the study of physic and astrology, and after having travelled to Holland for that purpose, set up

in Philpot-lane, London, where his practice being opposed by the physicians, and himself four times fined and imprisoned, he went to study at Cambridge, where he took a doctor's degree, and a licence to practise; and settling at Lambeth, openly professed the joint occupation of physician and astrologer. "Here he lived," says Lilly, "with good respect of the neighbourhood, being very charitable to the poor, and was very judicious and fortunate in horary questions and sicknesses." His charity to the poor, however, was not wholly disinterested. Quacks of this description are generally well repaid for their charity by the good report of the poor, who are illiterate and credulous. In 1601 a complaint was made to Whitgift, archbishop of Canterbury, against him for deluding the people, but it does not appear what steps were taken against him. In the mean time he was much resorted to by all ranks of people; among others the famous, or rather infamous, countess of Essex, applied to him for his assistance in her wicked designs, as appeared by the trials of that lady and of Mrs. Anne Turner, for the murder of sir Thomas Overbury. He died suddenly in a boat on the Thames, Sept. 12, 1611, and if we may believe Lilly, predicted his death on that day. He wrote a great many books, on the philosopher's stone, magic, astronomy, natural history, and natural philosophy, two treatises on the plague, and some religious tracts, of which Anthony Wood has given a catalogue from the Ashmolean museum, where his MSS. were deposited, but it seems doubtful whether any of them were printed. There are also some of his MSS. on astrology in the British Museum. He was a man of considerable learning in all the above sciences, as they were then understood, but seems to have been either an egregious dupe, or unprincipled impostor, in the use he made of his knowledge.<sup>1</sup>

FORSKAL (PETER), a learned Swedish naturalist, was born in 1736, and studied first at Gottingen, and afterwards at Upsal, where he became a pupil of Linnæus. In 1761 he was sent, at the expence of the king of Denmark, to investigate the natural productions of the East, in company with the celebrated Niebuhr, and, unhappily too soon for the interests of science, died at Jerim in Arabia,

<sup>1</sup> Ath. Ox. vol. I.—Lilly's Life and Times, p. 17.—Strype's Whitgift, p. 553.—Censura Lit. vol. IV.—Lysons's Environs, vol. I.



July 11, 1763, aged thirty-one. His notes and descriptions, rich in information respecting the natural history of Egypt and Arabia, but not corrected by references to other authors, as they would have been by himself for the press, were published in three quarto volumes, under the direction of his fellow-traveller, at Copenhagen in 1775.<sup>1</sup>

FORSTER (JOHN), an eminent protestant divine, born 1495, at Augsburg, was among the friends of Reuchelinus, Melancton, and Luther, and taught Hebrew with reputation at Wittemberg, where he died December 8, 1556, leaving an excellent "Hebrew Dictionary," Basil, 1564, fol. He must be, however, distinguished from another John Forster, a German divine, who died 1613, author of "De Interpretatione Scripturarum," Wittemberg, 1608, 4to; and "Commentaries on Exodus, Isaiah, and Jeremiah," 3 vols. 4to; and from Valentine Forster, who published a "History of the Law," in Latin, with the "Lives of the most eminent Lawyers," to 1580, the time in which he wrote.<sup>2</sup>

FORSTER (JOHN REINHOLD), an eminent naturalist, was the son of a burgomaster at Dirschaw, in Polish Prussia, where he was born Oct. 22, 1729. We learn nothing of his education until his fifteenth year, when he was admitted into the gymnasium of Joachimsthal at Berlin, where his application to the study of ancient and modern languages was incessant and successful. From 1748, when he went to the university of Halle, he studied theology, and continued his application to the learned languages, among which he comprehended the Oriental, and after three years he removed to Dantzic, and distinguished himself as a preacher, imitating the French rather than the Dutch manner; and in 1753 he obtained a settlement at Nassenhuben. In the following year he married his cousin, Elizabeth Nikolai. During his residence in this place he employed his leisure hours in the study of philosophy, geography, and the mathematics, still improving his acquaintance with the ancient and modern languages. With a small income, and increasing family, the difficulties he experienced induced him to accept the proposal of removing to Russia, in order to superintend the new colonies at Saratow, but not succeeding in this or any other scheme of a settlement in that country, he removed to London in

<sup>1</sup> Dict. Hist.

<sup>2</sup> Moreri.—Melchior Adam.—Dict. Hist.

1766, with strong recommendations, but with very little money. After his arrival, he received from the government of Russia a present of 100 guineas; and he also made an addition to his stock by the translation of Kalm's *Travels* and Osbeck's *Voyage*. At this time lord Baltimore proposed to him a settlement in America, as superintendant of his extensive property in that country; but he preferred the place of teacher of the French, German, and natural history in the dissenting academy at Warrington. For the first department he was by no means well qualified, his extraordinary knowledge of languages being unaccompanied by a particle of taste, and his use of them being barbarous, though fluent; and his knowledge of natural history was of little value in his academical department. This situation, however, for these or other reasons which we never heard assigned, he soon abandoned; and returning to London, he was engaged, in 1772, to accompany captain Cook, as a naturalist, in his second voyage round the world. At this time he was forty-three years of age, and his son George, who went with him, was seventeen. Upon his return to England in 1775, the university of Oxford conferred upon him the degree of LL. D. At this time he was projecting, with the assistance of his son, a botanical work in Latin, containing the characters of many new genera of plants, which they had discovered in the course of their voyage. An account of the voyage having been published by his son in English and German, the father was supposed to have had a considerable share in it; and as he had entered into an engagement not to publish any thing separately from the authorized narrative, he thus incurred the displeasure of government, and gave offence to his friends. Independently of the violation of his engagement, he was also chargeable with having introduced into his work several reflections on the government which appointed, and some falsehoods respecting the navigators who conducted, the expedition \*. The father and

\* The conduct of Mr. Forster has been thus related from authorities in "Wales's Remarks on Forster's Account," published in 1788, and "Forster's Letter to lord Sandwich," 1778: When captain Cook's second voyage round the world was projected, Dr. J. R. Forster was appointed, on the strongest recommendation, to accompany captain Cook, as a person eminently

qualified as a naturalist and philosopher, whose observations on the new-discovered countries could not fail to be of the greatest utility to science. Unhappily, his conduct and behaviour on board, during the whole of the voyage, was just the reverse of what it ought to have been. Proud, imperious, and opinionated—he never passed a week without a dispute with one person or

son, finding that, in consequence of these circumstances, their situation in London was become unpleasant, determined to quit England. Before the execution of their purpose, their condition became embarrassed and distressing; but Mr. Forster was invited, in 1780, to be professor of natural history at Halle, and inspector of the botanical garden; and in the following year he obtained the degree of M. D. His health, however, began to decline; and the death of his son George so deeply impressed his mind as to aggravate his other complaints. Towards the commencement of 1798, his case became desperate; and before the close of this year, viz. on the 9th of December, he died. Mr. Forster's disposition was most unamiable, and extremely irritable and litigious; and his want of prudence involved him in perpetual difficulties. Yet these seem to have all been virtues in the eyes of the celebrated Kurt Sprengel of Halle, who thus embellishes his character, which we should not copy if it did not mention some particulars of his studies and works: "To a knowledge of books in all branches of science, seldom to be met with, he joined an uncommon fund of practical observations, of which he well knew how to avail himself. In natural history, in geography, both physical and moral, and in universal history, he was acquainted with a vast number of

other—and before the ship had reached New Zealand, he had quarrelled with almost every person on board. This created a very great shyness between him and the officers, and was the cause of his suffering the most mortifying neglects. The asperity of his temper displayed itself also in his connection with the natives of the South Sea Isles. He was twice confined by captain Cook for wanton and unprovoked cruelty to them:—his deportment was, as might naturally be expected, the cause of much uneasiness on board, and gave such serious offence to captain Cook, that, on the return of the ship, he reported it to lord Sandwich (who then presided at the board of admiralty); in consequence of which he was effectually deprived of that emolument, which, otherwise, was as certain as magnificent.—The "Observations" he drew up, were at first intended to have been printed along with captain Cook's Narrative, but were afterwards rejected. During the voyage, Dr. Forster had collected a number of living

animals, and a large collection of dried skins of animals, part of which he presented to the public, by sending them to the British Museum, and part to the Queen, which, as he himself says, in his "Letter to lord Sandwich," was most graciously received—for which, he complains, he never received any return more substantial than thanks. He had also procured, at a very great expence, drawings of many curious objects in natural history, which he intended for the King, who refused even to see them; from which unfortunate circumstances, he pathetically complains in his Letter, that he and his family are ruined.

He published, at his own risk, his "Observations," in a large quarto volume; and his Son, who accompanied him in the voyage, published a Narrative of it.—In both of these works there evidently appears a studied attempt to brand captain Cook, and the whole ship's crew, with unprovoked barbarity to the mild, inoffensive, hospitable islanders of the South Sea.

facts, of which he who draws his information from works only has not even a distant idea. This assertion is proved in the most striking manner by his 'Observations made in a Voyage round the World.' Of this book it may be said, that no traveller ever gathered so rich a treasure on his tour. What person of any education can read and study this work, which is unparalleled in its kind, without discovering in it that species of instructive and pleasing information which most interests man, as such? The uncommon pains which Forster took in his literary compositions, and his conscientious accuracy in historical disquisitions, are best evinced by his 'History of Voyages and Discoveries in the North,' and likewise by his excellent archæological dissertation 'On the Byssus of the Ancients.' Researches such as these were his favourite employment, in which he was greatly assisted by his intimate acquaintance with the classics. Forster had a predilection for the sublime in natural history, and aimed at general views rather than detail. His favourite author, therefore, was Buffon, whom he used to recommend as a pattern of style, especially in his 'Epoques de la Nature,' his description of the horse, camel, &c. He had enjoyed the friendship of that distinguished naturalist; and he likewise kept up an uninterrupted epistolary intercourse with Linnæus, till the death of the latter. Without being a stickler for the forms and ceremonies of any particular persuasion, he adored the eternal Author of all which exists in the great temple of nature, and venerated his wisdom and goodness with an ardour and a heart-felt conviction, that, in my opinion, alone constitute the criterion of true religion. He held in utter contempt all those who, to gratify their passions, or imitate the prevailing fashion, made a jest of the most sacred and respectable feelings of mankind. His moral feelings were equally animated: he was attracted with irresistible force by whatever was true, good, or excellent. Great characters inspired him with an esteem which he sometimes expressed with incredible ardour."

His other works, besides those above mentioned, are chiefly compilations and translations. He also communicated several papers to the royal society, the academy of sciences at Stockholm, the imperial academy of sciences at Petersburg, and other learned societies; which appear in their respective Transactions and Memoirs.<sup>1</sup>

<sup>1</sup> Gleig's Suppl. to the Encyclop. Britan.—Gent. Mag. 1799.—Rees's Cyclopæd.

FORSTER (GEORGE), son of the preceding, was born at Dantzic in 1754, and accompanied his father to England when he was about twelve years of age. At Warrington, where he studied for some time, he acquired a perfect use of the English tongue; and possessing a retentive memory and fertile imagination, he distinguished himself by his various literary and scientific attainments. We have already mentioned that he accompanied his father in the circumnavigation of the globe; and on leaving England, after their return, he wished to settle at Paris. After a temporary residence in that city, he removed, in 1779, to Cassel, and undertook the office of professor of natural history in the university of that place. But soon after, the senate of Poland having offered him a chair in the university of Wilna, Forster accepted of the invitation. But, although this office was very lucrative, he accepted of the propositions of Catherine II. empress of Russia, who, jealous of every species of glory, wished to signalize her reign, by procuring to the Russian nation the honour of undertaking, after the example of England and France, a new voyage of discovery round the world. Unfortunately for the progress of knowledge, the war with the Ottoman Porte occasioned the miscarriage of this useful project, but Forster could not long remain in obscurity. The different publications, with which he occasionally enriched natural history and literature, increased his reputation. The elector of Mentz accordingly appointed him president of the university of the same name; and he was discharging the functions of his new office when the French troops took possession of the capital. This philosophical traveller, who had studied society under all the various aspects arising from different degrees of civilization; who had viewed man simple and happy at Otaheite; an eater of human flesh in New Zealand; corrupted by commerce in England; depraved in France by luxury and atheism; in Brabant by superstition, and in Poland by anarchy: beheld with wild enthusiasm the dawnings of the French revolution, and was the first to promulgate republicanism in Germany.

The Mayençois, who had formed themselves into a national convention, sent him to Paris, in order to solicit their re-union with the French republic. But, in the course of his mission, the city of Mentz was besieged and retaken by the Prussian troops. This event occasioned the

loss of all his property ; and what was still more disastrous, that of his numerous manuscripts, which fell into the hands of the prince of Prussia. One Charles Pougens, who has written his life, after conducting our hero through these scenes of public life, proceeds to give us a view of his domestic habits and private principles. He tells us, that he formed a connexion (whether a marriage or not, the studied ambiguity of his language leaves rather uncertain) with a young woman named Theresa Hayne, who, by the illumination of French philosophy, had divested herself of all the prejudices which, we trust, the ladies of this country still consider as their honour, as they are certainly the guardians of domestic peace. Miss Hayne was indignant at the very name of duty. With Eloisa, she had taken it into her head, that

Love, free as air, at sight of human ties,  
Spreads his light wings, and in a moment dies.

She was frank enough, however, says our author, to acknowledge the errors of her imagination ; and from this expression, and his calling her Forster's wife, we are led to suppose that she was actually married to him. But their union, of whatever kind, was of short duration. Though the lady is said to have been passionately attached to celebrated names, the name of George Forster was not sufficient to satisfy her. He soon ceased, we are informed, to please her ; she therefore transferred her affections to another ; and, as was very natural for a woman who was indignant at the name of duty, she proved false to her husband's bed. Forster, however, pretended to be such a friend to the modern rights of men and women, that he defended the character of his Theresa against crowds who condemned her conduct. Nay, we are told, that he considered himself and every other husband who ceases to please, as the "adulterer of nature." He therefore laboured strenuously to obtain a divorce, to enable Theresa Hayne to espouse the man whom she preferred to himself. Strange, however, to tell, the prejudices even of this cosmopolite were too strong for his principles. While he was endeavouring to procure the divorce, he made preparations at the same time, by the study of the Oriental languages, to undertake a journey to Thibet and Indostan, in order to remove from that part of the world, in which both his heart and his person had experienced so severe a shock. But the chagrin occasioned by his misfortunes,

joined to a scorbutic affection, to which he had been long subject, and which he had contracted at sea during the voyage of circumnavigation, abridged his life, and prevented him from realizing this double project. He died at Paris, at the age of thirty-nine, on the 15th of February, 1792.

This is a strange tale; but we trust it will not prove useless. The latter part of it, at least, shows, that when men divest themselves of the principles of religion, they soon degenerate from the dignity of philosophers to the level of mere sensualists; and that the woman who can, in defiance of decorum and honour, transfer her affections and her person from man to man, ranks no higher in the scale of being than a female brute of more than common sagacity. It shows, likewise, that the contempt of our modern sages for those partial attachments, which unite individuals in one family, is a mere pretence; that the dictates of nature will be heard; and the laws of nature's God obeyed. George Forster, though he was such a zealous advocate for liberty and equality as to vindicate the adultery of his wife, yet felt so sensibly the wound which her infidelity inflicted on his honour, that he could not survive it, but perished, in consequence, in the flower of his age.

His works are, "A Voyage round the World, in his Britannic majesty's sloop Resolution, commanded by captain James Cook, during the years 1772, 3, 4, and 5," London, 1777, 3 vols. 4to. This work was translated by himself and his father into German, and published at Berlin, in 2 vols. 4to, 1778—1780; "Reply to Mr. Wales's Remarks on Mr. Forster's Account of captain Cook's last Voyage," London, 1778, 4to; "A Letter to the right honourable the earl of Sandwich," 1779, 4to. He was concerned for some time with professor Lichtenberg of Gottingen, in the publication of the Gottingen Magazine; he also wrote some papers in the Transactions of the Academy of Sciences at Upsal; he had a large share in the "*Characteres generum Plantarum, &c.*" of his father; and was employed by professor Pallas, and others, in the continuation of Martini's Dictionary of Natural History.<sup>1</sup>

FORSTER (NATHANIEL), an English divine and scholar of eminence in the last century, was born Feb. 3, 1717, at

<sup>1</sup> Gleig's Supplement to the Encyclop. Brit.—Nichols's Bowyer.—Rees's Cyclopædia.

Stadscombe, in the parish of Plimstock, Devonshire, of which his father, Robert Forster, was then minister. His mother, Elizabeth, was daughter of the rev. John Tindal, vicar of Cornwood, in the same county, and sister of the rev. Nicolas Tindal, translator of *Rapin's History*. His father, soon after the birth of this his eldest child, being chosen lecturer to St. Andrew's church at Plymouth, went thither to reside, and continued in the same place and office till his death. His son, the subject of this article, having received the rudiments of a grammatical education at home, in which he made an early progress, was put under the tuition of the rev. John Bedford, master of the grammar-school at Plymouth; and of this numerous seminary he had gained the first place before he was thirteen years old. In 1731-2 he was removed to Eton, and at the same time entered at Pembroke college, Oxford, in order to entitle him to an exhibition. After passing about sixteen months at Eton, while Dr. George was head-master, he went to college, and became a pupil of Dr. Radcliffe. On June 13, 1733, he was admitted scholar of Corpus Christi, where Dr. Burton was tutor. In 1729 he became fellow; and afterwards took the care of pupils himself as assistant to Mr. Paget, but was disappointed in his wishes of succeeding that gentleman as the college tutor, Mr. Patten being appointed by the president to that office. He was admitted to the degree of B. A. Oct. 13, 1735; to that of M. A. Feb. 10, 1738, and to that of B. D. April 9, 1746, as soon as his standing allowed, in order to preserve his seniority in college. His degree of D. D. was deferred till 1750, the time of his leaving the university. In 1739 he received deacon's orders from Dr. Wynne, bishop of Bath and Wells, and priest's orders from Dr. Hoadly, bishop of Winchester.

His first preferment in the church was the small rectory of Hethe in Oxfordshire, which was given him July 6, 1749, by the lord chancellor Hardwicke, on the recommendation of one of his earliest friends, Dr. Secker, bishop of Oxford, and afterwards archbishop of Canterbury. By him he was also introduced to the notice of Dr. Butler, then bishop of Bristol, to whom, in 1750, he became domestic chaplain, when that prelate was translated to the see of Durham. In this situation he continued till the death of his new patron, which took place before he had an opportunity of conferring upon Dr. Forster any mark of



his affection and esteem. The bishop, however, who died in his arms at Bath, bequeathed him a legacy of 200*l.* and appointed him executor of his will. He now returned to college, determining to obliterate the remembrance of his disappointments by a renewed application to his studies. But he was very soon called forth again, and appointed, in July 1752, one of the chaplains to Dr. Herring, archbishop of Canterbury. In Feb. 1754 he was promoted by the lord chancellor Hardwicke to the prebendal stall in the church of Bristol; and in the autumn of the same year the archbishop gave him the valuable vicarage of Rochdale, in Lancashire. He was admitted fellow of the royal society in May 1765. In May 1756 he was sworn one of the chaplains to his late majesty, George II. and through the interest of lord Royston, was appointed by sir Thomas Clarke to succeed Dr. Terrick, in the summer of 1757, as preacher at the Rolls chapel. In August 1757, he married Susan, relict of John Balls, esq. of the city of Norwich, a lady of great merit, and possessed of a considerable fortune. Upon his marriage he hired a house in Craig's court, Westminster, where, after a short illness, he died on Oct. 20, following, in the forty-first year of his age, leaving no issue. His widow afterwards married Philip Bedingfield, esq. of Ditchingham, in Norfolk. His body was interred in St. Martin's church, Westminster, and a monument was erected to his memory by his widow, in the cathedral church of Bristol, with an elegant Latin inscription, written by his friend Dr. Hayter, then bishop of Norwich.

To the number of his friends, who were at all known in the learned world, besides those already mentioned, may be added the rev. Zachary Mudge, author of a translation of the Psalms, and a volume of sermons; Dr. Burton, Dr. Bentham, Dr. Benson, bishop of Gloucester; and his great successor, Dr. Warburton, with the last of whom he occasionally held a literary correspondence. In private life, Dr. Forster was a man of much discernment, mildness, and benevolence. He always shewed his contempt of what was absurd, and his abhorrence of what he thought wicked, in a manner the most likely to produce a good effect on those whom he wished to convince or reform; at the same time with the most perfect command of his temper. By an uniform application to study, he acquired and deserved the character of very considerable erudition, and

great critical acumen; possessing a knowledge of the Greek, Latin, and Hebrew languages, not exceeded by any man of his time.

Dr. Forster published, 1. "Reflections on the natural antiquity of government, arts, and sciences, in Egypt," Oxford, 1743. 2. "Platonis dialogi quinque, Recensuit, notisque illustravit, N. Forster, A. M. &c." *ibid.* 1745. This is a very correct text of the *Amatores*, *Euthyphro*, *Apologia Socratis*, *Criton*, and *Phædo*; and this edition of 1745 is preferred to those of 1752, and 1765, afterwards published. 3. "Appendix Liviana, continens, 1. 'Selectas codicum MSS. et editionum antiquarum lectiones, præcipuas variorum emendationes, et supplementa lacunarum in iis T. Livii qui supersunt libris; 2. J. Freinshemii supplementorum lib. decem in locum decadis secundæ Livianæ perperditæ,'" *ibid.* 1746. This was a joint publication of Dr. Forster and another fellow of Corpus college, and was published without a name. 4. "Popery destructive of the evidence of Christianity; a sermon before the university of Oxford, Nov. 5, 1746," *ibid.* 1746. 5. "A Dissertation upon the account supposed to have been given of Jesus Christ by Josephus: being an attempt to show that this celebrated passage, some slight corruptions only excepted, may reasonably be esteemed genuine," *ibid.* 1749. The criticism contained in this dissertation is allowed to be ingenious, even by Mr. Bryant, who, in deciding the controversy, defended the passage as it stands. Bishop Warburton's opinion of it was still more favourable, as appears by his testimony to the author's "abilities, candour, and address," in his *Julian*, p. 93; and by part of a letter of his to Dr. Forster, in which, after having noticed some judicious observations of Dr. Forster, made on his *Julian* in manuscript, Warburton says, "I have often wished for a hand capable of collecting all the fragments remaining of Porphyry, Celsus, Hierocles, and Julian, and giving them to us with a just, critical, and theological comment, as a 'Defy to Infidelity.' It is certain we want something more than what their ancient answerers have given us. This would be a very noble work. I know of none that has all the talents fit for it but yourself. What an opening will this give to all the treasures of sacred and profane antiquity! and what an opportunity would this be of establishing a great character! The author of the dissertation on the passage of Josephus (which I think the

best piece of criticism of this age) would shine here. Think of it : you cannot do a more useful thing to religion or your own character. Controversies of the times are things that presently vanish. This will be always of the same importance." (Dated Oct. 15, 1749.) 6. "*Biblia Hebraica, sine punctis*," Oxon. 1750, 2 vols. 4to. 7. "Remarks on the rev. Dr. Stebbing's Dissertation on the power of states to deny civil protection to the Marriages of Minors, &c." Lond. 1755.<sup>1</sup>

FORSTNER (CHRISTOPHER), an Austrian lawyer, was born in 1598. He published a political work at the age of nineteen, entitled "*Hypomnemata politica*," and spoke a congratulatory harangue at Padua in the name of the German youth, in the presence of John Cornaro, who was just elected doge of Venice, with which the latter was so much pleased, that he honoured Forstner with the order of St. Mark. Forstner went afterwards into France, and returned to Germany, where, having been some time counsellor to the count de Hohenloe, and his envoy at Vienna, he became vice-chancellor, then chancellor of Montbeliard. He was afterwards employed in the negotiations for the peace of Munster, and discovered so much prudence, and such great abilities, that the count de Trauandorf, the emperor's plenipotentiary, procured him the rank of aulic counsellor. He died October 28, 1667, and left, besides his "*Hypomnemata politica*," 1623, 8vo, "*De principatu Tiberii, Notæ politicæ ad Tacitum*," a collection of his Letters on the Peace of Munster ; "*Omissorum Liber*;" "*Epistola apologetica ad amicum, contra secreti Temeratores, et Epistola de moderno Imperii statu*;" and two historical letters, in tom. XIV. of Schelhorn's *Amœnitates Litterariæ*.<sup>2</sup>

FORSYTH (WILLIAM), an able horticulturist, was born at Old Meldrum in the county of Aberdeen, in 1737, and having been early initiated in horticulture, a favourite study in his own country, he came to London in 1763. Shortly after he became pupil to the celebrated Philip Miller, gardener to the company of apothecaries at their physic-garden at Chelsea, and succeeded him in that situation in 1771. Here he remained until the beginning of 1784, when he was appointed by his majesty chief superintendant of the royal gardens at Kensington and at St.

<sup>1</sup> Biog. Brit. vol. VI. Part. I. unpublished.

<sup>2</sup> Moreri.

James's; which employments he held until his death, July 25, 1804.

About 1768, Mr. Forsyth paid particular attention to the cultivation of fruit and forest trees, and turned his thoughts especially toward the discovery of a composition to remedy the diseases and injuries incident to them. After repeated trials, he at length succeeded in preparing one which fully answered his expectation; and in 1789 the success of his experiments attracted the notice of the commissioners of the land revenue, upon whose recommendation a committee of both houses of parliament was appointed to report upon the merits of his discovery. The result of their inquiries was a perfect conviction of its utility; and in consequence, an address was voted by the house of commons to his majesty, praying that a reward might be granted to Mr. Forsyth, upon his disclosing the secret of his composition to the public, which was accordingly done; and in 1791, Mr. Forsyth published his "Observations on the diseases, defects, and injuries of Fruit and Forest Trees," to which he added the whole of the correspondence between the commissioners of the land revenue, the committee of parliament, and himself. In 1802 he published the final result of his labours, in "A Treatise on the culture and management of Fruit Trees," &c. 4to, the value of which work has been duly appreciated by the public, three editions having been sold in a very short time. Mr. Forsyth was a member of the society of antiquaries, and of the Linnæan and other learned bodies. He was a man of great benevolence, and although allowed to rank high in his profession, had all the diffidence and modesty which adhere to men of real worth and knowledge.<sup>1</sup>

FORTESCUE (SIR JOHN), an eminent English lawyer in the reign of Henry VI. was descended from an ancient family in Devonshire: but we cannot learn either the place or time of his birth. It is also uncertain in which university he studied, or whether he studied in any. Prince, in his Worthies of Devonshire, supposes him to have been educated at Oxford, and bishop Tanner fixes him to Exeter college: and the great learning every where shewn in his writings makes these conjectures probable. When he turned his thoughts to the municipal laws of the land, he

<sup>1</sup> Gent. Mag. for 1804 and 1805, where are the details of a controversy on his discovery, which appears to terminate to his honour.

settled at Lincoln's Inn, where he quickly distinguished himself by his knowledge of civil as well as common law. The first date that occurs, with respect to his preferments, is the fourth year of Henry VI. ; when, as Dugdale informs us, he was made one of the governors of Lincoln's Inn, and honoured with the same employment three years after. In 1430 he was made a serjeant at law ; and, as himself tells us, kept his feast on that occasion with very great splendour. In 1441 he was made a king's serjeant at law ; and, the year after, chief justice of the king's bench. He is highly commended by our most eminent writers, for the wisdom, gravity, and uprightness, with which he presided in that court for many years. He remained in great favour with the king, of which he received a signal proof, by an unusual augmentation of his salary. He held his office through the reign of Henry VI. to whom he steadily adhered, and served him faithfully in all his troubles ; for which, in the first parliament of Edward IV. which began at Westminster, Nov. 1461, he was attainted of high treason, in the same act by which Henry VI. queen Margaret, Edward their son, and many persons of the first distinction, were likewise attainted. After this, Henry fled into Scotland, and it is generally believed, that he then made Fortescue chancellor of England. His name, indeed, upon this occasion, is not found recorded in the patent rolls ; because, as Selden says, " being with Henry VI. driven into Scotland by the fortune of the wars with the house of York, he was made chancellor of England while he was there." Several writers have styled him chancellor of England ; and, in his book "*De laudibus legum Angliæ*," he calls himself "*Cancellarius Angliæ*."

In April 1463, he embarked with queen Margaret, prince Edward, and many persons of distinction, who followed the fortunes of the house of Lancaster, at Bamburg, and landed at Sluys in Flanders ; whence they were conducted to Bruges, thence to Lisle, and thence into Lorrain. In this exile he remained for many years, retiring from place to place, as the necessities of the royal family required : for though, during that space, the queen and prince were often in motion, and great efforts were made to restore Henry, yet, considering the age of Fortescue, it is not probable that he was suffered to expose himself to such hazards ; especially as he might do them better service by soliciting their interest at different courts. It is certain,

that he was not idle; but, observing the excellent understanding of prince Edward, who applied himself wholly to military exercises, and seemed to think of nothing but qualifying himself for an expert commander, he thought it high time to give him other impressions, and to infuse into his mind just notions of the constitution of his country, as well as due respect to its laws; so that, if Providence should favour his designs, he might govern as a king, and not as a tyrant, or a conqueror. With this view, as we learn from his introduction, he drew up his famous work, entitled "*De Laudibus Legum Angliæ*;" which, though it failed of its primary intention, that hopeful prince being not long after cruelly murdered, will yet remain an everlasting monument of this great and good man's respect and affection for his country. This very curious and concise vindication of our laws was received with great esteem when it was communicated to the learned of that profession; yet it was not published till the reign of Henry VIII. when it was printed by Edward Whitchurch, in 16mo, but without a date. In 1516 it was translated by Robert Muncaster, and printed by R. Tottel, and again in 1567, 1573, and 1575; also by Thomas White in 1598, 1599, and 1609. Fortescue, with Hengham's "*Summa magna et parva*," was likewise printed in 1616 and 1660, 12mo; and again, with Selden's notes, 1672, 12mo. In 1737 Fortescue was printed in folio; and lastly, in 1775, an English translation with the original Latin, was published in 8vo, with Selden's notes, and a great variety of remarks relative to the history, antiquities, and laws of England, with a large historical preface by F. Gregor, esq. In 1663, E. Waterhouse, esq. published "*Fortescue illustratus*," or a commentary on the "*De Laudibus*," which, although prolix and defective in style, Mr. Hargrave thinks may be resorted to with great advantage, and may very much facilitate the labours of more judicious and able inquirers. When lord chancellor, sir John is said to have drawn up the statute 28 Henry VI. "*of resumption of certain grants of the crown*," which, though much relied upon by the writers on that subject, is not extant in any present edition of the statutes. The house of Lancaster having afterwards a prospect of retrieving their fortunes, the queen and the prince went over to England, Fortescue with many others accompanying them. They did not succeed, so that this chancellor was forced to reconcile himself as well as he could to the

victorious Edward IV. ; for which purpose he wrote a kind of apology for his own conduct. This treatise, though it has never been published, Selden had seen ; as he tells us in his preface to Fortescue's book, " De Laudibus, &c." After all these extraordinary changes of masters and fortunes, he preserved his old principles in regard to the English constitution ; as appears from another valuable and learned work, written by him in English, and published in the reign of queen Anne, with this title : " The difference between an absolute and limited monarchy, as it more particularly regards the English constitution : being a treatise written by sir John Fortescue, knight, lord chief justice, and lord high chancellor of England, under king Henry VI. Faithfully transcribed from the manuscript copy in the Bodleian library, and collated with three other manuscripts (which were afterwards printed). Published with some remarks by John Fortescue Aland, of the Inner Temple, esq. F. R. S. 1714," 8vo. There is a manuscript of this work in the Cotton library, in the title of which it is said to be addressed to Henry VI. but many passages in it shew it to have been plainly written in favour of, and for the service of, Edward IV. A second edition, with amendments, was published in 1719, 8vo. As for this author's other writings, which were pretty numerous, as they were never printed, we know nothing more of them than we learn from the titles, and the commendations bestowed upon them by those who had perused them. They have, however, been carefully preserved in libraries, some of them being still extant under the following titles : " Opusculum de natura Legis Naturæ, et de ejus censura in successione regnorum supremorum ;" " Defensio juris Domus Lancastriæ ;" " Genealogy of the House of Lancaster ;" " Of the title of the House of York ;" " Genealogiæ Regum Scotiæ ;" " A Dialogue between Understanding and Faith ;" " A Prayer Book which savours much of the times we live in," &c. It would certainly be a gratification, if not a benefit, to the learned world, if his manuscripts were printed ; for he was a man of general knowledge, great observation, and his writings would probably throw much light upon the dark parts of our history and antiquities.

We know nothing further of his life, which probably was spent in retirement in the country, free from the cares, and remote from the dangers of a court. Neither

is there any distinct account preserved of his death; we are only told in general, that he was then near ninety years of age, which the circumstances of his life rendered very probable. His remains were interred in the church of Ebburton in Gloucestershire, where he had purchased an estate; and where one of his descendants, in 1677, caused a monument to be repaired, upon which was the figure of this venerable person in his robes, and added an inscription to his memory. It was truly said by his editor, Mr. Fortescue Aland, that "all good men and lovers of the English constitution speak of him with honour; and that he still lives, in the opinion of all true Englishmen, in as high esteem and reputation as any judge that ever sat in Westminster hall. He was a man acquainted with all sorts of learning, besides his knowledge in the law, in which he was exceeded by none; as will appear by the many judgments he gave when on the bench, in the year-book of Henry VI. His character in history is that of pious, loyal, and learned: and he had the honour to be called the chief counsellor of the king. He was a great courtier, and yet a great lover of his country."<sup>1</sup>

FORTESCUE, SIR JOHN. See ALAND.

FORTIGUERRA (NICOLAS), a learned Italian prelate and poet, was born in 1674, obtained the highest rank of episcopacy under pope Clement XI. and flattered himself that Clement XII. a friend of poetry and poets, would advance him to the dignity of cardinal. This pope continually giving him reason to hope, as constantly found excuses for disappointing him; at length one instance more of this duplicity, added to so many that had passed, completely extinguished the expectations of Fortiguerra, and this mortification so deeply affected him, that it proved fatal. When he was on his death-bed, Clement sent to him, endeavouring to comfort him once more, and revive his hopes, but the sick man turning himself about, and raising the clothes, only uttered such an explosion, as once surprised and entertained the British house of commons, and said, "that is my answer; a good journey to us both;" "*Eccovi la riposta; bon viaggio e per lei, e per me.*" He died soon after this, which happened in 1735, being then sixty-one. His house was the general resort of wit and literature in Rome, and he wrote his

<sup>1</sup> Biog. Brit.—Prince's Worthies.—Bridgman's Legal Bibliography.



"Ricciardetto," a burlesque poem in thirty cantos, in a very short time, to prove to a party of this kind, how easy it is for a man of imagination to write in the style of Ariosto, whom some of them had preferred to Tasso. In this poem he gave abundant liberty to his imagination, and its extravagance would be fatiguing beyond measure, were it not supported by the utmost ease of versification, and perpetual sallies of pleasantry and genius. It has been ably translated into French by a M. du Mourrier, chev. of St. Louis, who died in 1768. There is also a translation of "Terence" by Fortiguerra, with the Latin text, printed at Urbino in 1736, and adorned with cuts, a very splendid book.<sup>1</sup>

**FORTIGUERRA SCIPIO.** See **CARTEROMACHUS.**

**FORTIUS.** See **RINGELBERGIUS.**

**FOSCARINI (MICHAEL),** a Venetian historian, was born in 1628. He is principally known as the continuator of the History of Venice written by Nani. His history was published in 1692, in 4to, and makes the tenth volume of the collection of Venetian historians, published in 1718, 4to, a collection badly printed, but containing only good authors. Foscarini was a senator, and filled several important posts in the republic. He died in 1692. He was employed by the state to write his history, and is supposed to have been furnished with the most authentic documents. Two novels by him are extant in an Italian collection, called "*Novelle degli Academici incogniti*," 1651, 4to.<sup>2</sup>

**FOSSE (CHARLES DE LA),** a French painter, the pupil of Le Brun, who suffered him to paint for him occasionally in some of his most capital works, was the son of a goldsmith, and born at Paris in 1640. He perfected his talents in Italy, and on his return was employed to paint the dome of the hotel of invalids. Louis XIV. settled upon him a pension of 1000 crowns, and he was received into the academy of painting, where he became rector and professor. His fame extended even to England, whither he was invited by the earl of Montagu, and employed by him in decorating his magnificent house, now the British Museum, where his paintings at that time attracted universal admiration. William III. on seeing them, offered him a handsome establishment in this country; but, at the same

<sup>1</sup> Fabroni *Vitæ Itatorum*, vol. IX.—Moreri.—Dict. Hist.

<sup>2</sup> Nicerop, vol. XII.—Dict. Hist.

time, the celebrated architect Mansard, wrote to him from France, that he was wanted there to co-operate with him in finishing some public buildings, and he returned to his native country, where he died in 1716. He was reckoned inimitable in his time as a colourist, and excellent both in landscape and historical painting.<sup>1</sup>

FOSSE (ANTONY DE LA), nephew of the former, and also the son of a goldsmith, was born at Paris in 1656. He became lord of Aubigny by purchasing the lands to which that title was attached. He was successively secretary to the marquis de Crequi, and the duke d'Aumont. When the former of these noblemen was slain at the battle of Luzara, La Fosse was employed to carry his heart to Paris, and celebrated the death of the young hero in verses which are still extant. He was so much a master of Italian as to write skilfully in that language both in prose and verse, but his chief fame as a poet was achieved in his own language, in which he wrote several tragedies, and many other poems. His "Polixene, Manlius, and Theæseus," published in his "Theatre," 2 vols. 12mo, maintained their station in the French theatre till the revolution; and all his dramas are said to abound with passages which would not disgrace the finest tragic writers of France. His versification was highly finished, and he said that the expression cost him more than the thoughts. His "Manlius," the best of his pieces, has been pronounced in many respects worthy of Corneille; yet even in France, we are told, he is less known than he deserves. He was intimate with the poet J. Baptiste Rousseau, and lived the life of a philosopher, preferring letters to fortune, and friendship to every thing. He died Nov. 2, 1708, at the age of fifty. His modesty was equal to his genius; and when any of his pieces were less successful than others, he professed constantly that he never appealed from the judgment of the public.<sup>2</sup>

FOSTER (Dr. JAMES), an English dissenting minister, was born at Exeter, Sept. 16, 1697. His grandfather was a clergyman at Kettering in Northamptonshire; but his father, being educated by an uncle who was a dissenter, imbibed the same principles, and was afterwards by trade a tucker, or fuller, in Exeter. He was sent early to the

<sup>1</sup> Argenville.—Walpole's Anecdotes.—Pilkington.

<sup>2</sup> Niceron, vol. XXXV.—Moreri.—Dict. Hist.

free school in that town, where the foundation of a friendship between him and Dr. Conybeare, afterwards bishop of Bristol, is said to have been laid; and thence was removed to an academy in the same city, where he finished his studies. He there displayed pre-eminent natural abilities, a quick apprehension, a solid judgment, a happy memory, and a free commanding elocution.

He began to preach in 1718; soon after which a strong debate arose among the dissenters, upon the doctrine of the Trinity, and subscription to tests. The dispute was fiercely carried on among them in the West of England, and particularly at Exeter, where he then resided. As he embraced the obnoxious opinions, he found it necessary to quit the county of Devon, and to accept of an invitation to Melborne in Somersetshire. Here he continued till some of his hearers took offence at the freedom of his opinions, and made that place uneasy to him. Then he removed to Ashwick, an obscure retreat under the hills of Mendip in the same county, where he preached to two poor congregations, one at Colesford, the other at Wokey near Wells, both of which together did not produce more than 15*l.* per annum. It seems to have been here that he wrote his celebrated "Essay on Fundamentals," and likewise his sermon "On the Resurrection of Christ;" for they were both printed in 1720.

From this place he removed to Trowbridge in Wiltshire, where he boarded with Mr. Norman, a reputable glover. Here his congregation did not consist of more than twenty or thirty persons; and his finances were so very insufficient for his support, that he began to entertain thoughts of quitting the ministry, and learning the glove trade of Mr. Norman; choosing rather to recur to some secular employment, than seek for succour in the established church. About this time he was convinced, by reading Dr. Gale, that baptism of the adult by immersion was the true scripture-doctrine, and accordingly was baptised that way in London: but this caused no misunderstanding between him and his presbyterian congregation. While he was meditating on the poverty of his condition, and looking abroad for better means of subsistence, Robert Houlton, esq. took him into his house as a chaplain, and treated him with much humanity. This event seems to have opened his way to public notice; for, in 1724, he was chosen to succeed Dr. Gale at Barbican, in London, where he laboured as a pastor above twenty years.

In 1731 he published a "Defence of the usefulness, truth, and excellency of the Christian Revelation," against Tindal's "Christianity as old as the Creation." This Defence is written with great force of argument, and great moderation; has been well accepted, and much esteemed by the candid and judicious of all parties; and, as is said, was spoken of with great regard by Tindal himself. In 1744 he was chosen pastor of the independent church of Pinners-hall. In 1748 the university of Aberdeen conferred on him the degree of D. D. by diploma: for at this time the Scottish divines had the highest opinion of his merit.

In August 1746 he attended lord Kilmarnock, who was concerned in the rebellion the year before; and they who lived with him imagined that this attendance made too deep an impression on his tender, sympathizing spirit. His vivacity at least was thenceforward observed to abate; and, in April 1750, he was visited with a violent disorder, of which he never thoroughly recovered, though he continued to preach more or less till January 1752. Three days after, he had another shock of the paralytic kind, which so impaired his understanding that he never possessed it rightly afterwards. About ten days before his death he was paralytic, but did not entirely lose his senses till the last, Nov. 5, 1753. Besides the pieces already mentioned, he published "Tracts on Heresy," on which subject he had a controversy with Dr. Stebbing; several "Funeral Sermons," one among the rest for the rev. Mr. Thomas Einlyn; "An Account of lord Kilmarnock;" four volumes of "Sermons," in 8vo; and two volumes of "Discourses on Natural Religion and Social Virtue," in 4to.

Dr. Foster's character has been spoken of by his friends in the highest terms, and they dwell with peculiar emphasis on his humanity, as a man perfectly free from every thing gross and worldly. His benevolence and charities were so extraordinary, that he never reserved any thing for his own future use: and had it not been for two thousand subscribers to his "Discourses on Natural Religion and Social Virtue," he would have died extremely poor. His way of thinking is thus described by himself: "I always had," says he, "I bless God, ever since I began to understand, or think, to any purpose, large and generous principles, and there never was any thing either in my temper or education, which might incline me to narrowness and bigotry:

and, I am heartily glad of this opportunity, which now offers itself, of making this public profession, that I value those who are of different persuasions from me, more than those who agree with me in sentiment, if they are more serious, sober, and estimable. His talent for preaching was very eminent and extraordinary. His voice was naturally sweet, strong, distinct, harmonious; and his ear enabled him to measure it exactly. He was also a perfect master of action; his action, however, was grave, expressive, natural, free from violence, free from distortions; in short, such as became the pulpit, and was necessary to give force and energy to the truths there delivered. The Sunday evening lecture, begun in 1728, which he carried on at the Old Jewry above twenty years, shewed indisputably, that nobody ever went beyond him for popularity in preaching. Hither resorted persons of every rank, station, and quality; clergy, wits, freethinkers, and higher curiosity might probably draw Pope himself, who, in the epilogue to his satires, has taken occasion to praise him for this talent in the following lines:

“ Let modest Foster, if he will, excel  
Ten metropolitans in preaching well.”

Lord Bolingbroke has attributed to him, with commendation, that false aphorism which brings Christianity so near to Deism, “Where mystery begins religion ends;” and it is not improbable he might have been the author of it, as, whatever his personal virtues and popular talents, he neither professed, nor possessed, much zeal for the essential doctrines of Christianity. <sup>1</sup>

FOSTER (JOHN), an excellent classic scholar, was born in 1731, at Windsor, the propinquity of which to Eton was, fortunately for him, the motive for sending him to that college for education, where, at a very early age, he manifested great abilities, and, in an uncommon manner, baffled all the hardships which other boys in their progress usually encounter. He, however, had two considerable advantages; the first, being received as a pupil by the late rev. Septimius Plumptree, then one of the assistants; and the second, that he was noticed by the reverend and very learned Dr. John Burton, vice-provost of Eton; by the abilities of the former in the Greek language, and of the latter in the Hebrew, Mr. Foster profited exceedingly. It

<sup>1</sup> Biog. Brit.—Gent. Mag; see Index.

was a matter highly pleasing to them, that they did not throw their seed on a barren soil; whatever instruction he received, he cultivated incessantly; and it is but justice to add, that he in a great measure excelled his contemporaries. His learning and his sobriety recommended him to many friends while he continued at Eton, which was till 1718, when he was elected to King's college in Cambridge; a college to which, as Mr. Pote observes in his advertisement to his "*Registrum Regale*," Eton annually sendeth forth her ripe fruit. Mr. Foster here improved himself under the provost Dr. Wm. George, an excellent Greek, and general scholar. At the expiration of three years he there (as usual) became a fellow, and shortly afterwards was sent for to Eton by the late Dr. Edward Barnard, to be one of his assistants. Great honour was sure to attend Mr. Foster from this summons, for no man distinguished better, or could form a stronger judgment of his abilities and capacity, than Dr. Barnard: and such was his attention to the school, that he made it his primary consideration, that it should be supplied with assistants the most capable and the most deserving. At the resignation of this great master, which happened Oct. 25, 1765, when he was chosen provost on the death of Dr. Sleech, he exerted his whole interest for Dr. Foster to succeed him in the mastership, and by his weight in the college he carried his point. But it did not prove fortunate for his successor, or for the seminary; the temper, the manner, the persuasion, the politeness, the knowledge of the world, which Dr. Barnard so eminently displayed, did not appear in his successor. His learning justly entitled him to the situation; but learning is not the sole ingredient to constitute the master of such a school; more, much more, is required: and Dr. Foster appeared to the greater disadvantage, from immediately succeeding so great a man. Nor could he long support himself in his situation; his passions undermined his health; and, notwithstanding his abilities as a scholar, his government was defective, his authority insufficient, and he judged it best to resign, that he might not destroy a fabric which he found himself unequal to support. Dr. Foster, however, did not retire unrewarded; his majesty, on the death of Dr. Sumner in 1772, bestowed on him a canonry of Windsor. But this he did not long enjoy; his ill health carried him to the German Spa, where he died in September the year following, and where his remains

were interred ; but afterwards were removed to Windsor, and deposited near those of his father, who had been mayor of that corporation.

The following epitaph, composed by himself, is to be seen on a neat tomb erected in the church-yard of that place : the conception and expression of it, in themselves conveying a high notion of his talents.

“ Hic jaceo

JOHANNES FOSTER, S. T. P.

Vindesoriæ natus anno Domini 1731 ;

Obiit anno 1773.

Literas, quarum rudimenta Etonæ hauseram,

Cantabrigiæ in Coll. Regali excolui,

Etonæ postea docui.

Qui fuerim, ex hoc marmore cognosces,

Qualis vero, cognosces alicubi ;

Eo scilicet supremo tempore,

Quo egomet, qualis et tu fueris, cognoscam.

Abi viator, et fac sedulo

Ut ibidem bonus ipse tunc appareas.”

Dr. Foster published “An Essay on the different nature of Accent and Quantity, with their use and application in the pronunciation of the English, Latin, and Greek Languages ; containing, an account and explanation of the ancient tones, and a defence of the present system of Greek accentual marks, against the objections of Isaac Vossius, Henninius, Sarpedonius, Dr. Gally, and others.” In this learned Essay, which sufficiently exalted his character as a scholar, not only Bentleian acuteness and variety of learning are conspicuous, but justness of composition, elegance united with spirit, and ingenuous and exemplary candour. It was printed for Pote in 1762. Several exercises of the doctor’s are extant in MS. which also do him peculiar honour.<sup>1</sup>

FOSTER (SIR MICHAEL), an eminent lawyer, was born at Marlborough in Wiltshire, Dec. 16, 1689. His father Michael, and his grandfather John, were attornies in that place. After attending the free-school there, Mr. Foster was matriculated at Oxford May 7, 1705, and studied about two years at Exeter college, but like many eminent men in the profession of the law, left it without taking a degree. On May 23, 1707, he was admitted into the society of the Middle Temple, and in due time was called to

<sup>1</sup> Nichols’s Bowyer.—Gent. Mag. Index.—Harwood’s Alumni Etonenses.

the bar, but not having much success as an advocate, he retired into the country, and settled in his native town. Here he contracted an intimacy with Algernon, earl of Hertford, afterwards duke of Somerset, which continued many years, and until the death of the noble duke, who by his will appointed his friend executor in trust with his son-in-law Hugh, earl (afterwards duke) of Northumberland. In 1725 he married Martha, the eldest daughter of James Lyde, esq. of Stantonwick in Somersetshire; and in a few years afterwards he removed to Bristol, where he exercised his profession with great reputation and considerable success; and in August 1735 he was chosen recorder of the city, which office he retained many years. Soon after accepting this office in Easter term, 1736, he took on him the degree of serjeant at law. In 1720 he had published "A Letter of Advice to protestant Dissenters," in which he is said to discover the most liberal and enlarged views; and in 1735 he published a pamphlet which engaged the public attention very much, entitled "An Examination of the scheme of Church power laid down in the Codex juris ecclesiastici Anglicani, &c." In this he controverted the system of church power vested in the clergy, and which forms the ground-work of bishop Gibson's "Codex." Several answers, however, were published to Mr. Foster's pamphlet, the principal one by Dr. Andrews, a civilian. Mr. Foster seems to have promised a continuation, in reply to him and others, but did not pursue the subject. In the postscript, however, to the third edition of his pamphlet, he adverts to "the personal severity," with which Dr. Andrews had treated him; and adds, "It is not in my nature to make any return of that kind. I forgive him with all my heart. If, upon cool reflection, he can forgive himself, I pity him."

Having greatly distinguished himself on many occasions after his settlement at Bristol, Mr. serjeant Foster, in the vacation after Hilary term 18 Geo. II. (1745) on the recommendation of the lord chancellor Hardwicke, was appointed to succeed sir William Chapple, as one of the judges of the court of King's Bench; and being knighted by the king, was sworn into the office, April 22 of the above year. In this office he continued to Nov. 7, 1763, during which period many points of singular importance, as well in civil as criminal cases, in which he bore a considerable share, were determined. The criminal cases are reported



by himself in his Crown Law, and many of the others may be seen in the Reports of Strange, Wilson, Burrow, and Blackstone. But although sir Michael Foster generally concurred in opinion with the other judges (who were in succession, sir William Lee, sir Martin Wright, sir Thomas Denison, sir Dudley Ryder, lord Mansfield, and sir John Eardley Wilmot) yet on several important questions, instances of which are given by his biographer, he differed from some, if not from all of the judges. Indeed, his life, as drawn up by his nephew, Mr. Dodson, for the Biog. Britannica, and lately published separately, is merely a law-pamphlet, and contains, unless in a very general way, very little biography, very little of personal character, habits, or manners. At the conclusion, we are told that Mr. Justice Foster was blessed with a good constitution, and generally enjoyed a good state of health until some few years before his death. In no long time after the death of lady Foster (which happened in 1758) his health began to decline, and he complained of a loss of appetite, which made it necessary for him occasionally to spend some time at Bath. He received considerable benefit from the use of the Bath waters; but wheresoever he was, he was patient and resigned, composed and cheerful; rejoicing in the glorious prospect beyond the grave, which Christianity opened to his view. In Hilary, Easter, and Trinity terms, 1763, he seldom attended at Westminster-hall. He was confined to his bed a short time only, and on Monday, Nov. 7, he expired. He never had any children. By his own direction, he was buried in the parish church of Stanton-Drew, in Somersetshire, where lady Foster had been buried.

The doctrines of our criminal law are very learnedly discussed by sir Michael Foster, in his "Report of the proceedings on the commission for the Trial of the Rebels in 1746, and other crown cases." The first edition of these reports was published in folio, 1763; the second in 8vo, 1776, to which were added, some discourses on several branches of the crown law, with notes and references, by Michael Dodson, esq. his nephew; and the third, with a few discourses on high treason, on homicide, on accomplices, and some observations on the writings of lord Hale, and an appendix containing sir M. Foster's opinion on several difficult and important cases, in royal 8vo, 1792, by the same Mr. Dodson.

<sup>1</sup> Life by Dodson, in Biog. Brit. vol. VI. part. I. unpublished—and in 1814, 8vo.—Brigman's Legal Bibliography.

FOSTER (SAMUEL), an English mathematician, and professor of astronomy at Gresham college, was born in Northamptonshire; or as Aubrey says, at Coventry, where he adds that he was some time usher of the school; and was sent to Emanuel college, Cambridge, in 1616. He took the degree of B. A. in 1619, and of master in 1623. He applied early to the mathematics, and attained to great proficiency in that kind of knowledge, of which he gave the first specimen in 1624. He had an elder brother at the same college with himself, which precluded him from a fellowship; in consequence of which, he offered himself a candidate for the professorship of astronomy in Gresham college, Feb. 1636, and was elected the 2d of March. He quitted it again, it does not appear for what reason, Nov. 25, the same year, and was succeeded therein by Mr. Mungo Murray, professor of philosophy at St. Andrew's in Scotland. Murray marrying in 1641, his professorship was thereby vacated; and as Foster had before made way for him, so he in his turn made way for Foster, who was re-elected May 22, the same year. The civil war breaking out soon after, he became one of that society of gentlemen, who had stated meetings for cultivating philosophy, and afterwards, were established by charter, under the name of the royal society, in the reign of Charles II. In 1646, Dr. Wallis, another member of that society, received from Foster a mathematical theorem, which he afterwards published in his "Mechanics." Neither was it only in this branch of science that he excelled, but he was likewise well versed in the ancient languages; as appears from his revising and correcting the "Lemmata" of Archimedes, which had been translated from an Arabic manuscript into Latin, but not published, by Mr. John Greaves. He made also several curious observations upon eclipses, both of the sun and moon, as well at Gresham college, as in Northamptonshire, at Coventry, and in other places; and was particularly famous for inventing, as well as improving, astronomical and other mathematical instruments. After being long in a declining state of health, he died in July, 1654, at his own apartment at Gresham college, and, according to Aubrey, was buried in the church of St. Peter-le-poor. His works are, 1. "The Description and use of a small portable Quadrant, for the more easy finding of the hour of azimuth," 1624, 4to. This treatise, which has been reprinted several times, is divided into

two parts, and was originally published at the end of Gunter's "*Description of the Cross Staffe in three books*," to which it was intended as an appendix. 2. "*The Art of Dialling*," 1638, 4to. Reprinted in 1675, with several additions and variations from the author's own manuscript, as also a supplement by the editor William Leybourne. Our author himself published no more, yet left many other treatises, which, though not finished in the manner he intended, were published by his friends after his death: as, 3. "*Posthuma Fosteri: containing the description of a Ruler, upon which are inscribed divers scales, &c.*" 1652, 4to. This was published by Edmund Wingate, esq. 4. "*Four Treatises of Dialling*," 1654, 4to. 5. "*The Sector altered, and other scales added, with the description and use thereof, invented and written by Mr. Foster, and now published by William Leybourne, 1661*," 4to. This was an improvement of Gunter's Sector, and therefore published among his works. 6. "*Miscellanies, or Mathematical Lucubrations of Mr. Samuel Foster, published, and many of them translated into English, by the care and industry of John Twysden, C. L. M. D. whereunto he hath annexed some things of his own.*" The treatises in this collection are of different kinds, some of them written in Latin, some in English.

There have been two other persons of this name, who have published mathematical pieces. The first was WILLIAM FOSTER, who was a disciple of Mr. Oughtred, and afterwards a teacher of mathematics in London. He distinguished himself by a book, which he dedicated to sir Kenelm Digby, with this title, "*The Circles of Proportion, and the Horizontal Instrument, &c.*" 1633, 4to. The other was MARK FOSTER, who published "*A Treatise of Trigonometry*," but lived later in point of time than either of the other two.<sup>1</sup>

FOTHERBY (MARTIN), younger brother of the rev. Charles Fotherby, dean of Canterbury, was born at Great Grimsby, in Lincolnshire, in 1559, and was the son of Martin Fotherby, esq. of that place. He was educated at Trinity college, Cambridge, of which he became a fellow, and proceeded to the degree of D. D. He was collated by archbishop Whitgift in 1592 to the vicarage of Chislet,

<sup>1</sup> Biog. Brit.—Ward's *Gresham Professors*.—*Letters by eminent persons*, 5 vols. 8vo, 1813.

on the resignation of his brother Charles, and in 1594 to the rectory of St. Mary-le-Bow, London. In 1596 he was presented by queen Elizabeth to the eleventh prebend of the church of Canterbury, and also to the rectory of Chart-ham, belonging to her by lapse. In 1601 he was collated by archbishop Whitgift to the rectory of Adisham. He became afterwards chaplain to James I. by whom he was made one of the first fellows of Chelsea college in 1610, and was preferred by him to the bishopric of Sarum in March 1618. He died in March 1619, and was buried in the church of Allhallows, Lombard-street, London, where there was a monument erected to his memory, but which was destroyed by the great fire in 1666. The inscription, however, which represents him as a man of remarkable merit, is preserved in "*Antiquitates Sarisburienses*," printed at Salisbury in 1771. Dr. Martin Fotherby published in 1608, "*Four Sermons, whereunto is added, an answer unto certain objections of one unresolved, as concerning the use of the Crosse in Baptism.*" He was also the author of "*Atheomastix*," which was sent to the press before his death, but not published till 1622.<sup>1</sup>

FOTHERGILL (GEORGE), D. D. and principal of St. Edmund Hall in Oxford, was the eldest of seven sons of Henry and Elizabeth Fothergill. He was born on the last day of 1705, N. S. at Lockholme in Ravenstonedale, in the county of Westmorland, where the family had long been situated and possessed of a competent estate, which had descended from father to son for many generations. He received the first part of his education in the place of his nativity, at a free grammar school, founded and endowed by a person of the same name and family. He was afterwards removed to Kendal-school, and from thence, at sixteen years of age, to Queen's college in Oxford; where he became fellow, and an eminent tutor. On Oct. 17, 1751, he was elected principal of St. Edmund hall, and presented to the vicarage of Bramley in Hampshire. After having been long afflicted with an asthma, he died Oct. 5, 1760, and was buried in the chapel of Edmund hall, at the north end of the communion-table; where his modesty forbade any monument to be erected to his memory. He was author of two volumes of sermons, in octavo. The first consists of occasional discourses published by himself; the

<sup>1</sup> Todd's Deans of Canterbury, p. 85-84.

second was printed from his MSS. and published by his brother : both were reprinted in 1765.<sup>1</sup>

FOTHERGILL (JOHN), an eminent physician, son of John and Margaret Fothergill, quakers, was born March 8, or, according to Dr. Thompson's account, Oct. 12, 1712, at Carr End in Yorkshire, where his father, who had been a brewer at Knaresborough (after having travelled from one end of America to the other), lived retired on a small estate which he cultivated. The eldest son Alexander, who studied the law, inherited that estate. John was the second son. Joseph, the third son, was an ironmonger at Stockport, in Cheshire, where he died a few years ago. Samuel, the fourth son, went to America, and became a celebrated preacher among the quakers. There was also a sister, Anne, who lived with the doctor, and survived him.

John received his education under the kind care of his grandfather Thomas Hough, a person of fortune in Cheshire (which gave him a predilection for that county), and at Sedburg in Yorkshire. About 1718 he was put apprentice to Benjamin Bartlett, apothecary, at Bradford, whence he removed to London, Oct. 20, 1736, and studied two years as a pupil of doctor (afterwards sir Edward) Wilmot, at St. Thomas's hospital. He then went to the university of Edinburgh, to study physic, and there took his doctor's degree. His Thesis was entitled, "*De emeticorum usu in variis morbis tractandis*;" and it has been republished in a collection of theses by Smellie. From Edinburgh he went to Leyden, whence, after a short stay, he travelled through some parts of France and Germany, and, returning to England, began his practice in London about 1740, in a house in Whitehart-court, Lombard-street (where he resided till his removal to Harpur-street in 1767), and acquired both reputation and fortune. He was admitted a licentiate of the college of physicians of London, 1746, and in 1754, fellow of Edinburgh, to which he was a considerable benefactor. In 1753, he became a member both of the royal and antiquarian societies; and was at his death a member of the royal medical society at Paris. He continued his practice with uninterrupted success till within the last two years of his life, when an illness, which he had brought on himself by his unremitting attention, obliged him greatly to contract it. Besides his occupation in medical science, he had imbibed an early taste for

<sup>1</sup> Preceding edit. of this Dict.

natural history, improved by his friend Peter Collinson, and employed himself particularly on the study of shells, and of botany. He was for many years a valuable contributor to the *Gentleman's Magazine*; which in return considerably assisted his rising fame. His observations on the weather and diseases were begun there in April 1751, and discontinued in the beginning of 1756, as he was disappointed in his views of exciting other experienced physicians in different parts to imitate the example. Though his practice was very extensive, he did not add to his art any great or various improvements. His pamphlet on the ulcerous sore throat is, on every account, the best of his publications, and that owes much of its merit to the information of the late doctors Letherland \* or Sylvester. It was first printed in 1748, on the re-appearance of that fatal disorder which in 1739 had carried off the two only sons of Mr. Pelham. It may be here added, that Dr. Wilmot preserved lady Catherine Pelham, after her sons had died of it, by lancing her throat; a method which, he said, he had once before pursued with the same success. In 1762, Dr. Fothergill purchased an estate at Upton in Essex, and formed an excellent botanic garden, with hot-houses and green-houses, to the extent of 260 feet. In 1766, he began regularly to withdraw, from Midsummer to Michaelmas, from the excessive fatigue of his profession, to Lee Hall, near Middlewich in Cheshire; which, though he only rented it by the year, he had spared no expence to improve. During this recess he took no fees, but attended to prescribe gratis at an inn at Middlewich once a week. Some time before his death he had been industrious to contrive a method of generating and preserving ice in the West Indies. He was the patron of Sidney Parkinson, and drew up the preface prefixed to his account of the voyage to the South Seas. At his expence also was made and printed an entire new translation of the whole Bible, from the Hebrew and Greek originals, by Anthony Purver †,

\* See Mr. Chandler's *Treatise on a Cold*, 1761, p. 53, where the method of treating this new disorder is absolutely given to Dr. Letherland; who with that modesty which was his distinguishing characteristic, when the doctor's MS. was shewn to him, expressly forbade any mention of his name in it.

† This man deserves to be added to the list of unlearned mechanics, who

by dint of application have acquired a knowledge of the learned languages, beginning with the Hebrew, and proceeding to the Greek and Latin. He was bred a shoemaker, with a serious turn and desire of inquiring into the religious sentiments he had imbibed in his youth. This work is said to have cost the doctor not less than 2000*l*.

a quaker, in two volumes, 1764, folio, and also, in 1780, an edition of bishop Percy's "Key to the New Testament," adapted to the use of a seminary of young quakers, at Acworth, near Leeds, which the doctor first projected, and afterwards endowed handsomely by his will. It now contains above 300 children of both sexes, who are clothed and instructed. Among the other beneficent schemes suggested by Dr. Fothergill, was that of bringing fish to London by land carriage, which, though it did not in every respect succeed, was supposed to defeat a monopoly; and, that of rendering bread much cheaper, though equally wholesome, by making it with one part of potatoes, and three parts of household flour. But his public benefactions, his encouragements of science, the instances of his attention to the health, the police, the convenience of the metropolis, &c. are too numerous to specify\*. The fortune which Dr. Fothergill acquired, was computed at 80,000*l*. His business when he was in full practice, was calculated at near 7000*l* per annum. In the *Influenza* of 1775 and 1776, he is said to have had sixty patients on his list daily, and his profits were then estimated at 8000*l*. The disorder which hastened his death was an obstruction in the bladder, occasioned by a delicacy which made him unwilling to alight from his carriage for relief. He died at his house in Harpur-street, Dec. 26, 1780; and his remains were interred, Jan. 5, in the quakers burying-ground at Winchmore-hill. The executors, who were his sister, and Mr. Chorley, linen-draper, in Gracechurch-street, who married one of his nieces, intended the burial to be private; but the desire of the quakers to attend the funeral rendered it impossible. Only ten coaches were ordered to convey his relations and friends, but there were more than seventy coaches and post-chaises attending; and many of the friends came above 100 miles, to pay their last tribute of

\* In the contests between the fellows and licentiates of the college of physicians Dr. Fothergill took an active part, and subscribed five hundred pounds towards bringing it to a legal decision. His observations on the subjects of police, we are told, could they be collected together, would constitute an ample and useful volume. He is said to have written nearly an hundred letters in the *Gazetteer* on the subject of the new pavement; and he was incessantly communicating useful hints for the improvement of this great city.

Of his kindness and bounty to individuals it will be sufficient to mention one instance, in the case of his worthy but unfortunate friend, the late Dr. Gowin Knight, who applied to Dr. Fothergill in a moment of pecuniary distress, and returned with a heart set at ease by the noble benefaction of a thousand guineas.

respect. The doctor by his will appointed, that his shells, and other pieces of natural history, should be offered to the late Dr. Hunter at 500*l.* under the valuation he ordered to be taken of them. Accordingly, Dr. Hunter bought them for 1200*l.* The drawings and collections in natural history, which he had spared no expence to augment, were also to be offered to Mr. (now sir Joseph) Banks, at a valuation. His English portraits and prints, which had been collected by Mr. John Nickolls of Ware, and purchased by him for 80 guineas, were bought for 200 guineas by Mr. Thane. His books were sold by auction, April 30, 1781, and the eight following days. His house and garden at Upton, were valued at 10,000*l.*—The person of Dr. Fothergill was of a delicate rather than an extenuated make. His features were all expressive, and his eye had a peculiar brilliancy. His understanding was comprehensive and quick, and rarely embarrassed on the most sudden occasions. There was a charm in his conversation and address that conciliated the regard and confidence of all who employed him; and so discreet and uniform was his conduct, that he was not apt to forfeit the esteem which he had once acquired. At his meals he was uncommonly abstemious, eating sparingly, and rarely exceeding two glasses of wine at dinner or supper. By this uniform and steady temperance, he preserved his mind vigorous and active, and his constitution equal to all his engagements.

Dr. Fothergill's writings, with the exception of his inaugural thesis "*De Emeticorum Usu*," and his "Account of the putrid sore-throat," consist principally of papers printed in the Philosophical Transactions of the Royal Society, and in the "*Medical Observations and Inquiries*," a work of which six volumes were published, and which is known and highly esteemed wherever medical science is successfully cultivated. Besides the numerous essays in this excellent collection to which the name of Dr. Fothergill is prefixed, we learn that he was the author of the three anonymous papers in the fourth volume, which constitute the 8th, 10th, and 17th articles. He also published, as already remarked, several little essays, on the weather and reigning diseases, on the Simarouba, and other subjects, in the Gentleman's Magazine, and other periodical publications, which, however, were written in haste, and not publicly avowed. These works have been collected



and reprinted by Dr. Elliott, 1781, 8vo, and by Dr. Lettison, 1784, 4to.<sup>1</sup>

FOUCAULT (NICOLAS JOSEPH), born at Paris Jan. 8, 1643, was a man of some political rank, advocate-general to the grand council, a celebrated intendant, and chief of the council to her royal highness madame, duchess of Orleans, and in the literary world was an eminent antiquary, and an honorary member of the academy of belles-lettres. He was successively intendant of Montauban, of Pau, and of Caen, and within six miles of the latter place, discovered in 1704 the ancient town of the Vinducassians. An exact account of this discovery is inserted in the first volume of the history of the academy of inscriptions, with an enumeration of the coins, marbles, and other antiquities there found. His museum, formed from this and other sources, was of the most magnificent kind. Some time before this, he had made a literary discovery also, having found, in the abbey of Moissac in Querci, a MS. of "Lactantius de moribus Persecutorum," then only known by a citation of St. Jerom from it. From this MS. Baluze published the work. He died Feb. 7, 1721. He was of gentle manners, though austere virtue; and pleasing, though deeply learned.<sup>2</sup>

FOUCQUET (NICOLAS), marquis of Belle-Isle, was born in 1615. His father was a counsellor of state; his mother, Mary de Meaupeou, was almost canonized for her charities, and lived to the age of 91 (1681). Nicolas Foucquet was early distinguished for talents, and early advanced. At the age of twenty he was master of requests, at thirty-five procurator-general of the parliament of Paris, and at thirty-eight superintendant of the finances, at a time when they were much in want of management, in consequence of wars, and the peculation of Mazarin. Foucquet, however, was not the proper person to restore them; for he squandered the public money for his own use with so little remorse, that he expended near 36 millions of livres (150,000*l.*) to build and adorn his house at Vaux. This profusion raised suspicions of dangerous designs; and an attempt to rival his master, Louis XIV. in the affections of madame de la Valliere, contributed to irritate that monarch against him. His ruin was completed,

<sup>1</sup> Life by Drs. Thomson, Lettison, and Elliot.—*Genl. Mag.*; see *Gen. Index*.  
<sup>2</sup> *Morel.*

like that of Wolsey, by his magnificence and pride. The king visited him at Vaux, and there saw a feast more splendid than he was used to give himself, and a place more beautiful than St. Germain, or Fontainebleau. His motto and device were also offensive: the latter was a squirrel pursued by a snake, (*coleuvre*, the arms of Colbert), with these words, "Quo non ascendam?" "Whither shall I not rise?" From this moment his disgrace was fixed. The entertainment was given late in August 1661, and he was arrested at Nantes early in September. He was tried after a time by commissaries appointed for the purpose, and, in 1664, condemned to perpetual banishment; but the sentence was changed to perpetual imprisonment. He was confined in the citadel of Pignerol, where he is supposed to have died in March 1680, at the age of 65, a memorable example of the folly and danger of extravagance and ambition. It has been pretended by some authors, that he died in private, among his own family, but in the utmost obscurity. His best quality was that of liberality, during his elevation, to men of letters, some of whom he pensioned, who did not forget him, such as Fontaine and Pellisson, which last has greatly extolled his resignation after his disgrace.

FOUCQUET (CHARLES LOUIS AUGUSTUS), count of Belle-Isle, more known by the name of marechal BELLISLE, grandson of the preceding, was born in 1684. Politics and history attracted his attention from his very infancy, to which studies he afterwards added that of mathematics. He had hardly finished his education when Louis XIV. gave him a regiment of dragoons. He signalized himself at the siege of Lisle, received other steps of promotion, and at the peace returned to court, where the king entirely forgot the faults of the grandfather in the merits of his descendant. When war again broke out, after the death of Louis XIV. he proceeded to distinguish himself, but a change of ministry put a check to his career. He shared the disgrace of the minister Le Blanc, was for a time imprisoned in the Bastille, and then banished to his own estate. In this retreat he composed a complete justification of himself, was recalled to court, and from that time experienced only favour, fortune, and promotion. In the war of 1733,

<sup>1</sup> Moreri.—Diet. Hist.—Sir Robert Talbot's *Letters on France*.—Voltaire's *Age of Louis XIV.*

he obtained a principal command in Flanders, distinguished himself before Philipsburg, and commanded during the rest of the campaign in Germany. In 1735 he was decorated with the order of the Holy Ghost, and was the confidential adviser of the minister, cardinal Fleury. About this time, taking advantage of an interval of peace, he wrote memoirs of all the countries in which he had served : but on the death of the emperor Charles VI. in 1740, he urged the cardinal to declare war. Ambition prompted this advice, and his ambition was not long without gratification. In 1741, he was created marechal of France. The witlings attacked him on his elevation, but he despised their efforts : " These rhymers," said he, " would gain their ends, should I do them the honour to be angry." At the election of the emperor in 1742, marechal Bellisle was plenipotentiary of France at the diet of Francfort, where his magnificence was no less extraordinary than the extent of his influence in the diet. He appeared rather as a principal elector than an ambassador, and secured the election of Charles VII. Soon after, by the desertion of the Prussians and Saxons, the marechal found himself shut up in Prague, and with great difficulty effected a retreat. He was obliged to march his army over the ice, and three thousand troops left in Prague were compelled to surrender, though with honour. On his return to Francfort, Charles VII. presented him with the order of the golden fleece, having already declared him a prince of the empire. In December 1743, as he was going again into Germany, he was taken prisoner at Elbingerode, a small town encircled by the territory of Hanover, and was carried into England, where he remained till August 1744. He then served against the Austrians in Provence ; and, returning to Versailles to plan the campaign of 1748, was created a peer of France. He had enjoyed the title of duke of Gisors, from 1742. After the peace in 1748, his influence at court continued to increase, and in 1757 he became prime minister ; but in this situation he lived only four years ; falling a victim, it is said, to his application to business, his sorrow for the misfortunes of France, and his anxious cares to extricate her from them. This patriotic character coincides with other anecdotes related of him. Having lost his brother, whom he tenderly loved, at a very critical period of public affairs, he suppressed his private grief as soon as possible, saying, " I have no brother ; but I have

a country, let me exert myself to save her." He died in January, 1761, at the age of 77.

Marechal Bellisle was a great character, equally formed for war and politics. He joined the politeness of a courtier to the frankness of a soldier, and persuaded without being eloquent, because he always seemed convinced of what he urged. He was haughty with the great, but affable to his inferiors; and protected merit, not through vanity, but real esteem. He had no vice, except too much inclination for women. He was twice married, but had only one son, by his second wife, who fell in battle in 1758.<sup>1</sup>

<sup>1</sup> Dict. Hist.—Continuation of Rapin's History.

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